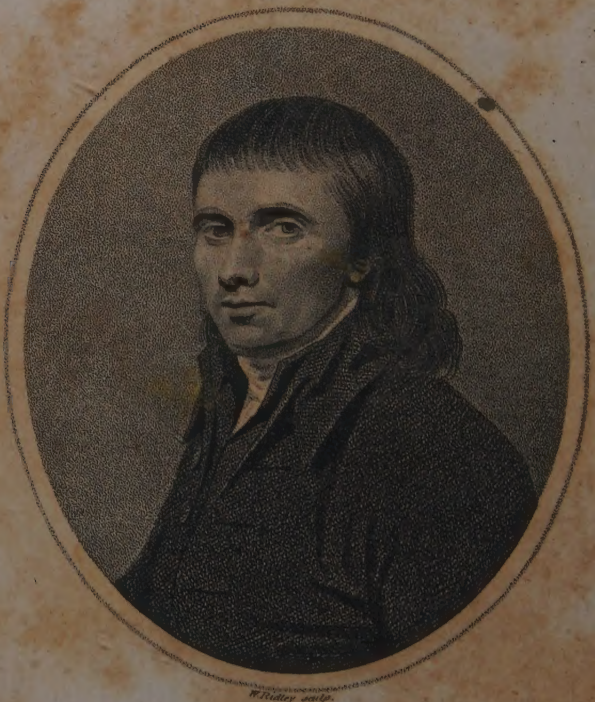
The Library

SCHOOL OF THEOLOGY AT CLAREMONT

WEST FOOTHILL AT COLLEGE AVENUE
CLAREMONT, CALIFORNIA



W. Ridley sculp.

Mr. Will.m McDiarmaide

Aged 38.

Preacher of the Gospel.

THE

Arminian Magazine,

For the YEAR 1795.

CONSISTING CHIEFLY OF

EXTRACTS

AND

ORIGINAL TREATISES

ON

Universal Redemption.

VOLUME XVIII.

LONDON:

Printed by G. PARAMORE, North-Green, Worship-Street:

Sold by G. WHITFIELD, at the Chapel, City-Road, and at all the Methodist Preaching-Houses in Town and Country.

BX8201
A72
1994a V.18

THE
Arminian Magazine,
For JANUARY 1795.

Some Account of the LIFE and Miniſtry of the Rev. Mr. WILLIAM GRIMSHAW, Vicar of Haworth, in Yorkſhire.

IT affords real ſatisfaction to a grateful mind, to be in poſſeſſion of ſome memorials of a deceaſed benefactor. But this pleaſure is more ſenſibly felt, when the object of our eſteem, has been a faithful and diligent labourer in the Lord's vineyard; and by whoſe miniſtry many precious ſouls were reſcued from the dominion of ſin and ſatan: When we can no more hear him deliver the Word of God from the pulpit, the particulars of his life and miniſtry, will be read by us with peculiar delight and edification. The following Narrative will undoubtedly gratify a conſiderable number of our reſpectable readers, who acknowledge themſelves indebted to Mr. GRIMSHAW for their experimental acquaintance with the Power of Godlineſs. And at the ſame time it cannot fail of meeting with the approbation of all who love the Lord Jeſus Chriſt, in truth and ſincerity.

In proportion only as the love of GOD is ſhed abroad in the heart, will the labours of love abound in the life. There may be many natural and corrupt views for the zeal and diligence of our fallen nature to promote itſelf; but nothing can induce a hearty concern for ſpiritual things, where all the pride, profit, and glory of the fleſh muſt be brought down, except that "renewal in the ſpirit of the mind," which enables it to apprehend the worth of thoſe things. 'Tis a certain rule in religion, as well as in philoſophy, that nothing can riſe above its own principles: and our Lord confirms this invariable truth, where he ſays, "that which is born of the fleſh, is fleſh;" it ſeeks what is of the fleſh, knows nothing beyond, and cannot aſcend above it. All its views and wiſhes are confined to the narrow bounds of time and ſenſe: here it employs all its cares and endeavours, and, *like the beaſts that periſh*, thinks nothing of ſpiritual good, but rejects it as a chimera or dream; feeding and filling itſelf with the groſs ſubſtances of this elementary world, is totally unfitted for the enjoyment of that BEING, who is all ſpirit and life, the ſource and the completion of every intellectual faculty and deſire. On the other hand, "that which is born of the Spirit (ſays Chriſt), is Spirit:" Nothing but this divine Spirit and his ſpiritual creation can ſatiate thoſe, who proceed from him. They riſe to him by his power; and

3 (A509

and they are never happy but when they do rise, because they see all the good and all the end of their nature in this act, and all the misery and darkness, which can befal the soul, in a separation from him. Hence they comprehend the absolute necessity, which the Lord Jesus hath stated in saying, "Verily, verily, except a man be born again (or, from above), he cannot SEE the kingdom of GOD:" He cannot have that true notion or idea of its spiritual objects, which is represented by the outward faculty of *sight*. He may hear of it, and discourse of it too, as a blind man may of colours; but every body knows the difference of that apprehension, which passes through the different senses of the eyes and the ears. And then, in order to confirm a truth of such importance, our Lord renews his asseveration in another form; "Verily, verily, except a man be born of water and of the SPIRIT, he cannot ENTER into the kingdom of GOD." He must be renewed, changed, translated, new-created, or born again, by the agency of the Spirit of GOD, cleansing and purifying his soul as water doth the body, or he cannot arrive at the spiritual perception of spiritual things, nor finally attain the object of their communication in this world, or the salvation of Jesus Christ in the world to come. And if an unrenewed man cannot see, nor arrive at the true notion of spiritual things, nor enter into the spiritual enjoyment or experience of them in his soul; how can he be zealous in attaining them for himself; how can he be earnest and unwearied in recommending and urging them upon others? It is morally and naturally impossible.

So, on the contrary, if a laborious concern to impress these spiritual objects upon the minds of others appear in a man, where no earthly good can be expected, but much of what is supposed to be so may be lost, by that concern; it is an undeniable argument, that the soul is proportionably awakened or enlivened to understand and desire, what is in value above them. For it is not in nature to part with any thing which is thought to be good, but for the attainment of a something, which is believed to be better. We shall not wonder, therefore, at the uncommon zeal and labours of the man of God, whose life we are entering upon, when we consider the uncommon measure of grace he had received from the "God of all grace;" but may rather deplore our own scanty attainments, which leave us too often and too far behind him, when even his zeal, and life, and activity, (as he himself was sensible, and none more so) were altogether unworthy of the Master and the Cause he was serving. O that reflections of this kind may be sanctified to quicken us, whether ministers or people, to double our diligence; knowing, that "the time is short;" that "the night is at hand when no man can work," and that we can never lay out our time or our souls to more advantage than for HIM, who will suffer no act of duty or labour of love to be produced in vain!

This humble, laborious, and faithful Minister of Christ, WILLIAM GRIMSHAW, was born on Sept. 3, 1708, at Brindle, six miles

miles South of Preſton, in Lancaſhire; and he was educated at the ſchools of Blackburn and Heſkin, in that county. While he was a ſchool-boy, the thoughts of death and judgment, the torments of hell, the glories of heaven, and the Sufferings of Chriſt, often made ſome tranſient impreſſions upon his mind; owing probably to the religious care taken of him by his parents. In the eighteenth year of his age, he was admitted a member of Chriſt's-College in Cambridge: And here (as is but too uſually the caſe) bad example deplorably prevailed to ſeduce from that decent manner of life, and thoſe ſerious reflections, which had been inculcated upon him; for, at this time, having no real change wrought upon him, and conſequently "having no root in himſelf," the prevalent impiety of the college carried him away ſo far, that, for the ſpace of more than two years, he ſeemed utterly to have loſt all ſenſe of religion and ſerioufneſs; nor was there any revival of his former impreſſions, till on the day he was ordained deacon, in the year 1731. On this occaſion, he was much affected with a ſenſe of the importance of the miniſterial office, which he was taking upon him, and the diligence which ought to be uſed in the diſcharge of it. Yet theſe convictions were but ſlight and ſoon carried away, like the chaff, by the wind of temptation; though, for a little time, they were promoted by an acquaintance with ſome ſerious people at Rochdale, who uſed to meet together, once a week, for religious exerciſes. But, upon his removal thence, very ſoon after, to Todmorden, though not far diſtant from Rochdale, inſtead of acting up to the good motions he had felt in his ſoul, and which had been encouraged by his pious acquaintance, he purſued a different courſe, and went no more amongſt them: He conformed to the vain and thoughtleſs world; he followed all its ſtupid and trifling diverſions; and endeavoured to ſatisfy his conſcience with "doing his miniſterial duty" (according to the common phraſe) on a Sunday, without attending any farther, either to the improvement of his own mind by ſtudy, or to the improvement of his people as an effect of his own. He was, in a word, what but too many of the modern clerical profeſſion are, an eaſy companion for eaſy men, who give themſelves no trouble about their own ſouls, or about GOD, or any thing elſe but, what Leviathan is repreſented to be doing in the world, "taking their paſtime therein." Give them the pleaſures of the earth, if not of direct ſin too, for a ſeaſon; and the honour of Chriſt, and the ſalvation of ſinners, are thoſe ſubordinate affairs, which may be taken care of, at any time or no time, by any man or no man, juſt as they pleaſe. They comprehend no more of ſpiritual good, than the luxurious epicure who ſaid, "that he did not underſtand what great happineſs there could be in heaven, where folks were to ſit upon a bare cloud to eternity, ſinging hallelujahs, and having nothing to eat or to drink." There are thouſands who would be aſhamed, perhaps, to utter the words, but who are living in the worldlineſs they imply, from day to day. Mr. GRIMSHAW, to

his

his compunction afterwards, was numbered too long among this ungodly fraternity. It was several years before he was enabled to emerge from the low debauchery of the times. However, it is said, he refrained as much as possible from gross swearing, unless in suitable company, and when he got drunk, would take care to sleep it out before he came home.—O what a scandal to religion are swearing, drunken, horse-racing, gambling, and ungodly priests; and what a jest, or stumbling block, to the world!

About the year 1734, in the twenty-sixth of Mr GRIMSHAW's life, GOD was pleased to bring upon him an earnest concern for his own salvation, and consequently for that of his flock at Todmorden. This immediately became visible by his reformation. He quickly left all his diversions; fishing, card-playing, hunting, &c. And he now began to catechize the young people, to preach up the absolute necessity of a strict and devout life; to visit his people, not in order to drink and be merry with them as before, but to exhort and press them to seek the salvation of their souls, and to enforce what he had delivered to them from the pulpit.

At this period also, he began himself to pray in secret four times a day. A blessed practice, which there is reason to believe, he never left off. The GOD of all grace, who had now prepared his heart to pray, soon also gave the answer to his prayer: Not indeed in the way in which he expected; nor at that time in the joy of a conscience bearing him witness, that in simplicity and godly sincerity he was walking before him: But by bringing upon him very strong and painful convictions of his own guilt, and helplessness, and misery; by discovering to him, what he did not suspect before, that his heart was deceitful and desperately wicked; and, what was more afflicting still, that all his duties, and labours, and goodness, could not procure for him pardon, or gain him a title to eternal life. Very painful apprehensions therefore now seized his mind, of what must become of him. In the midst of which, he was often ready to accuse GOD, as dealing hardly with one, who was now no more a prophane or careless liver, but seeking in earnest to obey him. But this was the work of the law upon his conscience, and the preparation of his soul for the gospel of peace. Under this, he was indeed exceedingly miserable, being buffeted with blasphemous thoughts and horrid temptations: about this time two of his parishioners attempted to make away with themselves, though their lives were remarkably preserved. Being sent for to one of them, the thought struck him, that very possibly he might ere long do the same, for aught he knew or could do to the contrary.

In this state of great trouble, he continued more than three years, not daring to acquaint any with the distress he suffered, lest they should report that he was either mad or melancholy. But, by these lasting and deep convictions being brought to a thorough acquaintance with the corruptions of his own heart, and to the knowledge of the sinfulness of sin, he was willing to receive sal-

vation

vation freely, and to consider himself humbly, as a brand plucked out of the burning. He could not rest till he obtained, thro' Faith in Christ, a clear and satisfactory manifestation of God's forgiving Love, accompanied with divine peace and joy. This was in the year 1742. He was filled with marvellous light, and possessed a glorious liberty. "I was now (says he) willing to renounce myself, with every degree of fancied merit and ability, and to embrace Christ only for my all in all. O what light and comfort did I now enjoy in my own soul, and what a taste of the pardoning love of GOD!"

As he was now taught of GOD, and experienced the power of divine Truth in his own soul, so his preaching began to be clear and profitable. He dwelt much upon the lost and ruined estate of man, considered as a fallen guilty creature; upon the work of Redemption as accomplished by Christ; the absolute necessity of true repentance, and a living faith; and of an entire change of heart, to be wrought in every one by the divine Spirit. All this time he was an entire stranger to the Methodists, and had never seen any of their writings, except a single sermon on Gal. iii. 24. and a Letter to the People of England published by the Rev. Mr. Seagrave, in which he was not a little suprized to find the same blessed truths insisted upon, which he had just learned from the Word of GOD, and from the experience of which he found all his peace and happiness to flow.

Thus instructed, and full of life and zeal for the Glory of GOD, and the salvation of precious souls, he came to Haworth near Bradford, in Yorkshire, in the month of May, 1742; and very soon the good effects of his powerful preaching became visible among a people ignorant and brutish, as the face of the country is wild and rugged. Many of his careless flock were brought into deep concern for the salvation of their souls, and were filled with peace and joy through believing. And as in ancient times, before preaching was debased by modern refinement, and alas! to such a cold and languid exercise, that generally one can scarce observe a decent attention to the minister in the pulpit; his people felt in their hearts a deep conviction of sin; and the whole congregation have been often seen in tears, on account of their numerous provocations against GOD, and under a sense of his goodness in yet sparing them, and waiting to be gracious unto them. This lively, powerful manner, of representing the truths of GOD could not fail of being much talked of, and bringing out of curiosity, many hundreds to Haworth church: And there they received so much benefit by what they heard, that when the novelty was long over, the church continued to be full of people, many of whom came from far, and this for twenty years together. Indeed, nothing but this will draw souls heartily together, or (according to the prophet's language) "as doves to their windows." Mere morality, derived from man's ability, neither comes warm from the heart, nor goes warmly to it. With the trash of human

attainments

attainments and human endeavours, all fallen, corrupt, feeble, and depraved, no ſoul living can be ſatiated. When men preach theſe (to uſe the words of Milton,) "The ſheep look up, but are not fed."

It was the pure truth of the goſpel, which brought men to reformation from popery, and which only can produce true reformation at any time. It was this, which has drawn thouſands from the church to various diſſenters, where it has been preached by them; and it is the preaching of this alone, as we have abundant proof, that can fill our churches again.

On his monthly Sacrament days, in particular, religious people flocked from all quarters, in order to commemorate the dying Love of our bleſſed Redeemer; theſe were times of refreſhing from the preſence of GOD. Mr. GRIMSHAW did not confine himſelf to the old dry form of words, but from the fulneſs of his heart, he broke out in the moſt lively, pious, and animating exhortations, and enlivened the whole ſervice with Hymns ſuited to the occaſion, ſo that the people enjoyed a Heaven upon Earth, and returned to their habitations bleſſing and praiſing the LORD for his mercy and love.

Mr. Grimſhaw was now too happy himſelf in the knowledge of Chriſt, to reſt ſatisfied, without taking every method, he thought likely, to ſpread the knowledge of his God and Saviour. And as ſome indigent people conſtantly make their want of better cloaths to appear in, an excuſe for not coming to church in the day time, when their want would be viſible to the whole congregation; he contrived, for their ſakes, a lecture on Sunday evenings, though he preached twice in the former part of the day. In which lecture, a chapter or a pſalm, after the primitive cuſtom of the chriſtian church, was expounded. God was pleaſed to give great ſucceſs to theſe attempts, which animated him ſtill more to ſpend and be ſpent for Chriſt's cauſe: ſo that the next year he began a method, which was continued by him ever after, of preaching in each of the four Hamlets under his care three times every month. By which means the old and infirm, who could not attend the church, had the truth of God brought to their houſes; and many, who were ſo profane as to make the diſtance from the houſe of God a reaſon for ſcarce ever coming to it, were allured to hear, and at length received with joy the word of life. This true and faithful ſhepherd ſought after the loſt ſheep upon thoſe wild mountains, and brought them home to the fold of the Great Shepherd.

By this time, the great attention and labour, with which he inſtructed his own people; the circumſpection and holineſs of his converſation; and the laſting benefit, which very many from the neighbouring pariſhes had obtained, by attending his miniſtry; all concurred to bring upon him many earneſt intreaties to come to the houſes of others, who lived in neighbouring pariſhes, and to expound the word of God to ſouls as ignorant, as they were themſelves, before they had heard inſtruction from his lips. As the

pureſt

pureſt benevolence was the only motive to this requeſt; ſo all, who knew Mr. GRIMSHAW, are aſſured, that nothing but love to the ſouls of men, and a deſire of proving a bleſſing to them, engaged him to preach, as occaſions offered, in other pariſhes. So that whilſt he was one of the moſt diligent in overſeeing, and providing abundantly for his own flock, he annually found opportunity of inſtructing, near three hundred times, large companies, and ſometimes large congregations beſides. By this means his uſefulneſs was greatly extended, and thouſands will have cauſe to bleſs the Lord for his labour of Love. Had he confined himſelf within his church-walls, or even the bounds of his own pariſh, his uſefulneſs would have been greatly contracted; but as he travelled far and near, preaching wherever a door was opened, there were abundant fruits of his labours. It will be objected, that he was quite irregular; this indeed muſt be acknowledged, and ſo were our bleſſed Lord and his Apoſtles. Some will ſay, What right had he to preach in other men's pariſhes? It may be anſwered, Mr. GRIMSHAW knew the worth of immortal ſouls too well, to make a ſacrifice of them, to pleaſe the men of the World, whatever their rank or office might be; and therefore, often at the hazard of his own life, he went in the Name of the Lord, and endeavoured to ſave thoſe ſouls who were walking in darkneſs and the ſhadow of death, thro' the negligence and ignorance of their reſpective paſtors. After he had preached for the firſt time in any place, he commonly thanked the perſon into whoſe houſe or barn he was received, and added; "I hope you will give me leave to come again."

Mr. GRIMSHAW thus went on preaching fifteen, twenty, and often thirty times in the week, and that for fifteen years or upwards, beſides viſiting the ſick, and other occaſional duties of his function. To one of his friends in a neighbouring pariſh, whoſe wife had been ſick, he thus apologized, "I am ſorry, that I have "not been able to viſit your wife: I have not wanted inclination, "but time: for I have had thirty times to preach this week." It is not eaſy to aſcribe ſuch unwearied diligence, and all amongſt the poor, or at leaſt very obſcure people, to any motive but the real one. He thought his tongue ſhould never lie ſtill in guilty ſilence, while he could ſpeak to the honour of that GOD, who had done ſo much for his ſoul. And while he ſaw ſinners periſhing for lack of knowledge, and no one breaking to them the bread of life, he was tranſported by love to pity them; and notwithſtanding the ſelfiſh reluctance he felt within, to give up his name to ſtill greater reproach, as well as his time and ſtrength to the work of the miniſtry. What a reflection ſhould this afford to that lazineſs of heart (to call it by no worſe a name,) which thinks the ſervice of GOD, after naming it in prayer before him a "perfect freedom," to be a hard burden, and which courts eaſy duty and large fees, only for an indulgence to the fleſh, and to hold up a ſort of fooliſh and unmeaning reſpect in the world.

A SERMON ON

GLORYING in the CROSS of CHRIST.

From the Rev. Mr. JOHN Mc. LAURIN, one of the Miniſters of Glaſgow; publiſhed from his M. S. S. by the Rev. Mr. GILLES.*

GALATIANS VI. 14.

"GOD forbid that I ſhould glory, ſave in the croſs of our Lord JESUS CHRIST, by whom the world is crucified unto me, and I unto the world."

IT is an old and uſeful obſervation, that many of the moſt valuable objects in the world, are objects whoſe excellency does not appear at firſt view; and on the other hand, many things of little value ſeem more excellent at firſt, than a narrower view diſcovers them to be. There are ſome things we admire becauſe we do not know them, and the more we know them, the leſs we admire them; there are other things which we deſpiſe through ignorance, becauſe it requires pains and application to diſcover their beauty and excellency.

This holds true in nothing more than in that glorious deſpiſed object mentioned in the text. There is nothing the world is more divided about in its opinion, than this. To the one part it is altogether contemptible, to the other it is altogether glorious. The one part of the world wonders what attractives others find in it: And the other part wonders how the reſt of the world are ſo ſtupid as not to ſee them; and are amazed at the blindneſs of others, and their own former blindneſs.

It is ſaid of the famous reformer Melanction, when he firſt ſaw the glory of this object at his converſion, he imagined he could eaſily, by plain perſuaſion, convince others of it: That the matter being ſo plain and the evidence ſo ſtrong, he did not ſee how, on a fair repreſentation, any could ſtand out againſt it.

* Mr. Mc. LAURIN was appointed one of the Miniſters of the city of Glaſgow in the year 1723; in which office he continued till the day of his death, which happened on Sept. 1, 1754. He was a man that had a very extraordinary degree of the moſt valuable gifts, and the moſt lovely graces united in him. A lively ſtriking inſtance of the truth and power, and amiableneſs of Chriſtianity. His mind was raiſed above the world, and employed from day to day in ſome good deſign, without the ſmalleſt appearance of vanity or ambition, or any intereſted view. The paſtoral office in Glaſgow, by reaſon of the largeneſs of the pariſhes, and the multiplicity of important duties, is a buſineſs of no ſmall labour, but Mr. Mc. Laurin's activity and zeal for the cauſe of Chriſt, carried him through a great deal more work than ordinary. Some years ago, when the Work of God firſt began to revive in different parts of the World, and numbers of people became concerned about their ſalvation, ſuch an appearance engaged all his attention. He was at great pains to be rightly informed about the facts, and being fully ſatisfied that it was the WORK of GOD, he defended and promoted it to the utmoſt of his power. Nothing gave him ſo much joy, as the advancement of vital religion. We are well aſſured, that the ſubject of the following diſcourſe will recommend itſelf to the attention of the truly pious; and the manner in which it is executed, we believe, gives it a rank among the beſt Sermons publiſhed in the preſent Century.

But

But upon trial he was forced to expreſs himſelf with regret, "That old Adam was too ſtrong for young Melanction, and that human corruption was too ſtrong for human perſuaſion, without divine grace."

The true uſe we ſhould make of this, is certainly to apply for that enlightening grace to ourſelves, which the apoſtle Paul prays for in the behalf of the Epheſians, i. 17. "That the God of our Lord Jeſus Chriſt,—may give us the ſpirit of wiſdom and revelation, in the knowledge of him:" But prayers and means ſhould be joined together. One of the principal means of obtaining a right knowledge of the object of our faith and ground of our hope, is to meditate on the glory of that object, aſſerted ſo ſtrongly in the text, and that by one, who formerly had as diminiſhing thoughts of it, as any of its enemies can have.

In the verſes preceding the text, the apoſtle tells the Galatians, what ſome falſe teachers among them gloried in; here he informs us what he gloried in himſelf. They gloried in the old ceremonies of the Jewiſh law, which were but ſhadows; he gloried in the "croſs of Chriſt," the ſubſtance: He knew it was an affront to the ſubſtance, to continue theſe ſhadows in their former force, after the ſubſtance itſelf appeared, therefore he rejects that practice with zeal, and at the ſame time confines his own glorying to that bleſſed object which the ſhadows were deſigned to ſignify. "God forbid that I ſhould glory, ſave in the croſs of Chriſt, &c."

Here the apoſtle ſhews us, both his high eſteem of the croſs of Chriſt and the powerful influence of it upon his mind. The croſs of Chriſt ſignifies in Scripture ſometimes our ſufferings for Chriſt, ſometimes his ſuffering for us. As the latter is the chief, and moſt natural ſenſe of the words, ſo there is reaſon to think it is the ſenſe of the apoſtle here: This is the ſenſe of the ſame expreſſion, in the 12th verſe of this chapter, which ſpeaks of perſecution (that is our ſuffering) for the croſs of Chriſt, i. e. the doctrine of Chriſt's croſs: Beſides, it is certain that it is not our ſufferings, but Chriſt's ſufferings, which we are chiefly to glory in, to the excluſion of other things; and it is not the former chiefly, but the latter that mortifies our corruptions, and crucifies the world to us.

The croſs of Chriſt may ſignify here, not only his death, but the whole of his humiliation, or all the ſufferings of his life and death; of which ſufferings, the croſs was the conſummation: The apoſtle mentions the Croſs, to remind us of the manner of his death, and to ſtrengthen in our minds thoſe impreſſions which the condeſcenſion of that death, had made, or ought to have made in them: That the Author of liberty ſhould ſuffer the death of a ſlave; the fountain of honour, the height of diſgrace; that the puniſhments which were wont to be inflicted upon the meaneſt perſons for the higheſt offences, ſhould be inflicted on the greateſt perſon that could ſuffer: This is the object that the apoſtle gloried in.

There are not two things more oppoſite, than glory and ſhame; here the apoſtle joins them together: The croſs in itſelf is an object full of ſhame; in this it appears to the apoſtle full of glory: It would have been leſs remarkable, had he only ſaid, that he gloried in his Redeemer's exaltation after he left the world, or in the glory he had with the Father, before the world was: But the object of the apoſtle's glorying is the Redeemer, not only conſidered in the higheſt ſtate of honour and dignity, but even viewed in the loweſt circumſtances of diſgrace and ignominy; not only as a powerful and exalted, but as a condemned and crucified Saviour.

GLORYING ſignifies the higheſt degree of eſteem; the croſs of Chriſt was an object of which the apoſtle had the moſt exalted ſentiments, and the moſt profound veneration; this veneration he took pleaſure to avow before the world, and was ready to publiſh on all occaſions.

The manner of expreſſing his eſteem of this object has a remarkable force and vehemence in it, GOD FORBID, or, let it by no means happen; as if he had ſaid, "God forbid, whatever others do, that ever it ſhould be ſaid, that Paul the old perſecutor, ſhould glory in any thing elſe, but in the crucified Redeemer: who plucked him as a brand out of the fire, when he was running farther and farther into it; and who purſued him with mercy and kindneſs, when he was purſuing Him in his members, with fierceneſs and cruelty. I did it through ignorance (and it is only through ignorance that any deſpiſe him;) he has now revealed himſelf to me, and God forbid that the light which met me near Damaſcus, ſhould ever go out of my mind; it was a light full of glory; the object it diſcovered was all glorious; my all in all; and God forbid I ſhould glory in any thing elſe."

His eſteem of that bleſſed object was great, and its influence on him proportionable: By it the world was crucified to him, and he was crucified to the world. His eſteem of Chriſt was the cauſe why the world deſpiſed him, and was deſpiſed by him; not that the croſs made him hate the men of the world, or refuſe the lawful enjoyments of it. It allowed him the uſe of the latter, and obliged him to love the former; but it crucified thoſe corruptions, which are contrary both to the love of our neighbour, and the true enjoyment of the creatures. This is called fighting, warring, wreſtling, and killing. The reaſon is, becauſe we ſhould look upon ſin as our greateſt enemy; the greateſt enemy of our ſouls, and the Saviour of our ſouls; this was the view the apoſtle had of ſin, and of the corruption which is in the world through luſt; He looked upon it as the murderer of his Redeemer, and this inſpired him with a juſt reſentment againſt it; it filled him with theſe bleſſed paſſions againſt it mentioned by himſelf, 2 Cor. vii. 11 as the native fruits of faith and repentance, zeal, indignation, revenge; that is, ſuch a deteſtation of ſin, as was joined with the moſt careful watchfulneſs againſt it.

This

This is that crucifying of the world, meant by the apoſtle; the reaſon of the expreſſion is, becauſe the inordinate love of worldly things is one of the chief ſources of ſin; the croſs of Chriſt gave ſuch a happy turn to the apoſtle's affections, that the world was no more the ſame thing to him, that it was to others, and that it had been formerly to Himſelf. His ſoul was ſick of its pomp; and the things he was moſt fond of before, had now loſt their reliſh with him; its honours appeared now contemptible; its pleaſures nauſeous; its examples and favours did not allure, nor its hatred terrify him; he conſidered the love or hatred of men, not chiefly as it affected him, but themſelves, by furthering or hindering the ſucceſs of his doctrine among them; all theſe things may be included in that "crucifying of the world," mentioned in the laſt clauſe of the verſe: But the intended ground of the diſcourſe being the firſt clauſe, the doctrine to be inſiſted on is this:

"That the croſs of Chriſt affords ſinners matter of glorying above all other things: Yea, that it is in a manner, the only thing they ſhould glory in: The whole humiliation of Chriſt, and particularly his death for the ſake of ſinners, is an object that has ſuch incomparable glory in it, that it becomes us to have the moſt honourable and exalted thoughts of it." As this is evidently contained in the text, ſo it is frequently inculcated on us in other ſcriptures, (2 Cor. iv. 6. 2 Cor. iii. 18. 1 Cor. i. 19. and 24.) It is plain, that when the ſcriptures ſpeak of the glory of God in the face of Jeſus Chriſt, it is meant chiefly, of his glory in the face of Chriſt crucified; that is, in the work of redemption finiſhed on the croſs.

In diſcourſing on this ſubject it will be proper firſt to conſider briefly, What it is to glory in any object; and then, What ground of glorying we have in this bleſſed object, propoſed in the text.

To glory in any object includes theſe two things, firſt a high eſteem of it, and then ſome concern in it. We do not glory in the things we are intereſted in, unleſs we eſteem them; nor in the things we admire and eſteem, unleſs we are ſome way intereſted in them. But although all profeſſing Chriſtians are ſome way concerned to glory in the croſs of Chriſt, becauſe of their outward relation to him, and becauſe the bleſſed fruits of his croſs are both plainly revealed, and freely offered to them; yet they only who ſincerely embrace his offers, can truly glory in that object. Nevertheleſs all ſhould be exhorted to glory in this object, and to have a high eſteem of it; becauſe of its excellency; to fix their hearts on it by faith, becauſe it is offered to them; to ſhew their eſteem, by ſeeking an intereſt in it; and having obtained an intereſt therein, to ſtudy a frame of habitual triumph in it. But the nature of this happy frame of mind, is beſt underſtood, by conſidering the glory of the object.

The

The ancient prophets, who foretold Chriſt's coming, were tranſported with the view of his glory. They repreſent our Lord as the moſt remarkable and moſt honourable perſon, that ever appeared in the world: They ſpeak of him as a glorious Governor, a Prince, a King, a Conqueror; beſides other magnificent titles of the greateſt dignity, ſhewing that his government ſhould be extenſive and everlaſting, and that his glory ſhould fill the whole earth. But, while the prophets foretell his greatneſs, they foretell alſo his meanneſs; they ſhew indeed he was to be a glorious king, but a king who would be rejected and deſpiſed of men.

About the time of his coming, the Jews were big with hopes of him as the great Deliverer, and chief ornament of their nation. And if hiſtory may be credited, even the heathens had a notion about that time, which poſſibly was derived from the Jewiſh propheſies, that there was a Prince of unparalleled glory to riſe in the eaſt, and even in Judea in particular, who was to found a kind of univerſal monarchy. But their vain hearts were ſo intoxicated with the admiration of worldly pomp, that they formed a picture of Him, who was the deſire of all nations, very unlike the original.

A king whom the world admires, is one of extenſive power, with numerous armies, a golden crown and ſceptre, a throne of ſtate, magnificent palaces, ſumptuous feaſts, many attendants of high rank; immenſe treaſures to enrich them with, and various poſts of honour to prefer them to.

Here was the reverſe of all this; for a crown of gold,—a crown of thorns! for a ſceptre,—a reed put in his hand, in deriſion! for a throne,—a croſs! inſtead of palaces,—not a place to lay his head in! inſtead of ſumptuous feaſts to others,—oftentimes hungry and thirſty himſelf! inſtead of great attendants,—a company of poor fiſhermen! inſtead of treaſures to give them,—not money enough to pay tribute, without working a miracle! and the preferments offered them,—was to give each of them his croſs to bear! In all things the reverſe of worldly greatneſs from firſt to laſt; a manger for a cradle at his birth; not a place to lay his head ſometimes in his life; nor a grave of his own at his death.

Here unbelief frets and murmurs, and aſks, Where is all the glory, that is ſo much extolled? For diſcovering this, faith needs only look through that thin vail of fleſh; and under that low diſguiſe appears the Lord of Glory, the King of Kings, the Lord of Hoſts, ſtrong and mighty, (Pſal. xxiv. 8.) The Lord mighty in battle; the heavens his throne, the earth his footſtool, the light his garments, the clouds his chariots, the thunder his voice, his ſtrength omnipotence, his riches all-ſufficiency, his glory infinite, his retinue the hoſts of heaven, and the excellent ones of the earth, on whom he beſtows riches unſearchable, an inheritance incorruptible, banquets of everlaſting joys, and preferments

ferments of immortal honour, making them kings and prieſts unto God, conquerors, yea and more than conquerors, children of God, and myſtically one with himſelf.

Here appears ſomething incomparably above all worldly glory, though under a mean diſguiſe. Yet even that diſguiſe, upon due conſideration, will appear to be ſo glorious, that its very meanneſs is honourable: It was a glorious diſguiſe, becauſe the deſigns and effects of it are ſo; if he ſuffered ſhame, poverty, pain, ſorrows, and death, for a time, it was that we might not ſuffer theſe for ever. That meanneſs therefore was glorious, becauſe it was ſubſervient to an infinitely glorious deſign of love and mercy.

It was ſubſervient more ways than one, it ſatisfied the penalty of the law, it put unſpeakable honour on the commandments of it. It was a part of Chriſt's deſign to make holineſs, (that is, obedience) ſo honourable, that every thing elſe ſhould be contemptible in compariſon of it; love of worldly greatneſs, is one of its principal hindrances: We did not need the example of Chriſt to commend earthly grandeur to us, but very much to reconcile us to the contrary, and to make us eſteem holineſs, tho' accompanied with meanneſs; Chriſt's low ſtate was an excellent mean for this end. There was therefore greatneſs, even in his meanneſs: Other men are honourable by their ſtation, but Chriſt's ſtation was made honourable by him; he has made poverty and meanneſs, joined with holineſs, to be a ſtate of dignity.

Thus Chriſt's outward meanneſs, that diſguiſed his real greatneſs, was in itſelf glorious, becauſe of the deſign of it. Yet that meanneſs did not wholly becloud it; many beams of glory ſhone through it.

His birth was mean on earth below: But it was celebrated with Hallelujahs by the heavenly hoſt in the air above; he had a poor lodging, but a ſtar lighted viſitants to it from diſtant countries. Never Prince had ſuch viſitants ſo conducted. He had not the magnificent equipage that other kings have, but he was attended with multitudes of patients, ſeeking, and obtaining healing of ſoul and body; that was more true greatneſs, than if he had been attended with crouds of Princes: He made the dumb that attended him ſing his praiſes, and the lame to leap for joy, the deaf to hear his wonders, and the blind to ſee his glory: He had no guard of ſoldiers, nor magnificent retinue of ſervants: but, as the centurion, that had both, acknowledged, health and ſickneſs, life and death, took orders from him: Even the winds and ſtorms, which no earthly power can control, obeyed him; and death and the grave durſt not refuſe to deliver up their prey when he demanded it. He did not walk upon tapeſtry, but when he walked on the ſea, the waters ſupported him: All parts of the creation, excepting ſinful men, honoured him as their Creator: He kept no treaſure, but when he had occaſion for money, the ſea ſent it to him in the mouth of a fiſh: he had no barns, nor corn-fields,

but

but when he inclined to make a feaſt, a few loaves covered a ſufficient table for many thouſands. None of all the monarchs of the world ever gave ſuch an entertainment. By theſe andmany ſuch things, the Redeemer's glory ſhone through his meanneſs, in the ſeveral parts of his life. Nor was it wholly clouded at his death; he had not indeed that phantaſtic equipage of ſorrow that other great perſons have on ſuch occaſions. But the frame of nature ſolemnized the death of its Author; heaven and earth were mourners: The ſun was clad in black; and if the inhabitants of the earth were unmoved, the earth itſelf trembled under the awful load; there were few to pay the Jewiſh compliment of rending their garments, but the rocks were not ſo inſenſible; they rent their bowels; he had not a grave of his own, but other men's graves opened to him. Death and the grave might be proud of ſuch a tenant in their territories, but he came not there as a ſubject, but as an invader, a conqueror; it was then the king of terrors loſt his ſting, and on the third day the Prince of Life triumphed over him, ſpoiling death and the grave. But this laſt particular belongs to Chriſt's exaltation; the other inſtances ſhew a part of the glory of his humiliation, but it is a ſmall part of it.

The glory of the croſs of Chriſt, which we are chiefly to eſteem, is the glory of God's infinite perfections diſplayed in the work of redemption, as the apoſtle expreſſes it, "The glory of God in the face of Chriſt Jeſus," 2 Cor. iv. 6. "Even of Chriſt crucified," 1 Cor. ii. 2. It is this which makes any other object glorious, according as it manifeſts more or leſs of the perfections of God. This is what makes the works of creation ſo glorious; the heavens declare God's glory, and the firmament his handy-work. And we are inexcuſable for not taking more pains to contemplate God's perfections in them, his almighty power, and incomprehenſible wiſdom, and particularly his infinite goodneſs. But the effects of the Divine goodneſs, in the works of creation are only temporal favours; the favours purchaſed for us by the Croſs of Chriſt are eternal. Beſides, although the works of creation plainly ſhew that God is juſt, and that he is diſpleaſed with us for our ſins; nor do they point out to us the way how we may be reconciled to him: They publiſh the Creator's glory, they publiſh at the ſame time his laws and our obligations to obey them. Our conſciences tell us we have neglected theſe obligations, violated theſe laws, and conſequently incurred the Law-giver's diſpleaſure: His works declaring his glory, ſhew that in his favour is life, and conſequently that in his diſpleaſure is death and ruin; yea, they lay us in ſome meaſure under his diſpleaſure already. Why elſe do natural cauſes give ſo much trouble in life, and pain in death? From all quarters the works of God revenge the quarrel of his broken law: They give theſe frail bodies ſubſiſtence for a time, but it is a ſubſiſtence embittered with many vexations, and at laſt they cruſh them, and diſſolve them into duſt.

The

The face of nature then is glorious in itſelf, but it is overcaſt with a gloom of terror to us; it ſhews the glory of the Judge to the criminal; the glory of the offended Sovereign to the guilty rebel: This is not the way to give comfort and relief to a criminal; it is not the way to make him glory and triumph: Accordingly, the enemies of the croſs of Chriſt, who refuſe to know God, otherwiſe than by the works of nature, are ſo far from glorying in the hopes of enjoying God in heaven, that they renounce all thoſe great expectations, and generally deny that there is any ſuch bleſſedneſs to be had. Conſcience tells us, we are rebels againſt God: And nature does not ſhew how ſuch rebels may recover his favour; how in ſuch a well ordered government as the divine government muſt be, the righteous Judge and Lawgiver may be glorified, and the criminal eſcape; much leſs how the Judge may be glorified, and the criminal obtain glory likewiſe.

The language of nature, though it be plain and loud in proclaiming the glory of the Creator, yet it is dark and intricate as to his inclination toward guilty creatures: It neither aſſures peremptorily that we are in a ſtate of deſpair, nor gives ſure footing for our hopes. If we are favourites, whence ſo many troubles? If we are hopeleſs criminals, whence ſo many favours? Nature ſhews God's glory, and our ſhame; his law our duty, and conſequently our danger: but about the way of eſcape, it is ſilent: It affords many motives for exciting deſires after God; but it ſhews not the way to get theſe deſires ſatisfied. Here in the text, is an object which gives us better intelligence. It directs us not merely to ſeek by feeling in the dark (Acts xvii. 27) if haply we may find him, but to ſeek him ſo, as certainly to find him. Unlikely doctrine to a carnal mind: That there ſhould be more of God's glory manifeſted to us in the face of Chriſt crucified, than in the face of heaven and earth; the face of Chriſt, in which ſenſe diſcovers nothing but marks of pain and diſgrace; that mangled viſage red with gore, covered with marks of ſcorn, ſwelled with ſtrokes, and pale with death, that would be the laſt object in which the carnal mind would ſeek to ſee the glory of the God of Life; a viſage clouded with the horror of death: it would with more pleaſure and admiration, view the ſame face when transfigured, and ſhining like the ſun in its ſtrength. Divine glory ſhone indeed then in a bright manner in that face on the mount; but not ſo brightly, as on Mount Calvary: This was the more glorious transfiguration of the two. Tho' all the light in the world, in the ſun and ſtars were collected together, into one ſtupendous maſs of light, it would be but darkneſs to the glory of this ſeemingly dark and melancholy object: For it is here, as the apoſtle expreſſes it, 2 Cor. iii. 18. "We all as with open face may behold the glory of God."

Here ſhines ſpotleſs juſtice, incomprehenſible wiſdom, and infinite love all at once: None of them darkens or eclipſes the other,

other, every one of them gives a luſtre to the reſt. They mingle their beams, and ſhine with united eternal ſplendour: The juſt Judge, the merciful Father, and the wiſe Governor. No other object gives ſuch a diſplay of all theſe perfections; yea, all the objects we know, give not ſuch a diſplay of any one of them. No where does juſtice appear ſo awful, mercy ſo amiable, or wiſdom ſo profound. [*To be continued.*]

The Life of Mr. John Morris, of Mancheſter.

Written by himſelf.

I Was born on the 8th of February, 1734, at Stretford near Mancheſter. My parents were members of the Church of Rome. My mother was an upright and ſincere woman, both in her duty to God and man; and to her watchful care over the morals of her children, thro' the preventing grace of God, I attribute my love to virtue: my father was remarkable for integrity and honeſty.

The Lord began to work powerfully upon my mind, at ten years of age, partly by fear, and partly by love. I frequently ſought for places for retirement, where I might weep before the Lord in ſecret; and if at any time I indulged myſelf in the follies incident to children, my conſcience was wounded, and I had no reſt, till I again ſought the Lord with penitential tears.

One day as I was walking alone near a hedge ſeeking birds-neſts; the hedge, which conſiſted of briars and thorns, ſuddenly ſhook from one end to the other, in an extraordinary manner, and with a tremendous noiſe. Tho' I was only a child, yet I imagined it proceeded from ſomething ſupernatural; and indeed, I have always thought the ſame. I fell down upon my knees, and with eyes lifted up to Heaven, implored mercy. The Lord heard my cry, and viſited my ſoul with his goodneſs and love. The effects of this gracious manifeſtation, continued with me a year or two; and the ſpot of ground where it happened, has ever been held ſacred by me. I now ſought for a religious companion, and at length made choice of my brother James. We reſorted to a garden, and converſed frequently of Adam and Paradiſe, the beauty of living and dying holy, the happineſs of ſaints in Heaven, &c. In this manner we proceeded for two or three years. Some religious impreſſions were made upon my brother's mind, but they ſoon wore off.

Another circumſtance has always appeared remarkable to me; being one day by myſelf, near the garden, and engaged in meditation and prayer, I obſerved a beautiful white bird, about the ſize of a pigeon, ſoaring towards the ſkies. I ſaid to myſelf, "O that I could fly to Heaven, as that bird mounts the air!" I had ſcarce ſpoken theſe words, when the clouds divided, and incloſed the bird

bird in an inſtant, ſo that I could ſee it no more. This made ſuch an impreſſion upon my mind, that I dropped down and praiſed the Lord. I afterwards pondered the thing in my mind, not caring to mention it to any one.

In 1744, the year before the Rebellion, a Comet made its appearance; its awful aſpect affected me exceedingly, and I was reſtrained by fear from purſuing childiſh follies, being then about ten years of age, which reſtraint continued upon my mind during the time of the Rebellion. After the Rebellion was at an end, a ſoldier, on his return from Mancheſter, called at Stretford, and tarried all night at a public-houſe. A man in the neighbourhood, who was a bitter enemy to my parents, becauſe they were Papiſts, dropt into the ſoldier's company, and they drank together till they were intoxicated. The man told the ſoldier, that if he would go to my father's houſe, and demand ſuch a ſum of money, he might have it, becauſe we were Papiſts, and no Law would be granted us. The ſoldier accordingly came, and without the leaſt apology, entered the houſe. Providentially my father was from home, or in all probability it would have coſt him his life, he being a ſtout man, and not ſubject to fear, even where there was danger. The ſoldier having previouſly loaded his fire-lock with ball, clapped the muzzle of it to my mother's breaſt, and demanded a ſum of money, threatning to blow her heart out, if ſhe refuſed, there being no one with her, but my little ſiſter. At this inſtant, I was in the garden, when I felt a ſudden impreſſion to go home directly, and found my mother in the above ſituation. She was not intimidated by the fellow's menaces, but told him, he might kill her, if he pleaſed. While ſhe was thus expoſtulating with the ſoldier, my ſiſter put her hand into my mother's pocket, and taking out eight or nine ſhillings, gave it to the man, to withdraw his fire-lock. As the ſoldier was putting the money into his pocket, my mother laid hold on the fire-lock, and giving it me, I immediately ran away, and hid it. She then ſeized the robber by the collar of his coat, and ſhook him, tho' he was a luſty man, and thruſting him out of the door, locked it upon him. In about a hour after, my father came home, and being informed of the affair, procured a conſtable to apprehend the ſoldier, and he was brought to our houſe; but upon acknowledging his fault, and returning the money, he was diſmiſſed.

It being the deſire of my mother, that I ſhould be educated for a prieſt, as ſhe had two couſins in that office, whoſe names were Brown and Kendall, I was placed under the care of a proper perſon, with ſuitable directions reſpecting my learning; but I continually counteracted all his efforts to teach me Latin, becauſe I was afraid of being ſent to France in order to finiſh my education for a Prieſt in that country.

One day I went with my brother James to bathe in the river. We found upon the bank a man whom I knew to be an inveterate enemy to my father, on account of his religion. When we had

ſtript, and were preparing to go into a ſhallow part of the river, the fellow ſeized us both by the hair of our heads, and threw us into a hole where the water was two yards deep. He then left us, ſwearing, that popiſh children were like witches, they would never ſink. We aroſe again, and the ſtream carried us to a gravel-bed on the other ſide, from whence we croſſed the river in a ſhallow part to our clothes. Some people at this time coming by, cauſed the man to run away. This providential deliverance proved a bleſſing to us both. We embraced each other, and went home praiſing the Lord.

As my parents were diſappointed in their expectations of making me a prieſt, thro' my averſion to learn the languages, they put me apprentice to one Nuttal, a Hatter, in Dean's-gate, Manchester. He was an excellent workman, but abandoned to every kind of vice. With him I lived three years and a half. During this period I ſuffered much, both from hunger and hard labour. But being ſtrong and of an exceeding good conſtitution, I ſtood the abuſe much better than my fellow-apprentice, who died in the third year of my apprenticeſhip. A few weeks before his death, he was telling me, that he intended viſiting his friends at the approaching holydays, and then he ſhould get his belly-full of meat. I looked ſtedfaſtly in his face, and anſwered, That before the time arrived he would be in his grave. That inſtant his noſe dropped blood, and he died about a week before the holydays commenced. The cruel uſage I received from Nuttal, induced my friends to apply to the juſtices. The indentures were cancelled, and I was freed from the tyrant's yoke. I am ſorry to ſay, that the good impreſſions I had received in childhood, were now worn away; which is not much to be wondered at, conſidering the bad example ſet by my maſter, and the ſhocking wickedneſs which generally prevails among hatters. I was now about ſeventeen years of age.

Immediately upon being releaſed from Nuttal, I was bound over to Mr. Miles Bowers, junior, to ſerve the remaining part of my apprenticeſhip. He was a gentleman of fortune, of good breeding, and kept an excellent table. The family was well regulated; and we had prayers every morning and night. As Mr. Bowers would not have any ſervants who did not attend the eſtabliſhed Church, my parents were obliged to conſent to his terms; but at the ſame time they earneſtly adviſed me to place my affections entirely on the Church of Rome, becauſe they believed it to be the only true Church. From the 17th to the 19th year of my age, altho' I was preſerved from groſs outward ſin, yet my life was far from being holy. Our footman was looſe in his morals, and ſtrove mightily to intice me out to infamous houſes, when the family were gone to reſt, that I might be a companion with him in lewdneſs. Thro' the tender mercies of the Almighty, the purpoſes of this bad man were always defeated; but I believe, had he tarried much longer in our family, he

he would have accomplished his wicked designs. Upon quitting my master's service, he lived with a surgeon in the neighbourhood. One day when the footman was attending upon his master, on some urgent business, he was thrown from the horse, and fractured his skull in a terrible manner; and notwithstanding every means were used for his recovery, he died in two or three days. I was greatly terrified with the sudden and dreadful death of this wicked man; my conscience was much alarmed, strong convictions took hold upon me, and were much increased by the following circumstance.

One of my intimate companions was a young gentleman of agreeable manners, and I was excessively fond of him. We were attached to the exercise of dancing, and had spent Easter Tuesday in that employment, with our acquaintance, at a public-house, with much mirth and jollity. The Saturday evening after, I dreamed, that the young gentleman came into my room, and with a ghastly countenance, thus addressed me:—"John Morris, "I am come to warn you, that if you do not repent and mend "your ways, you will die in a short time, and share the same "fate of misery and distress into which I am now involved." This alarmed me in such a manner, that altho' asleep, I arose up in the bed, and said, In the Name of the Lord who are you? Are you such a one? mentioning his name. He replied, "I am." Are you dead? He answered, "I am." When did you die, and of what disease? He answered, "Early this night;" Then relating the particulars of his disorder, informing me that he first felt it in his ham, and that it reached his heart in twenty-four hours. He farther declared, That his soul arose out of the body, as one awakened from sleep; that two evil companions were ready to receive him, the one on the right hand, and the other on the left. He would gladly have returned again to his body, but it would not receive him. He was then conducted to the bar of the Almighty Judge, who pronounced the Sentence: "*Depart from me ye cursed!*" This dream made so deep an impression upon my mind, that next morning I went to the young man's house, to enquire after him; when, to my great astonishment and terror, the family related the particulars of his disorder and death, which exactly coincided with all the circumstances of the dream. All the powers of my soul were penetrated with horror: strong convictions arrested me; I saw and felt myself a guilty, condemned, hell-deserving sinner; and was compelled to cry out, "O wretched man that I am! who shall deliver me from the body of this death?" I knew not where to look for deliverance, and my distress was so great that it bordered upon despair. My conduct was entirely changed; I no longer appeared the sprightly, giddy youth of nineteen, but rather resembled a solid, sedate man of threescore. When I associated with my fellow-servants, they were amazed at the change in my countenance and

and converſation. Before this period, I attended the Church as an idle ſpectator; but now, for the firſt time, I heard as for Eternity.

The next Sunday morning, I ſet out to viſit my mother, as I believed her to be the only perſon who enjoyed real religion: I met her on the way, going alone to prayers, which I thought a lucky circumſtance: She embraced me more affectionately than uſual and aſked, how I did? I replied, "Well in body, but inwardly under great alarms." At theſe words ſhe was much ſhocked, and weeping, ſaid, "My dear child, what ails thee?" I told my mother, that ſhe had brought forth a monſter of iniquity. "In the name of the Lord, ſaid ſhe, what haſt thou done? Haſt "thou killed, or lamed any body? Haſt thou committed any "act of diſhoneſty, by taking thy neighbour's property?" I told her, I had not. She then aſked, "Haſt thou been enſnared by any woman?" My anſwer was, No; from theſe things GOD hath preſerved me.—"What then haſt thou done? Didſt not thou "tell me what a good young man thou haſt been for ſome months "paſt?"—I replied, I thought I was; but now I ſee myſelf nothing but ſin.—"Then, ſaid ſhe, come and go with me to Mr Wooſup, "the prieſt, for thou wilt make a ſpecial good Catholic, and he ſhall admit thee to confeſſion." Away we went together; but I was greatly alarmed all the time of prayers, for I could not hear one word of comfort to my ſoul.

When prayers were ended, my mother introduced me to the prieſt, and deſired him to give me ſome inſtructions for confeſſion, in order that I might be taken into the Church, as ſhe doubted not but I would make a fine young man. The prieſt replied, "Mrs. "Morris, is not this the young man apprentice with Mr. Bowers? "And how durſt you conſent, to his going to Church?" She anſwered, "Mr. Bowers will have none in his ſervice but ſuch "as attend the Church; but we have adviſed him to take no notice "of what is ſaid by their miniſters." This anſwer produced a ſtern look from the prieſt, who ſaid, "You have ſold this man's ſoul for the ſake of a trade." Theſe words ſo terrified me, that I ſhould certainly have cried out, had I not inſtantly left the room.

Upon parting with my mother, I haſtened home, beſeeching the Lord to direct me in the way of ſalvation, and deliver me from the burden under which my ſoul groaned. The grand adverſary aſſaulted me with ſuch violent temptations, that I almoſt determined to put an end to my wretched exiſtence, but the thoughts of eternal torments prevented the perpetration of that horrible crime. When I got home, my fellow ſervants could not account for the alteration ſo viſible in my countenance and deportment; becauſe, when my work was done, I retired into my room for prayer. The footman was ſingled out to enquire into the cauſe of my extraordinary ſerioufneſs. When I had ſatisfied him, the whole family were eaſy.

After

After continuing five or six weeks in earneſt prayer, a beam of hope ſprung up in my mind from the following dream. I imagined that a ray of light darted into the chamber, like a ſun-beam; which increaſed till at length the Lord Jeſus appeared, clothed with humanity. His face ſhone like the meridian ſun in its full ſplendour. Upon the approach of this glorious perſonage, I inſtantly aroſe, and throwing myſelf at his feet thus addreſſed him: "O my Lord, doſt thou appear to ſuch an ungodly wretch as me! who am a ſinner by nature and practice! Have mercy on me! Have mercy on me!" I thought he took me by the hand, and in the moſt affectionate manner ſaid, "Continue to "pray for mercy, and I will have mercy on thee. Yea, I will "lead thee to a man, who ſhall conduct thee to my people." When I awoke, deſpairing thoughts vaniſhed away, and a reviving hope ſprung up in my heart, that I ſhould obtain mercy.

[*To be continued.*]

Mr. Boardman's remarkable Deliverance.

Dear Brother, Northampton, Sept. 7, 1793.

THE late Mr. Richard Boardman, being at my houſe one evening, related the following providential Deliverance, which thro' the mercy of God, he experienced when travelling in Wales, many years ago. Perhaps you will think it worth a place in the Arminian Magazine. Owen Davis.

"I preached one evening at Mould in Flintſhire, and next morning ſet out for Park-Gate. After riding ſome miles, I aſked a man, if I was on my road to that place. He anſwered, "Yes; "but you will have ſome Sands to go over; and unleſs you "ride very faſt, you will be in danger of being encloſed by the tide." It then began to ſnow to ſuch a degree, that I could ſcarce ſee a ſtep of the way; and my mare being with foal, prevented me from riding ſo faſt, as I otherwiſe ſhould have done. I got to the ſands, and purſued my journey over them for ſome time; but the tide then came in, and ſurrounded me on every ſide, ſo that I could neither proceed, nor return back; and to aſcend the perpendicular cliffs was impoſſible. In this ſituation, I commended my ſoul to God; not having the leaſt expectation of eſcaping Death. In a little time I perceived two men running down a hill, on the other ſide the water, and by ſome means they got a boat, and came to my relief, juſt as the ſea had reached my knees, as I ſat upon the mare. They took me into the boat, the mare ſwimming by our ſide, till we reached land. While we were in the boat, one of the men cried out, "Surely, Sir, God is with you!" I anſwered, "I truſt he is." The man replied, "I know he is;" and then related the following circumſtance: "Laſt night I dreamed, that I muſt go to the top of ſuch a hill.

"When

" When I awoke, the dream made ſo deep an impreſſion upon me, " that I could not reſt. I went and called upon this my friend, " and deſired him to accompany me. When we came to the " place, we ſaw nothing more than uſual. However I begged " him to go with me to another hill, at a ſmall diſtance, and " then we ſaw your diſtreſſing ſituation." When we got aſhore, I went with my two friends to a public-houſe, not far from the place where we landed, and as we were relating this wonderful Providence, the landlady ſaid, " This day month, we ſaw a gen- " tleman juſt in your ſituation: but before we could haſten to " his relief, he plunged into the ſea, ſuppoſing (as we conjectured) " that his horſe would ſwim with him to the ſhore; but they both " ſunk, and were drownd together."

I gave my deliverers all the money I had, which, I think, was eighteen-pence; and tarried all night at the public-houſe. Next morning I was not a little embarraſſed how to pay my reckoning. I therefore apologized to the landlord for the want of caſh, and begged he would keep a pair of ſilver ſpurs till I ſhould ſend to redeem them. But he anſwered, " The Lord bleſs you, Sir; I " would not take a farthing of you for the world." After ſome ſerious converſation with the friendly people of the houſe, I bid them farewell; and recommenced my journey, rejoicing in the Lord, and praiſing him for his great ſalvation."

A Letter from the Rev. Mr. JOSEPH BELCHER, late of Dedham in New-England, to a Friend, in anſwer to the Queſtion, " How ſhall we live in this World, ſo that hereafter we may " live in Heaven?"

Dear BROTHER,

THE Queſtion you have propoſed to me, I have often occaſion to ſtudy, and therefore am not unprovided with an anſwer. It is hard to keep the helm up againſt ſo many croſs winds, as we meet with, upon the ſea of fire and glaſs. That man is unacquainted with his own heart, who has not found it difficult to break thro' the entanglements of the World. Creature ſmiles ſtop, and entice away the affections from Jeſus Chriſt. Creature frowns, like a tempeſt, encompaſs the Soul, that it thinks it does well to be angry. Both ways, grace is a loſer. We have all need to watch and pray, leſt we enter into temptation. The greateſt of your conflicts, and cauſes of complaints, ſeem to have their original here. Temptations follow tempers; and as there are two predominant qualities in the temper of every body, ſo there are two predominant ſins in the temper of every heart. Pride is one, in every man in the world.

I will tell you, familiarly, what God has done for my ſoul, and the way in which I walk with him. I am come to a concluſion to look after no great matters in the world; but to know Chriſt, and him crucified. I make beſt way in a low gale. A high ſpirit,

and

and a high sail together, will be dangerous, and therefore, I prepare to live low. I desire not much. I pray against it. My study is my calling; so much as is necessary to enable me to attend upon that, without distraction, I am bound to plead for; and more I desire not. By my secluded retirements, I have the advantage to observe, how every day's occasions, insensibly wear off the heart from God, and bury it in itself; which they who live in care and cumber, cannot be sensible of. I see the necessity of every thing which the Lord gives me; and I want nothing that he denies me. There is no dispensation, though painful and afflictive, but either in it, or after it, I find, that I could not do without it. Sooner or later, the Lord quiets me in himself; I cast all my concerns upon him, and live securely on the care and wisdom of my heavenly Father.

My ways, you know, in some sense are hedged up with thorns, and grow darker, and darker daily; but yet I distrust not my good God in the least, and live more quietly in the absence of all, by faith, than I should do, I am persuaded, if I possessed them. I think the Lord deals kindly with me to make me believe for all my mercies, before I have them; and that when they are bestowed upon me, they will then be Isaacs, *Sons of Laughter*. The less, Reason has to work upon, and the more freely Faith casts itself on the Faithfulness of God. I find, that while Faith is steady, nothing can disquiet me; but when Faith totters, nothing can establish me. If I tumble out among means and creatures, I am presently bewildered, and can come to no end. But if I stay myself upon God, and leave him to work in his own way and time, I am at rest, and can sit down and sleep in a Promise, when a thousand rise up against me. Therefore, my way is, not to cast before hand, but to work with God by the day: "Sufficient for the day is the evil thereof." I find so much to do continually, with my Calling, and with my Heart, that I have no time to puzzle myself with Peradventures and Futurities.

As for the state of the times, it is very gloomy and tempestuous. "But why do the Heathen rage?" Faith lies at anchor in the midst of the waves, and believes the accomplishment of the Promise, through all these over-turnings, confusions, and seeming impossibilities. Upon this God do I live, who is our God for ever and ever, and will be our guide unto Eternity. Methinks I lie becalmed in his bosom, and as Luther said in such a case, "I am not much concerned, let Christ see to it." I know Prophecies are dark, the books are sealed, men have been all deceived, and every cistern fails; yet God continues faithful; and faithful is he that hath promised who will do it. I believe these dark times are the womb of a bright morning. Many more things I might have said, but enough.

O my Brother, keep close to God, and then you need fear nothing. Maintain secret and intimate communion with the Lord,

and then a little of the creature will go a great way. Take time for duties in private: Crowd not Religion into a corner of the day. There is a Dutch proverb, "Nothing is got by thieving, nor loſt by praying." Lay up all your good in God, ſo as to over-balance the ſweetneſs and bitterneſs of all creatures. Spend no time anxiouſly in fore-hand contrivances for this world; they never ſucceed: God's diſpenſations will run another way. Self-contrivances are the effects of unbelief. I can ſpeak by experience, would men ſpend thoſe hours they run out in plots and devices, in communion with God, and leave all to him, by venture-ſome believing, they would have more peace and comfort. I leave you with your GOD and mine. The LORD JESUS be with your ſpirit. Pray for your own ſoul, pray for Jeruſalem, and pray hard for your poor brother,

JOS. BELCHER."

In all my troubles, ſharp and ſtrong,
My ſoul to Jeſus flies:
My anchor-hold is firm in him,
When ſwelling billows riſe.

His comforts bear my ſpirits up;
I truſt a faithful God:
The ſure Foundation of my Hope
Is in a SAVIOUR's Blood.

Loud Hallelujahs, ſing, my ſoul,
To thy Redeemer's Name:
In joy and ſorrow, life and death,
His Love is ſtill the ſame.

THE SUFFERINGS of our bleſſed LORD is a Subject that muſt never be forgotten. It is not only the Duty, but the Intereſt of every real Believer, continually to bear them in mind; and conſequently we muſt have recourſe to every poſſible method that has a tendency to imprint them upon our hearts. The dying command of our Redeemer, "Do this in remembrance of ME," has been underſtood, in general, by the Chriſtian Church in all ages, as an injunction for religious people to aſſemble at certain ſeaſons, in order to commemorate his crucifixion, in the moſt ſolemn and devout manner. But certainly, this is not the whole meaning of thoſe gracious words; they enjoin us, whenever we eat or drink; whenever we receive any refreſhment or ſuſtenance, to let thoſe viſible inſtances of divine mercy, be the means of refreſhing our memories, and recalling to the view of our minds, the Agonies and Sorrows, the Grace and Love of him, who bore the puniſhment due to our ſins, in his own body, on the curſed Tree! We may farther add, that the Work of Faith, in which every real Chriſtian is employed, is like the act of breathing, and cannot be intermitted a moment without danger;

and

and as Christ Jesus crucified is the object of that Faith, consequently, we must incessantly turn our attention towards Him. To assist us, therefore, in this blessed and profitable business, it is expedient that we should be well acquainted with all the particulars recorded in Scripture of the Sufferings and Death of Jesus. To promote this important acquaintance, and to help us in our holy meditations, we have selected, from the pious and learned Dr. DODDRIDGE, The History of the Sufferings of our Lord JESUS CHRIST, as recorded by the four Evangelists, disposed in the order of a Harmony. This excellent method, not only brings every minute circumstance to the eye of the Reader, but likewise reconciles seeming contradictions, and explains difficult passages. In order to illustrate this glorious and interesting subject, not only the Doctor's Notes, in general, are retained, but others are subjoined from Mr. Wesley, Dr. Campbell, &c. A *New Translation* is interwoven with the Paraphrase, and distinguished from it by the *Italic Character*, and consequently may be read separately, after the *Common Translation*, if the Reader chuses. The Improvement of each Section, being entirely of a practical nature, could not possibly be omitted, because it generally consists of pressing exhortations and devout meditations, grounded on the general design, or on some particular passages, of the Section to which they are annexed.

SECTION I.

JESUS enters the garden of Gethsemane, and falls into his agony there; during which his disciples fall asleep, for which he gently reproves them, and warns them of the enemies approach. Matt. XXVI. 36,—46. Mark XIV. 32,—42. Luke XXII. 40,—46.

MAT. XXVI. 36.

THEN cometh Jesus with them unto a place called Gethsemane; and [LUK. when he was at the place, he] saith unto [his] disciples, Sit ye here, while I go and pray yonder. [MARK XIV. 32. LUKE XXII. 40.]

MAT. XXVI. 36.

THEN went Jesus with his disciples *to a place* which was *called Gethsemane*, as being a very pleasant and fertile garden *: *and when he was* arrived just *at* the entrance into *the place* whither he was used to retire, *he says to* eight of *his disciples, Stay ye here* a while, and observe what passes abroad, *while I go and pray* in *yonder* retirement.

NOTE.

* *Called Gethsemane*, as being a very pleasant and fertile garden.] It is well known that גיא שמנים signifies *the valley of fatness*. The garden probably had its name from its soil and situation, and lay in some little valley between two of those many hills, the range of which constitutes the Mount of Olives; and it is with some peculiar reference to this situation, that some have rendered it *torcular olei*, or *a vat of oil*.

37 And he took with him Peter, and the two sons of Zebedee. [James and John,] and began to be sorrowful, [sore amazed,] and very heavy. [MARK XIV. 33.]

And as this was a very extraordinary passage of his life, *he took* along *with him Peter, and the two sons of Zebedee, James and John*, who had been witnesses of his transfiguration, and were now chosen by him to be witnesses of his agony. *And* as he went on with them towards a more retired part of the garden, *he began to be in a* very *great* and visible *dejection, amazement, and anguish of mind* *, on account of some painful and dreadful sensations which were then impressed upon his soul by the immediate hand of God. *Then* turning to his three disciples, *he says to them*, My friends, you never saw me in so great

38 Then saith he unto them, My soul is exceeding sorrowful, even unto † death:

distress as now; for *my soul is surrounded* on all sides

NOTES.

* *He began to be in great dejection, amazement, and anguish of mind.*] The words which our translators use here, fall vastly short of the emphasis of those terms in which the evangelists describe this awful scene: for λυπεισθαι signifies to be *penetrated* with the most lively and piercing *sorrow*; and αδημονειν to be quite *depressed* and almost overwhelmed with the load: Mark expresses it, if possible, in a more forcible manner; for εκθαμβεισθαι imports the most shocking mixture of *terror* and *amazement*; and περιλυπος in the next verse intimates, that he was *surrounded with sorrow* on every side, so that it broke in upon him with such violence, that, humanly speaking, there was no way of escape. I have endeavoured, as well as I could, to express each of these ideas in the paraphrase. Christ's continued resolution, in the midst of these agonies and supernatural horrors, was the most heroic that can be imagined; and far superior to valour in single combat, or in battle; where, in one case the spirit is raised by natural indignation; and in the other, by the pomp of war, the sound of martial music, the example of fellow-soldiers, &c. Dr. Whitby will not allow, that these agonies arose from the immediate hand of God upon him; which he thinks not to be the case, even of the damned in hell. But it seems impossible to prove that it is not. He rather thinks, it might arise from a deep apprehension of the malignity of sin, and the misery brought upon the world by it. But considering how much the mind of Christ was wounded and broken with what he now endured, so as to give some greater external signs of distress, than in any other circumstance of his sufferings, there is reason to conclude, there was something extraordinary in the degree of the impression: and it surely comes much to the same, whether we say that God, by his own immediate agency, impressed some uncommon horrors on his mind; or that the strength of his spirits, and perhaps the tone of his nerves, were so impaired, that the view he had of these things should affect him to a degree of exquisite and uncommon sensibility.

† *My soul is exceeding sorrowful even unto death.*] But this expression *unto death*, is rather indefinite, and seems to imply a sor-

row

death: tarry ye here, and watch with me: [LUKE, *and* pray, that ye enter not into temptation.] [MARK XIV. 34. LUKE XXII. 40.]

sides *with* an extremity of anguish and *sorrow*, which tortures me *even* almost *unto death*; and I know that the infirmity of human nature must quickly sink under it, without some extraordinary relief from God; to him therefore I will apply with the greatest earnestness: and do you in the mean time *continue here, and watch with me* *, considering how liable we are to be surprised; [*and*] let me re-mind you also to *pray* for yourselves, *that you may not enter into* that dangerous *temptation* of which I have just been giving you notice, or may be kept from falling by it. See Mat. xxvi. 31.

MARK XIV. 35. And he went forward a little, [LUK. and was withdrawn from them about a stone's cast, and kneeled down,] and fell [on his face] on the ground, and prayed, That if it were possible, the hour might pass from him. [Mat. XXVI. 39. LUKE XXII. 41.]

36 And he said, Abba, Father, all things *are* possible unto thee; [O my Father, if it be possible,] take away this cup, [*and* let it pass] from

And going on a little way from thence into a more retired part of the garden, *when he was* now *withdrawn about a stone's throw from* the place where he left *them*, *he* first humbly *knelt down*, *and* then, as the ardour of his devotion increased, he *prostrated himself on his face to the ground, and prayed, That if it were possible, that* dreadful *season* of sorrow, with which he was then almost overwhelmed, *might* be shortened, and *pass from him*. *And he said, Abba*, that is, *Father*, I know that *all things* proper to be done *are possible to thee*; and *O my Father, if it be* so far *possible*, as to consist with what thy wisdom has appointed for the advancement of thy glory, and the salvation of thy people, I earnestly beseech thee, that thou immediately wouldest *take away this cup* of bitterness and terror †; [*yea,*] *let*

NOTES.

row that would continue till death: whereas the import of the original is, such a sorrow as is sufficient to cause death, that is *deadly*: The words may be rendered, "My soul is overwhelmed with a deadly anguish." [Dr. CAMPBELL.

* *Watch with me.*] Had they done this carefully, they would soon have found a rich equivalent for their watchful care, in the eminent improvement of their graces by this wonderful and edifying sight.

† *Take away this cup.*] Nothing is more common, than to express a portion of comfort or distress by a cup, alluding to the custom of the father of a family, or master of a feast, to send to his children or guests a cup of such liquor as he designed for them. See Psal. xvi. 5. xxiii. 5. lxxv. 8. Jer. xvi. 7 xlix. 12. Lam. iv. 21. Ezek. xxiii. 32, 33. Hab. ii. 16. and Rev xiv. 10. xvi. 19. In some of which texts there may, perhaps, be a reference to the way of executing criminals by sending them a cup of poison; which is well known to have been an eastern, though not (so far as I can learn) a Jewish custom.

* *Not*

from me; nevertheless, not as I will, but as thou wilt. [MAT. XXVI. 39.

let [*it*] now *pass from me*, and let comfort and peace return to my soul: *nevertheless*, if thou seest it necessary to continue it, or to add yet more grievous ingredients to it, I am here ready to receive it in submission to thy will, and resolutely say upon the whole, *Not as I would, but as thou wilt* *; for tho' nature cannot but shrink back from these sufferings, it is the determinate purpose of my soul to bear whatsoever thine infinite wisdom shall see fit to appoint.

37 And he cometh [unto the disciples,] and findeth them sleeping; and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour? [What, could ye not watch with me one hour?] [MAT. XXVI. 40.]

And upon this, rising up from the ground on which he had lain prostrate, *he comes* again *to the* three *disciples*, *and* notwithstanding the distress that he was in, and the command that he had given them to watch, he *finds them* all *asleep*; *and he* particularly *says to Peter*, (who had but lately made such solemn protestations of his peculiar zeal and fidelity,) What, *Simon*, *dost thou sleep* at such a time as this? and after thou hadst just declared thy resolution to die with me, *couldst thou* so soon forget thy promise to stand by me, and *not* so much as *watch* or keep awake but for *one hour*, when I was in such an agony? And you that were so ready to join with him in the same profession, could neither of you be mindful of me; and in this time of my extreme distress *were ye* all *so unable* to perform your resolution, as not *to watch one* single *hour with me?*

38 Watch ye, and pray, lest ye enter into temptation: the spirit truly *is* [willing,] but the flesh *is* weak. [MAT. XXVI. 41.]

I must again exhort you, to *watch and pray* with the greatest earnestness, *that ye be not overcome by*, and fall by that dangerous *temptation* which is now approaching †: *the spirit indeed is forward*, and ready to express the dutiful regard that you have for me, and I know your

NOTES.

* *Not as I would, but as thou wilt.*] As the Hebrew has no subjunctive or potential mood, the indicative, in conformity to the oriental idiom, is frequently used by the Penmen of the New Testament in the sense of the subjunctive. Our Lord's Will, in effect, perfectly coincided with his Father's; because it was his supreme desire, that his Father should be obeyed, rather than that any inclination of his own should be gratified. The first clause, therefore, ought to express, not what was in reality, as matters stood, but what would have been, his desire, on the supposition that his Father's Will did not interfere. [Dr. Campbell.

† *Watch and pray.*] How poorly is this exhortation answered by those vigils and nocturnal offices of the Romish church, which are said to have had their original from hence?

* *The*

your resolutions of adhering to me are very sincere; *but*, yet, as your own present experience may convince you, *the flesh is weak* *; and as you have been so far prevailed upon by its infirmities, as to fall asleep at this very unseasonable time, so if you are not more upon your guard, and more importunate in seeking for assistance from above, it will soon gain a much greater victory over you.

39 And again he went away [the second time,] and prayed, and spake the same words [saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.] [MAT. XXVI. 42.]

And when he had thus gently admonished them, *he went away again the second time*, to a little distance from them, *and prayed* as he had done before, *speaking* much *the same words*, or expressing himself to the like effect, with the same ardour and submission, *saying*, *O my Father*, *if* it be necessary, in the pursuance of the great end for which I came into the world, that I should endure these grievous sufferings, and *this cup cannot pass from me, unless I drink it*, *and* wringing out as it were, the very dregs of it, I will still humbly acquiesce, and say, *Thy will be done*, how painful soever it may be to flesh and blood.

40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. [MAT. XXVI. 43.]

And returning back to his three disciples, *he found them asleep again*; *for* the fatigue and trouble they had lately undergone had exhausted their spirits, and *their eyes were* quite *weighed down* with weariness and sorrow: *and* he admonished them again as before; and they were so thoroughly confounded, that *they knew not what to answer him*; and yet immediately after, they were so weak and senseless as to relapse into the same fault again.

MAT. XXVI. 44. And he left them, and went away again, and prayed the third time, saying the same words;

And having roused them for the present from their sleep, *he left them*; *and went away again*, *and prayed the third time*, *speaking* much *the same words* as before, or offering petitions to the same

NOTE.

* *The spirit indeed is forward* and ready, *but the flesh is weak.*] So gentle a rebuke, and so kind an apology, were the more remarkable, as our Lord's mind was now discomposed with sorrow, so that he must have the deeper and tenderer sense of the unkindness of his friends. How apt are we to think affliction an excuse for peevishness? But how unlike are we to Christ in that thought, and how unkind to ourselves, as well as to our friends, to whom, in such circumstances, with our best temper, we must be more troublesome than we could wish?

* *Speaking*

LUKE XXII. 42. Saying, Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine be done.

same effect *: *Saying, Father, if thou pleasest to take away this cup from me,* and to excuse me from the continuance of this bitter anguish and distress †, it is what would greatly rejoice me, and with due submission I would humbly ask it; *nevertheless,* as I said before, *not my will but thine be done.* *And* in this last address, his combat was so violent and severe, that he was almost overwhelmed; and therefore for his assistance against the powers of darkness, which united their force against him in the most terrible manner, *there appeared to him an angel from heaven,* standing near him in a visible form, *strengthening him* by that sensible token of the Father's protection and favour, and suggesting such holy consolations as were most proper to animate his soul in such a struggle ‡. Yet with all these assurances that he was still the charge of heaven, and quickly should be made victorious over all, his terror and distress continued; *and being in an* unspeakable *agony of grief, he prayed* yet *more intensely* than before, insomuch, that though he

43 And there appeared an angel unto him from heaven, strengthening him.

44 And being in an agony, he prayed more earnestly: and his sweat was as it were

NOTES.

* *Speaking* much *the same words.*] It is plain, by comparing ver. 39, and 42. that the words were not entirely the same; and it is certain, that λογος often signifies *matter:* so that no more appears to be intended, than that he prayed to the same purpose as before.

† *If thou pleasest to take away this cup from me.*] The observing reader will easily perceive by the paraphrase, that I do not suppose our Lord here prayed to be excused entirely from sufferings and death. Such a petition appears to me so inconsistent with that steady constancy he always shewed, and with that lively turn, (John xii. 27, 28.) in which he seems to disown such a prayer, that it appears to me much safer to expound it, as Sir Matthew Hale does, (in his Contemplations,) as relating to the terror and severity of the combat in which he was now actually engaged. This throws great light on Heb. v. 7. "He was heard in that he feared."—Since the former editions, I have had the pleasure to find this interpretation beautifully illustrated, and judiciously confirmed, by the learned Dr. Tho. Jackson in his works, Vol. II.

‡ *An angel from heaven strengthening him.*] Some of the ancient Christians thought it so dishonourable to Christ, that he should receive such assistance from an angel, that they omitted this verse in their copies; as Jerom and Hilary inform us. It is indeed wanting in some manuscripts: but far the greatest number of copies have it; and could Hilary have proved it a spurious addition, he would, no doubt, have done it, since it so directly contradicts the wild notion he seems to maintain, that Christ was incapable of any painful sensations.

† *His*

were great drops of blood falling down to the ground.

he was now in the open air, *and* in the cool of the night, *his sweat* ran off with uncommon violence; yea, so extraordinary was the commotion of animal nature, that blood was also forced in an amazing manner through the pores together with the sweat; which *was as it were great drops of blood falling down* from his face, and dropping in clots *on the ground*, as he bowed himself to the earth *.

45 And when he rose up from prayer, and was come to his disciples, [MAR. the third time,] he found them sleeping for sorrow, [MAT. XXVI. 45.—MARK XIV. 41.]

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

MAT. XXVI. 45. And he saith unto them, Sleep on now, and take your rest; [it is enough;] behold, the hour is [come,] and the Son of man is betrayed into the hands of sinners. [MARK XIV. 41.]

And rising up from prayer, after this dreadful conflict, *he came* back *to his disciples the third time, and* notwithstanding the repeated admonitions he had given them, he again *found them sleeping; for* their senses were quite stupified, and their spirits exhausted with *sorrow. And he said to them, Why do you* still go on to *sleep* at such a season as this? This drowsy disposition makes it necessary to renew my exhortation, and to call upon you yet once more, to *arise and pray, that you may not enter into* a circumstance of very dangerous *temptation.* But as all this did not sufficiently rouse them, *and* he knew those that came to apprehend him were just now entering the garden, *he* altered his voice, and *said to them* in an ironical manner, You may *now sleep on* if you can, *and take your rest* as long as you please, I have been calling you to watch; but *it is* now *enough*; for this season of watching is over, and I have no further need to press you to it: you will now be roused by another kind of alarm than what my words have given; for

NOTE.

* *His sweat was as it were great drops of blood, &c.*] Many expositors have thought, that the expression only implies, that his drops of sweat were large and clammy like clots of gore: but Dr. Whitby observes, that Aristotle and Diodorus Siculus both mention bloody sweats as attending some extraordinary agony of mind; and I find Leti in his Life of Pope Sixtus V. and Sir John Chardin, in his History of Persia, mentioning a like phœnomenon; to which Dr. Jackson adds another from Thuanus.—Dr. Scott and Mr. Fleming both imagine, that Christ now struggled with the spirits of darkness: The former says, he was now surrounded with a mighty host of devils, who exercised all their force and malice, to persecute and distract his innocent soul; and the latter supposes, that Satan hoped, by overpowering him here, to have prevented the accomplishment of the prophecies relating to the manner and circumstances of his death.

for *behold, the* long expected *hour is* at length *come, and the Son of man is* even now *betrayed into the hands of* the most inhuman *sinners* *: *Arise* therefore, and *let us go* along with them whithersoever they shall lead us; for *behold, he that betrayeth me is just at hand.* Accordingly Judas and his retinue immediately appeared, and seized him in the manner which will be next related.

46 Rise, let us be going: behold, he is at hand that doth betray me. [MARK XIV. 42.]

NOTE.

* *Into the hands of sinners.*] The Greek word expresses more here than is implied in the English term. Our Lord thereby signified, that he was to be consigned to the heathen, whom the Jews called, by way of eminence, αμαρτωλοι, because they were *idolaters.* Gal. ii. 15. For a similar reason they were called ανομοι, i. e. *lawless, impious,* as destitute of the Law of God. The words in Acts ii. 23. *by wicked hands,* should be rendered, *by the hands of the impious.* Dr. Campbell.

IMPROVEMENT.

ON the most transient survey of this amazing story, we cannot but fall into deep admiration. What a sight is here! Let our souls turn aside to behold it with a becoming temper; and surely we must wonder, how the disciples could sleep in the midst of a scene, which might almost have awakened rocks and trees to compassion. Mat. xxvi. 40, 43.

Behold the Prince of Life, God's incarnate and only begotten Son, "drinking of the brook in the way," (Psal. cx. 7.); and not only tasting, but drawing in full draughts of that bitter cup which his heavenly Father put into his hands on this awful occasion. Let us behold him kneeling, and even prostrate on the ground, and there pouring out his "strong cries and tears to him that was able to save him from death." (Heb. v. 7.) * Let us view him Luke xxii. 41, 42. Mark xiv. 35. Luke xxii. 44.

in

* The Jews were under no necessity of condemning our Lord to be crucified, neither were the Romans compelled, by any divine impulse, to execute that unjust sentence. They were, on this occasion, left to themselves, and their own perverse will: they were permitted to act, as all wicked men do, when inspired by the devil, and not controlled by preventing grace. "It was their hour, and the power of darkness," Luke xxii. 53. Nevertheless, it was absolutely necessary that Christ should suffer even unto death, in order to accomplish man's Redemption. For this purpose he came from Heaven, assumed our nature, and laid down his Life. If not one enemy could have been found in the world, to lift up his hand against our Lord, this would not have prevented his sufferings. He must die, or man must perish. And he would have died of a bleeding broken heart. In this very situation we find him in the Garden. His own words seem to intimate, that he was actually dying. And certainly, the precious Blood which he then spilt, would have been sufficient for the Atonement of the Sins of the whole World, if he had not lived to suffer upon the Cross. St. Paul was well acquainted with this awful scene, either by immediate revelation, or from the information of the apostles: He tells us, "That when our Lord had offered up prayers and supplications,

in this bloody agony, and say, "If these things be done in the green tree, what shall be done in the dry?" (Luke xxiii. 31.) If even Christ himself was so depressed with sorrow and amazement, and the distress and anguish he endured were such, that in his agony the sweat ran from him like great drops of blood, when our iniquities were laid upon him, and it pleased the Father to bruise him, and to put him to grief, Isa. liii. 6, 10.); how must the sinner then be filled with horror, and with what dreadful agonies of anguish and despair will he be overwhelmed, when he shall bear the burden of his own iniquities, and God shall pour out all his wrath upon him? Behold, how fearful a thing it is, to fall into the hands of the living God! (Heb. x. 31.)

Here was no human enemy near our blessed Redeemer: yet such invisible terrors set themselves in array against him, that his very soul was poured out like water; nor was there any circumstance of his sufferings in which he discovered a greater commotion of spirit. Nevertheless, his pure and holy soul bare all this, without any irregular perturbation. In all this he sinned not by a murmuring word, or an impatient thought: he shone the brighter for the furnace of affliction, and gave us at once the most wonderful, and the most amiable pattern of resignation to the Divine disposal, when he said, "Father, not as I will, but as thou wilt."—May this be our language under every trial! Lord, we could wish it was; and we would maintain a holy watchfulness over our own souls, that we may be so! But in this respect, as well as in every other, we find that even when the spirit is willing, the flesh is weak. How happy is it for us, that the blessed Jesus knows our frame, and has learnt by what he himself suffered in our frail nature, to make the most compassionate allowance for its various infirmities! Let us learn to imitate his gentle and gracious conduct, even in an hour of so much distress. Let us bear with, and let us pity each other, not aggravating every neglect of our friends into a crime: but rather speaking of their faults in the mildest terms, and making the most candid excuses for what we cannot defend. Let us exercise such a temper, even in the most gloomy and dejected moments of life; which surely may well be expected of us, who ourselves need so much compassion and indulgence almost from every one with whom we converse; and

Mat. xxvi. 38.

39, 42.

41.

cations, with strong crying and tears, unto him that was able to save him from death, and was heard, in that he feared." He was heard and answered: He was rescued from death in the Garden, and strengthened to accomplish his sufferings, the next day. But what reason can be assigned for his petitions, and the answer of them? That he might die a public, ignominious death upon the Cross?

which is infinitely more, who owe our all to the forbearance of that God, of whose mercy it is that we are not utterly consumed. [*To be continued.*]

Method of hunting the Elephant, Rhinoceros, and Buffalo, in Abyssinia: From Mr. Bruce's Travels, Vol. IV. pa. 293.

MR. BRUCE on his return to Egypt from Gondar, the capital of Abyssinia, made some stay at the town of Tcherkin, situate in the North of that kingdom, on the confines of Atbara. Here he was hospitably entertained by a young nobleman named Ayto Confu, with whom he had been acquainted at Gondar, but was now at his country seat at Tcherkin. Our traveller gives us the following entertaining description of that part of Abyssinia, and the mode practised by the natives in hunting the Elephant, Rhinoceros, and Buffalo.

There is great plenty of game of every sort about Tcherkin; elephants, rhinoceroses, and a great number of buffaloes, which differ nothing in form from the buffaloes of Europe or Egypt, but very much in temper and disposition. They are fierce, rash, and fearless of danger; and, contrary to the practice of every other creature not carnivorous, they attack the traveller and the hunter equally, and it requires address to escape from them. They seem to be, of all others, the creature the most given to ease and indulgence. They lie under the most shady trees, near large pools of water, of which they make constant use, and sleep soundly all the day long. The flesh of the female is very good when fat, but that of the male, hard, lean, and disagreeable. Their horns are used in various manners by the turners, in which craft the Abyssinians are very expert. In the woods there are many civet cats, but they know not the use of them, nor how to extract the civet. The Mahometans only are possessed of this art.

On the 6th of January, 1772, an hour before day, we mounted on horseback, to the number of about thirty belonging to Ayto Confu. But there was another body, both of horse and foot, which made hunting the elephant their particular business. These men dwell constantly in the woods, and know very little of the use of bread, living entirely upon the flesh of the beasts they kill, chiefly that of the elephant and rhinoceros. They are exceedingly thin, light, and agile, both on horseback and foot; are very swarthy, though few of them black; none of them wooly-headed, and all of them have European features. They are called Agageer, a name of their profession, not of their nation, which comes from the word Agar, and signifies to hough or ham-string with a sharp weapon. More properly it means, indeed, to cut the tendon of the heel, and is a characteristic of the manner in which they kill the Elephant, which is as follows:—Two men, absolutely naked, without any rag or covering at all about them, get on horseback; this precaution is for fear of being laid hold of by the trees or bushes, in making their escape from a very watchful enemy.

enemy. One of these riders sits upon the back of the horse, sometimes with a saddle, and sometimes without one, with only a switch or short stick in one hand, carefully managing the bridle with the other; behind him sits his companion, who has no other arms but a broad-sword, such as is used by the Sclavonians, and which is brought from Trieste. His left hand is employed grasping the sword by the handle, and about fourteen inches of the blade is covered with whip-cord. This part he takes in his right hand, without any danger of being hurt by it; and, though the edges of the lower part of the sword are as sharp as a razor, he carries it without a scabbard.

As soon as the elephant is found feeding, the horseman rides before him, as near his face as possible; or, if he flies, crosses him in all directions, crying out, "I am such a man and such a man; this is my horse, that has such a name; I killed your father in such a place, and your grandfather in such another place, and I am now come to kill you; you are but an ass in comparison of them." This nonsense he verily believes the elephant understands, who, chafed and angry at hearing the noise immediately before him, seeks to seize him with his trunk or proboscis, and, intent upon this, follows the horse every where, turning and turning round with him, neglectful of making his escape by running straight forward, in which consists his only safety. After having made him turn once or twice in pursuit of the horse, the horseman rides close up along-side of him, and drops his companion just behind on the off side; and while he engages the elephant's attention upon the horse, the footman behind gives him a drawn stroke just above the heel, or what in man is called the tendon of Achilles. This is the critical moment; the horseman immediately wheels round, and takes his companion up behind him, and rides off full speed after the rest of the herd, if they have started more than one; and sometimes an expert Agageer will kill three out of one herd. If the sword is good, and the man not afraid, the tendon is commonly entirely separated; and if it is not cut through, it is generally so far divided, that the animal, with the stress he puts upon it, breaks the remaining part asunder. In either case, he remains incapable of advancing a step, till the horseman returning, or his companions coming up, pierce him through with javelins or lances; he then falls to the ground, and expires with the loss of blood.

The huntsman nearest me presently lamed his elephant, and left him standing, but failed in the pursuit of the second, and, being close upon him at entering the wood, he received a violent blow from a branch of a tree which the elephant had bent by his weight, and after passing, allowed it to replace itself, when it knocked down both the riders, and very much hurt the horse. This, indeed, is the great danger in elephant-hunting; for some of the trees, that are dry and short, break, by the violent pressure of so immense a body moving so rapidly, and fall upon the pursuers,

ſuers, or acroſs the roads. But the greateſt number of theſe trees, being of a ſucculent quali y, they bend without breaking, and return quickly to their former poſition, when they ſtrike both horſe and man ſo violently, that they often beat them to pieces, and ſcatter them upon the plain. Dextrous, too, as the riders are, the elephant ſometimes reaches them with his trunk, with which he daſhes the horſe againſt the ground, and then ſets his feet upon him, till he tears him limb from limb with his proboſcis; a great many hunters die this way. Beſides this, the ſoil, at this time of the year, is ſplit into deep chaſms, or cavities, by the heat of the ſun, ſo that nothing can be more dangerous than the riding.

The elephant once ſlain, they cut the whole fleſh off his bones into thongs, like the reins of a bridle, and hang theſe, like feſtoons, upon the branches of trees, till they become perfectly dry, without ſalt, and they then lay them by for their proviſion in the ſeaſon of the rains.

I ſhall take upon me to reſolve a difficulty, viz.—for what uſe the teeth of the elephant, and the horn of the rhinoceros were intended. The ſheep, goats, horſes, cattle, and all the beaſts of the country live upon branches of trees. There are, in every part of theſe immenſe foreſts, trees of a ſoft, ſucculent ſubſtance, full of pith. Theſe are the principal food of the elephant and rhinoceros. They firſt eat the tops of their leaves and branches: they then, with their horns or teeth, begin as near to the root as they can, and rip, or cut the more woody part, or trunks of theſe, up to where they were eaten before, till they fall in ſo many pliable pieces of the ſize of laths. After this, they take all theſe in their monſtrous mouths, and twiſt them round as we could do the leaves of a lettuce. The veſtiges of this proceſs, in its different ſtages, we ſaw every day throughout the foreſt; and the horns of the rhinoceros, and teeth of the elephant, are often found broken, when their gluttony leads them to attempt too large or firm a tree.

There now remained but two elephants of thoſe that had been diſcovered, which were a ſhe one with a calf. The people having obſerved the place of her retreat, thither we haſtily followed. She was very ſoon found, and as ſoon lamed; but when they came to wound her with the darts, as every one did in their turn, to our very great ſurpriſe, the young one, which had been ſuffered to eſcape unheeded and unpurſued, came out from the thicket, apparently in great anger, running upon the horſes and men with all the violence it was maſter of. I was amazed; and as much as ever I was, upon ſuch an occaſion, afflicted, at ſeeing the great affection of the little animal defending its wounded mother, heedleſs of its own life or ſafety. I therefore cried to them, to ſpare the mother, though it was then too late; and the calf had made ſeveral rude attacks upon me, which I avoided without difficulty; but I am happy, to this day, in the reflection that I did not ſtrike it. At laſt, making one of its attacks upon a gentleman, it hurt

him

him a little on the leg; upon which he thruſt it through with his lance, as others did after, and it then fell dead before its wounded mother, whom it had ſo affectionately defended. It was about the ſize of an aſs, but round, big bellied, and heavily made; and was ſo furious, and unruly, that it would eaſily have broken the leg either of man or horſe, could it have overtaken them, and joſtled againſt them properly.

Here is an example of a beaſt (a young one too) poſſeſſing abſtracted ſentiments to a very high degree. By its flight on the firſt appearance of the hunters, it is plain it apprehended danger to itſelf, it alſo reflected upon that of its mother, which was the cauſe of its return to her aſſiſtance. This affection or duty, or let us call it any thing we pleaſe, except inſtinct, was ſtronger than the fear of danger; and it muſt have conquered that fear by reflection before it returned, when it reſolved to make its beſt and laſt efforts, for it never attempted to fly afterwards.

The huntſmen having procured as much meat as would maintain them a long time, could not be perſuaded to continue the hunting any longer. Part of them remained with the ſhe elephant, which ſeemed to be the fatteſt; though the one they killed firſt was by much the moſt valuable, on account of its long teeth. It was ſtill alive, nor did it ſeem an eaſy operation to kill it, though it was totally helpleſs, except with its trunk.

We ſought about for the buffaloes and rhinoceroſes, but though there were plenty of both in the neighbourhood, we could not find them; our noiſe and ſhooting in the morning having probably ſcared them away. One rhinoceros only was ſeen by a ſervant. We returned in the evening to a great fire, and lay all night under the ſhade of trees. Here we ſaw them ſeparate the great teeth of the elephant from the head, by roaſting the jaw-bones on the fire, till the lower, thin, and hollow part of the teeth were nearly conſumed; and then they came out eaſily, the thin part being of no value.

The next morning we were on horſeback by the dawn of day in ſearch of the rhinoceros, many of which we had heard make a very deep groan and cry as the morning approached; ſeveral of the huntſmen then joined us, and after we had ſearched about an hour in the very thickeſt part of the wood, one of them ruſhed out with great violence, croſſing the plain towards a wood of canes that was about two miles diſtance. But though he ran, or rather trotted, with ſurpriſing ſpeed, conſidering his bulk, he was, in a very little time, transfixed with thirty or forty javelins; which ſo confounded him, that he left his purpoſe of going to the wood, and ran into a deep hole, ditch, or ravine, a *cul de ſac*, without outlet, breaking above a dozen of the javelins as he entered. Here we thought he was caught as in a trap, for he had ſcarce room to turn; when a ſervant, who had a gun, ſtanding directly over him, fired at his head, and the animal fell immediately, to all appearance dead. All thoſe on foot now jumped in with their

knives

knives to cut him up, and they had scarce begun, when the animal recovered so far as to rise upon his knees; happy then was the man that escaped first; and had not one of the huntsmen, who was himself engaged in the ravine, cut the sinew of the hind-leg as he was retreating, there would have been a very sorrowful account of the foot-hunters that day.

After having dispatched him, I was curious to see what wound the shot had given, which had operated so violently upon so huge an animal; and I doubted not it was in the brain. But it had struck him no where but upon the point of the foremost horn, of which it had carried off above an inch; and this had occasioned a concussion that had stunned him for a moment, till the bleeding had recovered him. I preserved the horn from curiosity, and have it now by me. I saw evidently the ball had touched no other part of the beast.

While we were busy with the rhinoceros, Ammonios joined us. He was a man of approved courage and conduct, and had been in all the wars of Abyssinia, and was placed about Ayto Confu, to lead the troops, curb the presumption, and check the impetuosity of that youthful warrior. He was tall and awkwardly made; slow in speech and motion, about sixty years of age, and more corpulent than the Abyssinians generally are; in a word, as pedantic and grave in his manner, as it is possible to express. He spent his whole leisure time in reading the scripture, nor did he willingly discourse of any thing else. He had been bred a foot-soldier; and, though he rode as well as many of the Abyssinians, yet, having long stirrup-leathers, with iron rings at the end of them, into which he put his naked toe only, instead of stirrups, he had no strength nor agility on horseback, nor was his bridle such as could command his horse to stop, or wind and turn sharply among trees, though he might make a tolerable figure on a plain.

A Boar, roused on our right, had wounded a horse and a footman of Ayto Confu, and then escaped. Two buffaloes were found by those on the right, one of which wounded a horse likewise. We killed the other, without being in any sort of danger. Our horses were considerably blown, not tired, and though we were beating homewards, still we were looking for more game. Ammonios was on the left among the bushes, and some large trees, close on the banks of the river Bedowi, which stands there in pools. Whether the buffalo found Ammonios, or Ammonios the buffalo, is what we could never get him to explain to us; but he had wounded the beast slightly in the buttock, which, in return, had gored his horse, and thrown both him and it to the ground. Luckily, however, his cloak had fallen off, which the buffalo tore in pieces, and employed himself for a minute with that and with the horse, but then left them, and followed the man as soon as he saw him rise and run. Ammonios got behind one large tree, and from that to another still larger. The buffalo turned very awk-

wardly,

wardly, but kept close in purſuit; and there was no doubt he would have worn our friend out, who was not uſed to ſuch quick motion.

The moment I heard his repeated cries, I galloped out of the buſhes to the place where he was, and could not help laughing at the figure of our friend, very attentive to the beaſt's motions, which ſeemed to dodge with great addreſs, and keep to his adverſary with the utmoſt obſtinacy. Confu immediately arrived, but did not offer to interfere; on the contrary, he clapped his hands, and cried, "Well done, Ammonios," declaring he never ſaw ſo equal a match in his life. The unfortunate Ammonios had been driven from tree to tree, till he had got behind one within a few yards of the water; but the bruſh-wood upon the banks, and his attention to the buffalo, hindered him from ſeeing how far it was below him. And well he might be on his guard; for the animal was abſolutely mad, toſſing up the ground with his feet, both before and behind. "Sir, ſaid I to Ayto Confu, this will be but an ugly joke to-night, if we bring home that man's corpſe, killed in the very midſt of us, while we were looking on." Saying this, I parted at a canter behind the trees, crying to Ammonios to throw himſelf into the water, when I ſhould ſtrike the beaſt; and ſeeing the buffalo's head turned from me, at full ſpeed I ran the ſpear into the lower part of his belly, through his whole inteſtines, till it came out above a foot on the other ſide, and there I left it, with a view to hinder the buffalo from turning. It was a ſpear which, though ſmall in the head, had a ſtrong, tough, ſeaſoned ſhaft, which did not break by ſtriking it againſt the trees and buſhes, and it pained and impeded the animal's motions, till Ammonios quitting the tree, daſhed through the buſhes with ſome difficulty, and threw himſelf into the river. But here a danger occurred that I had not foreſeen. The pool was very deep, and Ammonios could not ſwim; ſo that though he eſcaped from the buffalo, he would infallibly have been drowned, had he not caught hold of ſome ſtrong roots of a tree ſhooting out of the bank; and there he lay in perfect ſafety from the enemy, till our ſervants went round, and brought him out of the pool on the further ſide.

In the mean time, the buffalo, mortally wounded, ſeeing his enemy had eſcaped, kept his eyes intent upon us, who were about forty yards from him, walking backwards towards us, with intent to turn ſuddenly upon the neareſt horſe; when Ayto Confu ordered two men with guns to ſhoot him through the head, and he inſtantly fell. The two we firſt killed were females; this laſt was a bull, and one of the largeſt, confeſſedly, that had ever been ſeen. Though not fat, I gueſs he weighed nearer fifty than forty ſtone. His horns from the root, following the line of their curve, were about fifty-two inches, and nearly nine where thickeſt in the circumference. We were now within ſight of home, to which we

we went ſtraight, without further hunting. Neither the ridicule nor the condolence of the young men could force one word from Ammonios; only when I aſked him whether or not he was hurt, he anſwered from the ſcripture, "He that loveth danger ſhall periſh in it," Eccl. iii. 26.

The experience of Mrs. ANN GILBERT, of Gwinear, in Cornwall.

I was well acquainted with Mrs GILBERT, and believe the following Narrative of her Life and Experience is ſtrictly true; I therefore recommend it to be inſerted in the Arminian Magazine. JOSEPH TAYLOR.

Briſtol, Auguſt 1, 1794.

FROM my infancy, ſo far as I recollect, I led what is called a moral and inoffenſive Life; and was ſtrictly educated in the doctrine and worſhip of our eſtabliſhed Church. My parents watched over me with an affectionate concern; and it is chiefly on that account, I was happily preſerved from the groſſer vanities and follies of the world.

In the year 1743, I was induced to go with the crowd to hear Mr. Williams, one of the firſt itinerant preachers that viſited Cornwall. His ſerious and earneſt manner of praying and preaching were ſuch as I never heard before; and his word was as a flame of fire, to ſoften and melt my heart. I ſhed many tears during the ſermon, and was clearly convinced that the Methodiſts were a people going to heaven. O! how gladly would I, from that moment, have lived and died in the cloſeſt fellowſhip with them: but alas! having no religious connection, nor any one to take me by the hand, I ſuffered theſe convictions to die away. However, from that inſtant, I was always conſcious I wanted ſomething to make me happy.

In this ſtate I continued till the year 1760, when the Lord, by a gracious providence, was pleaſed to eſtabliſh the preaching in our pariſh; the firſt time I attended, he ſent his word to my heart, and viſited me again with my former convictions. As I returned home, I prayed very earneſtly that I might not loſe theſe divine impreſſions, through a worldly ſpirit, as I had loſt the other thro' childiſh vanities. To avoid which, I embraced the firſt opportunity of joining the Society. Oh! it is a pity that ſo many thouſands loſe their good impreſſions, for want of laying themſelves open to ſome experienced perſon, and helping each other in the ways and work of the Lord.

My diſtreſſes were exceeding great for the ſpace of ſix weeks; for the Lord was ſhewing me the vileneſs of my heart, and the multitude of my ſins. It is true, I had not been what is called a five hundred-pence debtor; but I ſaw I owed him more than fifty pence, and that he might juſtly conſign me over to everlaſting miſery.

misery. Frequently, indeed, I was afraid to close my eyes at night, lest I should awake in hell, to receive the reward of all my unrighteous deeds.

About this time I had occasion to visit my sister at Trucking-Mill; and while I was riding, endeavoured to exercise my mind with the Lord, by repeating "the Humble suit of a sinner,"

"Thou seest the sorrows of my heart,
"My grief is known to thee, &c."

All on a sudden I received such a manifestation of the power and presence of God, that I cried aloud, "Lord, if I should die this moment, I shall go to heaven." His anger was turned away, and he comforted me; and his love was shed abroad in my heart by the Holy Spirit. As soon as I came in, I simply related the whole to my sister; but being in a carnal state, she neither understood what I said, nor could rejoice on my account.

From this blessed moment, I walked in the light of God's countenance for several weeks; I had a feeling sense that heaven was opened in my heart, and that all my former sins were forgiven, through the merits of Christ. I now thought, that the heaven of love, joy, and peace, which I felt, would continue and increase for ever: yea, I said in my heart, My mountain is so strong, I shall never be moved. Whether this thought grieved the Lord, or whether I was less grateful and attentive to his Spirit, I cannot say; but he hid his face from me, and left me to walk in darkness and distress. During the few days that this cloud was on my mind, I suffered much, and wandered from one mean of grace to another, seeking rest and finding none. However, on the ensuing Sabbath, I seemed to entertain a dawn of hope, and said in my heart, "I will go to the morning preaching; who can tell, but the Lord may meet me there." And, glory be to his Name, he again shone upon my mind, and shed abroad his love in my heart. After this, I was much more watchful, and filled with a holy fear of offending God. I was afraid lest I should again grieve his blessed Spirit, and cause him to withdraw his sacred comforts.

It was now that I became extremely jealous of my own heart, and began to watch it, as my most inveterate enemy: many times I was distressed by the motions of anger and pride; sins to which I had been peculiarly addicted from my infancy; and which frequently occasioned me the loss of my comfort. This led me to cry mightily to the Lord, that he would destroy them; or otherwise, I knew that they would destroy my soul. The sin of my nature was truly a burden to me; for I could not bear to find any thing in my heart contrary to love. Mean while I began to grow in grace; my faith and love increased; and I had frequently very affecting views of the emptiness and vanity of the world: The cry of my soul was, that I might learn of Jesus to be meek and lowly in heart, and altogether devoted to do and suffer his righteous Will.

After my mind had been exercised in this manner about a year, I went one evening to the class, and while we were singing the first hymn, I found an uncommon hardness of heart, such as I had never found before. This induced me to cry mightily to the Lord, that he would soften and melt it into tenderness, by his dying love: In that same moment, the overwhelming power of God fell upon me, and his glory shone into my soul. I was brought into a blaze of light, and so filled with the divine presence, that for some moments, I scarce knew whether I was in the body, or out of the body. All within me was peace, and love, and filial reverence. It was

"The sacred awe that dares not move,
"And all the silent heaven of love."

The whole of this blessed night was spent in praising and glorifying God; for I had neither will nor inclination to sleep; and in the morning while in prayer the Lord answered me, "Thou art holy,—thou art sanctified,—thou art cleansed from sin." For a little while my happiness and peace were undisturbed; but it was not long before Satan endeavoured to rob me of my confidence. He suggested, that it was impossible for me to be saved from sin, especially from the sin of anger. I went immediately, and cast my soul before the Lord, and he answered, "My grace is sufficient for thee." My soul laid hold on the promise, and I went on my way rejoicing. My confidence increased in the belief of this farther work of grace which God had wrought in my soul, when I heard the great blessings of the new Covenant opened by the preachers; for I do not remember at the time I first experienced it, to have heard a single sermon upon the subject of christian perfection.

One blessed fruit of the work which God had wrought in me, was a more than usual concern for the salvation of poor sinners. I would have done or suffered any thing on their account, if I might have been the instrument of their conversion: Sometimes I have intreated for them in secret, and sometimes I have poured out my soul, both in public and private, on their behalf. In the year 1771, going one day to preaching in the adjoining village, the preacher happened not to come; I therefore gave out a hymn and went to prayer, according to my usual custom; I then told the people they need not be disappointed, for the Lord was present to bless them. Immediately I received such a manifestation of the love and power of God, that I was constrained to intreat and beseech them to repent, and turn to the Lord. All the people were melted into tears, and many were convinced of sin, some of whom continue stedfast to this day. I endeavoured to the utmost of my power to be diligent in every duty, both public and private, especially meeting my classes, visiting the sick, and attending the prayer-meetings.

One Sunday I found my mind much pressed to go and meet a few backsliders who had lately been joined in class at a neighbouring

bouring village. When I got into the meeting, the leader was reproving some young people for indecent behaviour; he desired me to give out a hymn and go to prayer, which having done, I admonished the young people, and while I was speaking to them, was so filled with the peace and love of God, that I could not but exhort and intreat them to repent. Presently their laughter was turned into weeping; and one person who had been a backslider for twenty-three years, cried aloud for the disquietude of her soul, and the Lord healed her wounded mind, before the conclusion of the meeting. These tokens for good so encouraged me, that I promised the Lord, if he would give me strength, to use it to his glory; and blessed be his Name, he has enabled me to continue to the present day. The Lord gave me abundance of satisfaction, first, by restoring my health in a wonderful and unexpected manner; secondly, by deepening his work in my own soul; and thirdly, by owning my poor labours in the conversion of many sinners.

It is now about twenty-five years since I found the abiding Comforter. I do not know that I have lost the divine consolations for a single moment, all this time; and although I have had abundance of temptations and sufferings, being deprived of many of my children by death, and exercised with various worldly trials and losses, yet in all these I have been so preserved, that the enemy has never been able to rob me of my confidence or comfort. The light of God's countenance, indeed, has not shone so bright at some times as at others; but I have always enjoyed a constant heaven; being enabled to rejoice evermore, to pray without ceasing, and in every thing to give thanks. I have found a continual stream of happiness flowing from the Lord Jesus, and the emanations of his love attracting my affections heaven-ward.

For many years after I first received the abiding witness of the Spirit, I had no idea, that there was such a fulness of happiness to be enjoyed upon earth, as that which I have experienced for the last eight years. My soul is humbled to the dust at the feet of the Lord, and I am as a little child on its mother's breast, always depending on the bounty of Heaven. I live but a moment at a time, and that moment,—for eternity. But I cannot express in words what I enjoy; for there is only a thin vail between Heaven and my soul; yet I never wanted Christ more, than I do now. My strength is perfect weakness; and, glory be to his Name, I find him covering my infirmities, and presenting me blameless to his Father, every moment. I would not offend him for all the world; the world, indeed, is under my feet, and heaven is opened to my view, and the constant desire of my heart.

Before I conclude, there is one thing I wish to be particularly remembered; during the course of my pilgrimage, I have always found that the more diligent I was in using the means of Grace, and the more happiness I have enjoyed in my soul. Besides attending public worship, it has been my constant practice to pray

thrice

times a day with my family, and four times in secret: If any thing interrupted this order, I have spent the more time at night with the Lord. I know I do not merit any thing by this, but he has shewed me, that I must be as diligent in using the means, as tho' the whole of my salvation were merited thereby.

If all the particulars of my experience had been written, they would have filled many volumes; but I have been almost totally blind for the last thirty-five years, and consequently incapable of doing it. However I have embraced the present opportunity of procuring a friend to write these fragments for me, for the use of my family, and the dear people among whom I have lived.

After the above account was written, Mrs. Gilbert lived about eighteen months. She continued invariably in the same sweet peace and love. In all her pains and sufferings she was supported with patience and resignation, till she fell asleep in Jesus, July 18, 1790. The last words she was heard to articulate were, "O the glory! the glory! the glory!" In company Mrs. Gilbert spoke but little on worldly subjects, but conversed freely on divine things. All who were intimately acquainted with her agree, that she was happy in her tempers, and uniformly devoted to GOD.

ON BROTHERLY LOVE.

PEACE with GOD, and Purity of Heart, are much strengthened and increased by constant and sincere LOVE towards all men, and tender compassion for them, in all their adversities and afflictions. This we are taught by the Lord himself, when he says, "By this shall all men know that ye are my Disciples, if ye have love one to another." "Blessed are the merciful, for they shall obtain mercy." "With the same measure that ye mete withal, it shall be measured to you again." John xiii. 35. Matt. v. 7. Luke vi. 38. If you have but little love, you can expect but little mercy. If you have none at all, neither have you reason to expect to obtain any mercy yourselves. Wherefore let us demean ourselves toward all men, in that manner in which we desire they should act toward us, agreeable to our blessed Saviour's injunction, "All things whatsoever ye would that men should do to you, do ye even so to them," Matt. vii. 12. We must therefore take care to be in such an habitual exercise of faith, that our hearts may always be disposed to succour every creature, whom we perceive to be under sufferings, either of body or mind. Compassion and brotherly love, are heavenly Gifts; and if we feel ourselves deficient in these Fruits of the Spirit, we ought to pray most fervently and incessantly to the Lord that he may confer them upon us. If we have an opportunity of assisting our fellow-creatures, either in little matters, or things of greater moment,

either

either by word, or deed, we ought to do it to the uttermoſt of our power; remembering, that an opportunity loſt or neglected, will prove a ſerious loſs to us, to all Eternity. For the righteous Judge will reward every man according to his works; and conſequently, every work of Love, will meet with its diſtinct Reward. Let us therefore do all we can, and to the beſt of our ability, in helping, comforting, and aſſiſting others, with ſympathizing, ſincere compaſſion, and we ſhall ſurely find, that the God of all Grace, will overflow our ſouls with ſtreams of everlaſting Mercy.

It is our duty to reſpect the image of God in all men, and without delay, to uſe our utmoſt endeavours that every degree of bitterneſs and unkindneſs, may be removed out of our hearts, which has inſenſibly or unawares ſlipped into them, againſt any perſon, whether high or low, rich or poor; for God is no reſpector of perſons. Let us inſtantly and freely forgive, and not condemn others, as we deſire God ſhould alſo forgive and not condemn us. We ought always to keep a ſevere eye on ourſelves, not eſteeming ourſelves above others; rather magnifying than extenuating our own failings: on the other hand, we ſhould look with tenderneſs and compaſſion on the failings of our neighbours; endeavouring to behold them with an eye of indulgence, as far as we poſſibly can with a good conſcience; being eſpecially careful never to ſpeak evil of any one in their abſence. If Chriſtian Love reign in our hearts, we ſhall endeavour to think the moſt favourably of the faults we hear of others; rather ſuppoſing their intentions not ſo bad as repreſented; or, that they were occaſioned by violent temptations, under peculiar circumſtances; and that if we ourſelves had been expoſed to the ſame temptations, we might have miſerably fallen thereby.

Thoſe who preſume to judge, in matters which God has reſerved unto himſelf, draw on themſelves inexpreſſible evil. When thy neighbour has taken diſpleaſure at thy conduct, or when he has offended thee, thou oughteſt to ſeek him with meekneſs, to ſpeak kindly to him, with a heart filled with compaſſion and love; thus acting according to the Apoſtle's exhortation, "overcoming evil with good," Rom. xii. 21. And if it be thy duty to lay his failings before him, be very careful not to make five wounds in endeavouring to cure one. But as God waits upon and invites thee to Repentance, by goodneſs, long-ſuffering, and patience, in order to make thee an heir of eternal Glory; ſo thou oughteſt to act towards thy neighbour; not ſlighting him on account of his folly or weakneſs; but rather, beſeech the Lord to open his eyes, and melt and humble his heart, that he may ſeek and obtain forgiveneſs, even as Jeſus Chriſt has prayed for thee. Otherwiſe, thou wilt be ſorely burdened thro' the freedom thou haſt taken in judging others. Wherefore, rather, exerciſe thyſelf in judgment againſt thyſelf, than be employed in cenſorious uncharitable words, or even thoughts, concerning others.

Mr.

Mr. FLETCHER's LETTERS.

To Miss HATTON.

Madam, Madeley, Nov. 1, 1762.

I Thank you for the confidence you repose in the advice of a poor fellow sinner: May the Father of lights direct you through so vile an instrument! If you build all your hopes of heaven upon Jesus Christ in all his Offices, you do not build without a foundation, but upon the true one.

That there is a Seal of pardon, and an Earnest of our inheritance above, which you are as yet a stranger to, seems clear from the tenor of your letter; but had I been in the place of the Gentleman you mention, I would have endeavoured to lay it before you, as the Fruit of Faith, and a most glorious privilege, rather than as the root of Faith, and a thing absolutely necessary to the being of it.

I believe many people know when they receive faith, and all people when they receive the seal of their pardon: when they believe in Christ, they are justified in the sight of God; and when they are sealed by the Spirit, they are fully assured of that justification in their own conscience. Some receive faith, and the seal of their pardon in the same instant, as the jailor, &c; but most receive faith first, as the dying thief, the woman of Canaan, David, the people of Samaria,* and the faithful at Ephesus.† Suppose then God gave you faith, i. e. a hearty trust in the blood of Christ, and a sincere closing with him, as your Righteousness and your all, while you received the sacrament, (which seems to me very probable, by the account you give me) your way is exceeding plain before you. Hold fast your confidence, but do not *trust* nor *rest in it*; trust in Christ, and remember he says, I am the way; not for you to stop, but to run on in him. Rejoice to hear, that there is a full assurance of faith to be obtained by the seal of God's Spirit, and go on from faith to faith, until you are possessed of it. But remember this, and let this double advice prevent your straying to the right or left:—First, that you will have reason to suspect the sincerity of your zeal, if you lie down easy without the Seal of your pardon, and the full assurance of your faith. Secondly, while you wait for that seal in all the means of grace, beware of being unthankful for the least degree of faith and confidence in Jesus; beware of burying one talent, because you have not five; beware of despising the grain of mustard seed, because it is not yet a tree.

May the Lord teach you the middle path, between resting short of the happiness of making your calling and election sure, and supposing you are neither called nor chosen, and that God hath not yet truly begun the work. You can never be too bold in believing provided you aspire still after new degrees of faith, and do

* Acts viii. 12,—16. † Eph. i. 13.

not

not uſe your faith as a cloak for ſin. The Lord deſpiſes not the day of ſmall things; only beware of reſting in ſmall things, and look for the ſeal and abiding witneſs of God's Spirit, according to the following direction,

"Reſtleſs, reſign'd, for this I wait,
"For this my vehement ſoul ſtands ſtill."

As to deep ſights of the evil of ſin, the more you go on, the more you will ſee Chriſt exceeding lovely, and ſin exceeding ſinful: therefore look up to Jeſus, as a vile and helpleſs ſinner, pleading his promiſes: this is going on, and truſt him for the reſt.

With reſpect to myſelf, in many conflicts and troubles of ſoul, I have conſulted many maſters of the ſpiritual life; but divine mercy did not, does not, ſuffer me to reſt upon the word of a fellow-creature. The beſt advices have often increaſed my perplexities; and the end was to make me ceaſe from human dependance, and wait upon God from the duſt of ſelf-deſpair. To him, therefore, I deſire to point you and myſelf, in the perſon of Jeſus Chriſt. This incarnate God receives weary, perplexed ſinners ſtill, and gives them ſolid reſt. He teaches, as no man ever taught; his words have Spirit and Life; nor can he poſſibly miſtake our caſe. I am, Madam, your fellow-ſervant in the patience and kingdom of Jeſus. J. F.

To the Rev. Mr. CHARLES WESLEY.

My dear Sir, Madeley, Nov 22, 1762.

THE debates about the illegality of exhorting in houſes (although only in my own pariſh) grew ſome time ago to ſuch a height, that I was obliged to lay my reaſons before the Biſhop; but his Lordſhip very prudently ſends me no anſwer. I think he knows not how to diſapprove, and yet dares not approve this methodiſtical way of procedure.

Brother Ley arrived ſafe here yeſterday, and confirms the melancholy news of many of our brethren overſhooting ſober and ſteady Chriſtianity in London. I feel a great deal for you and the Church in theſe critical circumſtances. O that I could ſtand in the gap! O that I could, by ſacrificing myſelf, ſhut this immenſe abyſs of enthuſiaſm, which opens its mouth among us!

The corruption of the beſt things is always the worſt of corruptions. Going into an extreme of this nature, or only winking at it, will give an eternal ſanction to the vile aſperſions caſt, on all ſides, on the pureſt doctrines of Chriſtianity: and we ſhall ſadly overthrow,—overthrow in the *worſt manner*, what we have endeavoured to build for many years.

The nearer the parts that mortify are to the heart, the more ſpeedily is an amputation to be reſolved upon. You will ſay, perhaps, "But what if the heart itſelf is attacked?" Then let the heart be plucked out, as well as the right eye. Was not

Abraham's

Abraham's heart bound up in the life of Isaac? Yet he believed, that if he offered him up, God was able to restore him, even from the dead; and was not God better to him than his hopes?

I have a particular regard for Mr. Maxfield and Mr. Bell: both of them are my correspondents: I am strongly prejudiced in favour of the witnesses, and do not willingly receive what is said against them; but allowing that what is reported is one half mere exaggeration, the tenth part of the rest shews that spiritual pride, presumption, arrogance, stubbornness, party spirit, uncharitableness, prophetic mistakes,—in short, that *every stirew* of enthusiasm is now at work in many of that body. I do not credit any one's bare word, but I ground my sentiments on Bell's own letters.

May I presume unasked to lay before you my mite of observation. If I had it in my power to overlook the matter, as you have, would it be wrong in me calmly to sit down with some unprejudiced friends, and lovers of both parties, and fix with them the marks and symptoms of enthusiasm; then insist, at first, in love, and afterwards, if necessary, with all the weight of my authority, upon those who have them, or plead for them, either to stand to the sober rule of Christianity, or openly to depart from us.

Fear not, dear Sir, the Lord will take care of the ark; and tho' hundreds of Uzziah's should fall off, most of them would return with Noah's dove. Have faith in the word, and leave the rest to Providence. The Lord will provide, is a comfortable motto for a believer. I am, with most hearty prayers that God would fill you more than ever, with wisdom, steadiness, meekness, and fortitude. Rev. and dear Sir, &c. J. F.

To the Rev. Mr. CHARLES WESLEY.

My dear Sir. Madeley, Jan. 5, 1763.

I Congratulate you on the strength the Lord gave you last year, and I beseech him to supply the lamp of your days with new oil, during the course of that upon which we are now entering. Above all, may he fill the vessel of your heart with the oil of gladness, and prepare you for all events which time may bring forth. May he enable you to carry the light of his glorious gospel into the hearts of thousands by your writings, and sermons, and wisdom and grace into mine by your letters and conversation.

My soul does not experience a new life in this renovation of the year: O may the Almighty enable me to conclude it in a better spirit than I have begun it! What I want is the Light and mighty Power of the Spirit of my God. Happy should I be, if, in the midst of all my pressing wants, I had the Power and the Will constantly to cast my burdens at the feet of the Lord. As to my parish, we are just where we were: We look for our Pentecost, but we do not pray sufficiently to obtain it. We are left

in

in tolerable quiet by all but the Serjeant, who sent a constable to make enquiry concerning the life of his Majesty's subjects, upon information that the cry of murder had been heard in my house on Christmas day. This report originated in the cries of a young woman, who is of our society, and whom Satan has bound for some months.

It seems to me, as if that old murderer proposed to ruin the success of my ministry at Madeley, as he did at London, in the French church, by means of Miss A——d. She emaciates her body by fastings, falls into convulsions, sometimes in the church, and sometimes in our private assemblies, and is perpetually tempted to suicide: Her constitution is considerably weakened as well as her understanding. What to do in this case, I don't know; for those who are tempted in this manner, pay as little regard to reason, as the miserable people in Bedlam. Prayer and fasting are our only resources: We propose to represent her case to the Lord on Tuesday next, and on all the following Tuesdays; aid the weakness of our prayers, with all the power of yours. Adieu. That the Lord may strengthen you and your's in body and soul, is the earnest prayer of, your's, &c. J. F.

To Miss HATTON.

Dear Madam, Madeley, Jan. 28, 1763.

I Share in the joy, which your deliverance from your late trials gives to those who shared in your perplexity. Heaviness may endure for a night, but gladness cometh in the morning; and when it comes after a long, uneasy night, it is doubly welcome, and deserves a double tribute of praise. O be not wanting in that sweet duty! I mean praising, from a sense of the divine goodness, love, and patience towards us. Remember that you are brought from darkness to light, to shew forth the praises of Him, who calleth you; and that your feet are set at liberty for you to run, with patience, the race of prayer and praise, self-denial and obedience, which the Lord hath set before you.

Would you go on comfortably and steadily for the time to come, beg of the Lord, to give you grace to follow the following advice. (1.) Live above earthly and creature comforts. (2.) Beware of flatness and lukewarmness: this, if not carried immediately to the Lord, ends often in darkness and deadness. (3.) Value divine Comforts above all things, and prize Christ above all Comforts, that if they should fail, you may still glory in the God of your salvation. (4.) Let that, which torments others, make your happiness:—I mean self-denial, and renouncing your own will. (5.) Be ready to yield, with joy, to every conviction of the Spirit of God. (6.) Be faithful to present grace, and aspire after a continual growth. (7.) Live the present Moment to God, and avoid perplexing yourself about your past or future experience: By giving up yourself to Christ as you are, and being willing to

receive him now, as he is, leaving all the reſt to him, you will cut up a thouſand temptations by the roots. I am, &c. J. F.

To Miſs HATTON.

Dear Madam, Madeley, March 14, 1763.

I Am very glad you perſiſt in taking up your croſs, and following the Captain of our ſalvation. You muſt expect many a difficulty: Some of your greateſt trials may come from your deareſt friends without, and your neareſt part within. I always found it profitable to expect the worſt, for a temptation foreſeen is half overcome. Let us count the coſt daily, and learn to value all outward things as dung and droſs, that we may win Chriſt.

My heart is at preſent full of an advice, which I have juſt given, with ſome ſucceſs, to the Iſraelites in the wilderneſs, about this place:—"Spend, in feeling after Chriſt, by the prayer of "ſuch Faith as you have, whether it be dark or luminous, the "time you have hitherto ſpent in deſponding thoughts, in perplexing conſiderations upon the badneſs or uncertainty of your "ſtate, and come *now* to the Lord Jeſus with your preſent wants, "daring to believe that he waits to be gracious to you." Chriſt is *the way*, the highway to the Father, and an highway is as free for a ſickly beggar as a glorious prince. If it is ſuggeſted, "you "are too preſumptous to intrude without ceremony upon Him, that "is glorious in holineſs, and fearful in praiſes;"—anſwer, in looking up to Jeſus,

"Be it I myſelf deceive,
"Yet *I muſt, I will* believe."

Mr. Madan's reply to Mr. Weſley's anſwer ſeems to me juſt in ſome points, and in others too ſevere. Mr. Weſley is, perhaps, too tenacious of ſome expreſſions, and too prone to credit what he wiſhes concerning ſome miſtaken witneſſes of the ſtate of Fathers in Chriſt. Mr. Madan, perhaps, eſteems too little the ineſtimable privilege of being perfected in that love, which caſts out fear: But, in general, I conceive, if I do not preſume of myſelf in anſwering your queſtion, that it would be better for babes or young men in Chriſt, to cry for a growth in grace, than to diſpute whether fathers in Chriſt enjoy ſuch or ſuch privileges. I am, with ſincerity, &c. J. F.

POETRY.

A Letter from a GUARDIAN to a young LADY.

"SAY, ſhall I try your growing ſenſe to' improve
With friendly counſel of a Guardian's Love;
On moral verſe awhile your thoughts engage,
Soft as your ſex, and cheerful as your age?

Say,

Say, shall I try to suit with flowing rhime
The joyous season of your virgin-prime?
Intreat you early to be wise and good,
To rest and peace, the sure and only road?
So may your pleasure with your life-time stay,
Time unrepented wing its happy way,
As every year fifteen, and every month were May.

Look on embroidery, not a sprig that's there
Was made by chance, or finish'd without care.
By art the flowers beneath the needle grow,
The stems rise verdant, and the rose-buds blow.
Art governs life; who happiness attains
Must spare no thinking, and refuse no pains;
Nor fear from hence that trouble should arise,
For thought is never trouble to the Wise.
And few were ever bless'd by chance alone;
It fails in thousands where it hits in one.

Of all the charms the female sex desire,
That lovers doat on, and that friends admire,
Those most deserve your wish that longest last,
Not like the bloom of beauty, quickly past;
Virtue the chief: this men and angels prize,
Above the finest shape, and brightest eyes.
By this alone untainted joys we find,
As large, and as immortal as the mind.
Whate'er your age would reap, your youth should sow,
For the great Seed-time of your Life is NOW;
When fancy's mimic power is warm and strong,
Engraving deeply, and retaining long,
What age can scarcely learn, and hardly hold,
The signet thus cast in the best-wrought mould,
Imprints no likeness when the wax is cold.

'Tis no disgrace a book to understand,
And spelling well becomes the fairest hand.
Boldly with knowledge stock your soul within,
It adds no freckle to the whitest skin.
Could you like warbling Arabella sing,
With flying fingers wake the vocal string,
In sprightly dance the' exactest judges please,
At once with fire, and decency, and ease;
Age stiffens joints, and makes our motions weak,
And turns the sweetest quaver to a squeak.
Virtue and knowledge will for ever stay,
And cheer the life-blood when the hairs are grey.

One general caution through your youth be shown,
To trust, nor man nor woman when unknown:

Let

Let ſure experience to eſteem commend
Both the male ſuitor, and the female friend;
Or ſtrict enquiry prove their conduct true
To GOD and man, elſe think them falſe to you.
Too oft unworthy wretches favour ſhare,
For boſom Friends, an auction they declare,
And to the higheſt bidder ſell the fair.
Too oft the truſty confident prevails,
The handmaid conquering, where the lover fails.
'Tis hard for heedleſs youth the ſnare to ſhun,
By their own gold the fortunes are undone.
Unwary maids of their own ſex are fond,
And diamond is cut with diamond.

To paſs their time need mortals e'er be told?
Loſt by the young, and with'd for by the old.
Devotion's practice claims the earlieſt part,
And books, that clear the head, and warm the heart.
Beſides, briſk youth amuſements may invent,
At once genteel, ingenious, innocent.
Behold, to pleaſe the eye if ſhe incline,
Colours to limn, and pencils to deſign;
Grave hiſtories employment may ſupply,
Or the gay ſcenes of ſlighter poetry.
Nor need the fair the' induſtrious needle ſhun,
Or hate the nun's-work, tho' ſhe hates the nun.
When great Auguſtus rul'd the world and Rome,
The cloth he wore was ſpun and wove at home,
His Empreſs ply'd the diſtaff and the loom;
And Engliſh laws the proudeſt beauty name
When ſingle, Spinſter, and when married, Dame.
Nay, houſhold cares to wiſeſt women yield
A large, an uſeful, and a grateful field;
To make the cleanly kitchen ſend up food,
Not coſtly vain, but plentifully good:
To bid the cellar's fountain never fail,
Fill'd with the well-brew'd ſtores of native ale;
To cheat the palate with domeſtic wines,
Tho' Norman William grub'd up all our vines;
To buy, to pay, to blame, or to approve,
Within, without, below-ſtairs, and above;
To ſhine in every corner, like the ſun,
Who ne'er pollutes his beams with looking on.
Or grant ſuch care no pleaſure could produce,
'Tis prudent not to ſlight it for its uſe.
The greateſt wealth needs care: a famous Peer
With forty thouſand pounds per annum clear,
Has run beyond his income every year.

The

The nobles daily find it to their coſt,
Tho' ancient hoſpitality is loſt.
For no eſtate with negligence can hold,
And thoſe who count not, never keep their gold.

One glorious ſcene of action yet behind,
The fair that likes it is ſecure to find:
Cordials and Medicines gratis to diſpenſe,
A beauteous inſtrument of Providence:
Plaiſters, and ſalves, and ſores to underſtand,
The ſurgeon's art befits a lady's hand.
To friendleſs pain unhop'd for eaſe to give,
And bid the hungry eat, and ſickly live.
And thus, if we may credit fame's report,
The beſt and faireſt in the Gallick Court,
An hour ſometimes in hoſpitals employ,
To give the dying wretch a glimpſe of joy;
To' attend the crowds that hopeleſs pangs endure,
And ſoothe the anguiſh which they cannot cure;
To clothe the bare, and give the empty food,
As bright as guardian angels and as good.
Better import this cuſtom out of France,
Than the laſt top-knot, or the neweſt dance.

I grant theſe rules ſuit not the faſhion now,
Not thus our modern girls to women grow:
Their hours far different ſtudies entertain,
They learn to deal the cards, and throw the main;
Whoſe mothers at a ſingle ſtake will play
Their fame, their fortunes, and their ſouls away.
Perhaps a little farther Miſs proceeds,
Writes without rule, and without ſpelling reads:
Enters and leaves a room with perfect ſkill,
The fan can flutter, and the tea can fill.
But oh! if dear Mamma ſhe can perſuade
To change quadrille at night for maſquerade;
Where ſhe her pretty fancy may expreſs
In ſome unnatural and improper dreſs,
She grows a woman ſtrait, the work is done,
For hot-beds ripen faſter than the ſun.
There dangerous converſe to the virtuous fair,
The ſcum and refuſe of mankind are there:
Yet good or bad, this privilege they claim,
To ſpeak their thoughts without reſtraint of ſhame:
The very vileſt both of rich and poor,
From the lewd peereſs to the hackney whore:
The lordly rakehell taints the chaſteſt ear,
And fly-blows all his wit and poiſon there,
Notorious profligates, whom none admit
Of common prudence at their board to ſit;

Scoundrels,

Scoundrels, who if bare-fac'd they durſt appear,
Would kicks, and blanketting, and cudgels fear.
As if the maid could be diſcreetly bred,
Who minds the board, but never guards the bed.

But leſt too much your patience I offend,
Like an old man I'll with a ſtory end.
* A celebrated lady once there was,
In Charles the firſt's and Charles the ſecond's days,
Who foreign courts and princes had ſurvey'd,
When aſk'd, what an accompliſh'd woman made,
With memorable anſwer,—thus ſhe ſaid:
" She, who her preſent buſineſs learns to do,
" High without pride, and without meanneſs low;
" She only, with complete deſert is crown'd,
" Who never at a loſs for action found,
" To ſcour a kettle knows, or ſet a diamond."

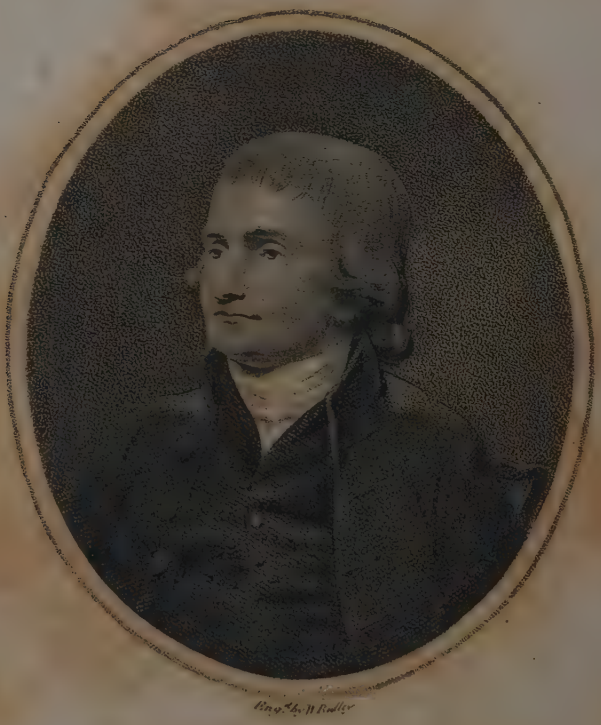
THE INVITATION.

O GRACE! all-comprehending ſource
Whence faith divinely flows,
Come to my breaſt with heavenly force,
And ſin's dread power oppoſe.
In thine illuminating rays
Atoning love appears:
The Lord his righteouſneſs diſplays,
And baniſhes my fears.

My ſoul, with joy the gift receive,
Eternal life is thine:
Bankrupt thou art, haſt nought to give
For favour ſo divine.
But hark! e'en now I hear it ſaid,
" The gift indeed is free;
" But oh the' ineſtimable price
" The Saviour paid for thee!"

Yes, deareſt Lord, my heart replies,
The ranſom all is paid;
For this thou left'ſt thy native ſkies,
And waſt my Surety made:
And if the Father deigns to hear
A ſuppliant ſinner's ſuit,
Thy interceſſion wins the ear,
Thy wounds are never mute. [Mr. COWPER.

* Lady Fanſhaw, wife of Sir Richard Fanſhaw, embaſſador to the Court of Spain.



Engd. by W. Ridley

MR. JOHN BROADBENT.

Aged 40.

Preacher of the Gospel.

THE

Arminian Magazine,

For FEBRUARY 1795.

Some Account of the LIFE and Miniſtry of the Rev. Mr. WILLIAM GRIMSHAW, Vicar of Haworth, in Yorkſhire.

[*Concluded from page* 9.]

DURING Mr. GRIMSHAW's intenſe and perſevering application to what was the whole DELIGHT of his heart, GOD was exceeding favourable to him; for, through the ſpace of ſixteen years, he was only once ſuſpended from his labours by ſickneſs, though he ventured in all weathers upon the bleak mountains, and uſed his body with leſs conſideration, than a merciful man would uſe his beaſt. His ſoul, at various times, enjoyed very large manifeſtations of GOD's love, that he might not faint; and he drank deep into his Spirit. His cup ran over, and at ſome ſeaſons, his faith was ſo ſtrong and hope ſo abundant, that higher degrees of ſpiritual delight would have overpowered his mortal frame. Theſe are the things, which ſweeten and which prompt to duty.

In this manner Mr. Grimſhaw employed all his talents even to his laſt illneſs: And his labours were not in vain in the Lord. He ſaw an effectual change take place in many of his flock; a deep ſenſe of evil and good, and a ſtriking reſtraint, from the commiſſion of ſin, brought upon the pariſh in general. He ſaw the name of Jeſus exalted, and many ſouls happy in the knowledge of him, and walking as becomes the goſpel of Chriſt. Happy he was himſelf, in being kept by the power of GOD, ſo unblameable in his converſation, that no one could prove, that he, in any inſtance, laid heavy burdens upon others, which he himſelf refuſed to bear. Happy in being beloved, for ſeveral of the laſt years of his life, by every one in his pariſh; who, whether they would be perſuaded by him to forſake the evil of their ways, or not, had no doubt that Mr. Grimſhaw was their cordial friend, and in every labour of love their ſervant to command. Hence, at his departure, a general concern was viſible through his pariſh.

Like the pious Herbert, he uſually called his Saviour by the name of his MASTER: He would frequently ſay, "My GOD, "my Jeſus, my Maſter; I love thee indeed; but how ſhall I "love thee enough!" At the very mention of his name, he would often pauſe, and then break out into ſome expreſs admiration of his love. In performance of divine ſervices, and eſpecially at the communion, he was like a man at times with his feet

on earth, and his ſoul in heaven. In prayer, he would indeed "take hold (as he uſed to expreſs himſelf) of the very horns of "the altar," which, he added, "he could not, he would not, "let go, till GOD had given the bleſſing:" And his fervency often was attended with ſuch heart-felt, and melting expreſſions, that ſcarce a dry eye was to be ſeen in his numerous congregation. He was of a truly catholic ſpirit. He loved all, of every denomination, who profeſſed or practiſed the piety of the goſpel. There were none, of whom he did not wiſh to think well; and certainly none to whom, if in his power, he would not do well. In his labours he was abundant indeed. Scarce ever a day paſſed without his preaching: He rarely preached fewer than twenty times, often near thirty times, and, upon ſome occaſions, above thirty times, in one week. The employment of his life was in ſermons, prayers, and praiſes. His ſublime ſoul was lifted up above the crawling ambition and filthy covetouſneſs of this world. He aimed to live like a king-prieſt to his GOD, and to win for him, and gain for themſelves, immortal ſouls.

What his pariſhioners brought him for dues, he took without rigour or exaction. He uſed to tell them; "I will not deſerve "your curſes, when I am dead, for what I have received for my "poor labours among you: I want no more of you, than your "ſouls for my GOD, and a bare maintenance for myſelf." His life teſtified to the truth of his words. What he received was not ſpent in luxury of any kind, but, all above his own neceſſities, which were few, was laid out for the good of others. None but the plaineſt cloathing and food were his requirements for the body; and theſe, he would frequently and humbly ſay, were much more than he deſerved. What can ſuch religious profeſſors think of this, who are always carefully thinking about adorning their perſons, and ſpending their time and property in the pomps and vanities of a world, which they affect to renounce? If an humble ſimplicity in all things can become any men; ſurely it muſt the men, who talk of following the meek and lowly Jeſus. This ſimplicity was evident in Mr. Grimſhaw. He alſo abhorred waſtefulneſs, even of a morſel of bread, and ſtrictly obſerved all the frugality, for which the primitive chriſtians are mentioned with honour. "How, ſays he, can thoſe perſons anſwer before "GOD for the food, which they deny to poor chriſtians, and throw "away upon dogs?"

It was his cuſtom to go from houſe to houſe, warning and exhorting every man, concerning the ſalvation of Jeſus. When he heard of any families, who wilfully abſented themſelves from the church, he would give notice of preaching at or before their houſes, and, in his diſcourſe, would tell them, "If you will not come to "church to hear me, you *ſhall* hear me at home; and, if you do "periſh, you ſhall periſh with the ſound of the goſpel in your "ears." To ſome, who were ſick and then ſent for him, but who refuſed to hear him in their health, he uſed to ſay, "Now "the

" the hand of GOD is upon you, and you think the devil is ready " to take you, and hell open to receive you ; now it is,—" *Send* " *for Grimshaw :*" And he conversed with them in the true spirit of love and faithfulness to their souls, insomuch that these occasions have often proved the happy conversion of many. He had great comfort in the seals to his ministry. One year, when he had buried eighteen persons, he said, that " he had great reason to believe, that sixteen of them were entered into the kingdom of GOD." He used means to make his parishioners constant in their attendance at church ; and when the law of GOD and his own love to them did not prevail for that end, he would readily make use of the law of man. Those, who slept in the time of divine service, he would rebuke before the whole congregation.

There are some exemplary circumstances in his private life, which ought to be recorded, and which shew that he was uniform and consistent ; not a mere outside professor, held in admiration by others, but a Christian *at home*, in his *closet*, and in his *heart*.

His usual hour of rising was about five ; and the melody of his heart rose with him. His first gratulation was constantly that excellent doxology, composed by Dr. Watts :

" Praise GOD, from whom all blessings flow ;
" Praise HIM, all creatures here below ;
" Praise HIM, above, ye heavenly Host ;
" Praise FATHER, SON, and HOLY GHOST!"

He would then join in prayer with his family, those who visited, and those who would come to it. But previously he read the psalms and lessons appointed for the day. After this morning sacrifice, he would take an affectionate leave of them, like one who might see them no more, using this kind benediction ; " May GOD bless you, in your souls, and in your bodies, and in " all you put your hands to do this day ! Whether you live, or " die, may the Lord grant, that you may live to him, and for " him, and with him, for ever!" This custom he observed at night, before he took leave of them for rest, which was commonly about eleven o'clock.

His charity knew no bound but his circumstances. As his grace and faithfulness rendered him, through the divine blessing, useful to all ; so his benevolent liberality particularly endeared him to the poor. He frequently used to say ; " If I should die to day, I " have not a penny to leave behind me." Indeed, he was his own executor ; not leaving a sum of lucre, only because he could not take it with him ; and yet he did not quit the world in debt, as his friends imagined he would, from his readiness to give. He had prudence as well as grace, and justice as well as generosity of soul. His accounts indeed were easily kept, for he lived from day to day upon his MASTER ; but there is a reckoning made of them, though not by himself, which shall never be blotted out or forgotten.

The animosity or differences of men afforded his tender and affectionate spirit nothing but pain. No labour was too great or too long, if their reconciliation might be his own reward. When he has met with some uncommon degrees of perverseness or obduracy, he has been known to fall upon his knees in tears before them, beseeching them in the bowels of Christ to love one another, and offering them to tread upon his neck, if they would but be at peace among themselves. He had drank deep into the love of GOD; and this produced the most disinterested love towards men, and especially towards them that are of the household of Faith.

The failings of professors were too often a cause of the severest sorrow to his mind. He was unspeakably fearful at all times, lest the glory of his MASTER, the interest of the gospel, and the welfare of souls, should be hindered or abused. There are many things of this kind mentioned of him, which might appear too much like empty encomium to recite, because the world, and the professing world too, know but few examples of any, who walk so closely with Christ, and of course so humbly with their GOD as did this blessed man Mr. GRIMSHAW.

His humility, indeed, was conspicuous among all his graces to those who knew him. Few men ever thought or spake more meanly of themselves, or could endure less to be spoken well of. In this respect, he greatly resembled the meek and excellent Leighton. He seemed to have the apostle's precept always before him "In honour preferring one another."

He made no distinction of denomination the measure of his love towards christians: The love of Christ to them guided his love most closely too. He used to say; "I love christians, true christians, of all parties: I do love them; I will love them; and none shall make me do otherwise."

He was twice married; and was happy in relation to his wives as fellow-heirs of the grace of life, and joint partakers of the kingdom of GOD.

Though he was, in the latter part of his life, much afflicted in body, yet he bore all with the patience of faith, and the endurance of hope. He said; "I expect my stay upon earth to be short; and I must endeavour to make the most of a short life, and so to devote myself to GOD, as not to go fearfully creeping towards heaven at last." All his time was time redeemed. He counted the value of his hours, and mourned if any appeared to be lost.

It was always matter of grief to him either to see or hear of persons, walking unworthy of their high vocation. Evangelical principles, and Antinomian practices were a coalition, which he could not endure. He hungered and thirsted after righteousness himself; and would say, "That holiness was a precious gift, and a precious privilege." What GOD hath done for us by Christ, what GOD doeth in us by the Holy Spirit, and what GOD will do

to

to us in all his Perſons hereafter, ought never to be ſeparated from the chriſtian's faith, hope, and practice, throughout his life. This was Mr. Grimſhaw's religion, or rather the religion of Jeſus in him.

It has been already obſerved, that Mr. Grimſhaw had no acquaintance with the Methodiſts previous to his Converſion; but very ſoon after this happy event, he took knowledge of them, and notwithſtanding they were at that time comparatively few in number, and univerſally perſecuted and deſpiſed, yet he moſt cordially joined in fellowſhip with them, and continued in that union to the day of his death. He firmly believed that the Preachers were ſent of GOD, and gladly received them into his own houſe, where they conſtantly preached in his large kitchen. Far from diſcouraging any one whom he believed to be endued with a talent of uſefulneſs among the people, he embraced them as his brethren in Chriſt, and fellow-labourers in his Vineyard. For many years he officiated as the Aſſiſtant of the Haworth Circuit; the affairs of the Societies, both temporal and ſpiritual, were regulated by him; he viſited the claſſes, and renewed the tickets once a quarter. He preſided at quarterly-meetings, love-feaſts, and watch-nights, and conſtantly and carefully attended to every branch of diſcipline in uſe among the Methodiſts. And whenever he poſſibly could, he attended the general Conferences. So far was this Man of GOD from thinking it beneath him, to be ſeen in company with the Methodiſts, that he accounted it his glory and joy to be in connection with them.

He was of a cheerful, generous, lively turn of mind; courteous to the laſt degree, and open as the day, in his converſation with the people wherever he went. His experience was exceeding clear and deep: He not only enjoyed a ſatisfying evidence of the favour and love of GOD; but for ſeveral years before his deceaſe, he was bleſſed with uninterrupted communion with the Lord, and had a delightful aſſurance of his final and complete ſalvation.

Mr. GRIMSHAW enjoyed great freedom and liberty when engaged in preaching the glorious Goſpel of Chriſt. He was a natural orator, and ſpoke with the greateſt facility. His public diſcourſes were adapted not only to the ſtate, but likewiſe to the capacity of his hearers; the greateſt part of whom were of the lower claſs, and conſequently ignorant and wild beyond conception; he therefore addreſſed them in the moſt familiar language imaginable.

The low thoughts he had of himſelf, as a miniſter, and the cordial affection he entertained for the Preachers, were very remarkable. One time when Mr. Shent preached in his houſe, as ſoon as he concluded, Mr. Grimſhaw fell down upon his knees, ſaying, in the ſimplicity and fullneſs of his heart, "I am not worthy to ſtand in your preſence." At another time, after hearing Mr. Benjamin Beanland preach, he embraced him, ſaying,

"GOD

"GOD Almighty bleſs thee! this ſermon is worth a hundred of mine."

As he had ſome apprehenſion that an unawakened miniſter might ſucceed him in the church at Haworth, and conſequently thoſe precious ſouls that he had been the inſtrument of bringing into the favour and family of GOD, would be left as ſheep without a ſhepherd; he therefore endeavoured to provide againſt this calamity, by building a chapel and dwelling-houſe at his own expence, which he ſettled upon truſtees for the uſe of the Methodiſts, whenever it ſhould pleaſe GOD to call him away.

Whenever thoſe eminent ſervants of GOD, Meſſrs. Weſley and Whitfield, came into that part of the country, Mr. Grimſhaw received them into his houſe, with the greateſt humility, and the moſt cordial affection. Thouſands upon thouſands flocked from all parts to hear them. On theſe occaſions, Mr. Grimſhaw firſt read prayers in the church, to as many as could crowd into it; but as it would by no means contain all the people, a ſcaffold was erected in the church-yard, upon which they publiſhed the glad tidings of ſalvation to the liſtening multitude. When the ſermon concluded, they retired into the church, and adminiſtered the Lord's Supper to as many as the church could hold at once; while one of our preachers at the ſame time was employed in preaching to thoſe that could not get in. Theſe were extraordinary refreſhing ſeaſons from the preſence of the Lord, and which many, even to this day, thankfully remember.

It pleaſed the wiſe and holy GOD to take his faithful ſervant to his great Reward, in the midſt of his vigour and uſefulneſs. The pariſh of Haworth was viſited with a malignant fever, of which many died. Previous to Mr. Grimſhaw's catching the fever, he had a ſtrong preſage that one of his family would certainly die in a very ſhort time; and he repeatedly exhorted them all to get ready, as, he ſaid, he did not know which of them it might be. He was wonderfully favoured and ſupported by the preſence of that gracious GOD, in whoſe ſervice he delighted. When the Rev. Mr. Venn aſked him, how he found the ſtate of his mind, he cheerfully replied, "As happy as I can be on earth, and as ſure of Glory as if I were in it." At another time he ſaid to his houſekeeper, "O Mary, I have ſuffered laſt night what the bleſſed Martyrs did; my fleſh has been as it were roaſting before a hot fire; but I have nothing to do, but to ſtep our of bed into Heaven; I have my foot upon the threſhold already." An old dear friend of his, Mr. Jeremiah Robertſhaw called to ſee him; when they parted, Mr. Grimſhaw took hold of his hand, and ſaid, "The Lord bleſs you, Jerry; I will pray for you as long as I live, and if there is ſuch a thing as praying in Heaven, I will pray for you there alſo." From the firſt attack of the fever, he welcomed the approach of death. His intimate experimental knowledge of Chriſt aboliſhed all the reluctance, which nature uſually feels to a diſſolution; and triumphing in him, who

is

is the Reſurrection and the Life, he departed April 7, 1763, in the 55th year of his age, and in the 21ſt of eminent uſefulneſs in the Church of Chriſt. His body was interred with what is more enobling, than all the pomp of ſolemn dirges, or of a royal funeral: for he was followed to the grave by an immenſe multitude, with the moſt affectionate ſighs and tears.

The Rev. Mr. Romaine, preached a Sermon upon the occaſion of Mr. Grimſhaw's death, ten days after his deceaſe, at St. Dunſtan's in the Weſt, London, from Phil. i. 21. "For to me to live is Chriſt, and to die is gain." Some Notes taken down at the time, may not be unacceptable to the Reader.

"Mr. GRIMSHAW, (ſays that excellent Preacher) was one of the moſt laborious and indefatigable miniſters of Chriſt, that ever I knew. For the good of ſouls, he rejected all hopes of affluent fortune, and for the love of Chriſt cheerfully underwent difficulties, dangers, and tribulations. He preached Chriſt, and Chriſt alone: And GOD gave him very numerous ſeals to his miniſtry. Himſelf has told me, that not fewer than twelve hundred were in communion with him; moſt of whom, in the judgment of charity, he could not but believe to be one with Chriſt. He has often preached five times in a day, and rarely leſs than three or four; and to do this would travel likewiſe forty or fifty miles. And when ſome of his friends, in tenderneſs to his health, would preſs him to ſpare himſelf ſometimes, he would anſwer; "Let "me labour now; I ſhall have reſt enough by and by. I cannot "do enough for Chriſt, who has done ſo much for me." He was the moſt humble walker with Chriſt I ever met with; inſomuch that he could never endure to hear any commendations made to him upon his uſefulneſs, or any thing which belonged to him. He caught the diſorder, a malignant fever, of which he died, in viſiting his flock, among whom it raged; and nothing could diſſuade him from this dangerous attendance, when he thought his duty demanded or ſome needy ſouls required it."—His laſt words were; "HERE GOES AN UNPROFITABLE "SERVANT!"

Mr. JOHN PAWSON, who has favoured us with many of the particulars in the preceding Narrative, adds, "In the month of Auguſt, the ſame year that Mr. Grimſhaw died, I was appointed for Haworth Circuit, along with Mr. Bumſtead, and Mr. Paul Greenwood. We found the people every where moſt ſincerely lamenting the loſs of Mr. Grimſhaw. They were, in general, quite diſcouraged; and the greater part of them thought, that all was over now; that they ſhould never ſee happy days any more; but that the work of GOD in that country would certainly come to nothing. It appeared evident to me, that many of the people had ſet Mr. Grimſhaw in the Lord's place, imagining that their proſperity and happineſs entirely depended upon the pious and faithful inſtrument. But it pleaſed the Almighty, who will not

give

give his glory to another, to convince thoſe pious, well-meaning, but miſtaken perſons, of their error, by this awful but merciful Providence. This year the work wonderfully revived all over that neighbourhood; and I believe more ſinners were convinced and converted, than in the ſeven preceding years."

A SERMON,

On GLORYING in the CROSS of CHRIST. From GALATIANS VI. 14.

[*Continued from page* 18.]

BY the infinite dignity of Chriſt's Perſon, his croſs gives more honour and glory to the law and juſtice of God, than all the other ſufferings that ever were, or will be endured in the world. When the apoſtle is ſpeaking to the Romans, of the goſpel, he does not tell them only of God's mercy, but alſo of his juſtice revealed by it, Rom. i. 18. God's wrath againſt the unrighteouſneſs of men, is chiefly revealed by the righteouſneſs and ſufferings of Chriſt. Both by requiring and appointing that righteouſneſs, he magnified the law and made it honourable: And although that righteouſneſs conſiſts in obedience and ſufferings, which continue for a time; yet ſince the remembrance of them will continue for ever, the croſs of Chriſt may be ſaid to give eternal majeſty and honour to that law which it ſatisfied; that awful law, by which the univerſe (which is God's kingdom) is governed, to which the principalities and powers of heaven are ſubject; that law, which in condemning ſin, baniſhed the devil and his angels from heaven, our firſt parents from paradiſe, and peace from the earth. Conſidering therefore, that God is the Judge and Lawgiver of the world, it is plain that his glory ſhines with unſpeakable brightneſs in the croſs of Chriſt, as the puniſhment of ſin. But this is the very thing that hinders the lovers of ſin from acknowledging the glory of the croſs; becauſe it ſhews ſo much of God's hatred of what they love. It would be uſeful for removing ſuch prejudices, to conſider, that though Chriſt's ſacrifice ſhews the puniſhment of ſin, yet if we embrace that ſacrifice by faith, it only *ſhews* it to us; it takes it off our hands, and delivers us from the curſe and condemnation we were liable to. And ſurely the beholding our danger, when we behold it as prevented, ſerves rather to increaſe than leſſen our joy; by ſeeing the greatneſs of our danger, we ſee the greatneſs of our deliverance. The croſs of Chriſt diſplays the glory of infinite juſtice, but not of juſtice only.

Here ſhines chiefly the glory of infinite mercy. Nothing in the world is more lovely or glorious, than love and goodneſs itſelf, and this is the greateſt inſtance of it that can be conceived. God's goodneſs appears in all his works; this is a principal part of the glory of the creation. We are taught to conſider this lower world

as

as a convenient habitation, built for man to dwell in; but, to allude to the apoſtle's expreſſion, (Heb. iii. 3.) this gift we are ſpeaking of, ſhould be accounted more worthy of honour than the world, inaſmuch as he who hath built the houſe, hath more honour than the houſe.

When God gave us his Son, he gave us an infinitely greater Gift than the whole world; the Creator is infinitely more glorious than the creature, and the Son of God is the Creator of all things. God can make innumerable worlds by the word of his mouth; but he has only one Son, and he ſpared not his only Son, but gave him to the death of the croſs for us all.

Compariſons can give but a very imperfect view of this love which paſſeth knowledge: Tho' we ſhould ſuppoſe all the love of all the men that ever were, or ſhall be on the earth, and all the love of the angels in heaven, united in one heart, it would be but a cold heart, in compariſon of that which was pierced with the ſoldier's ſpear. The Jews ſaw but blood and water, but faith can diſcern a bright ocean of eternal love flowing out of theſe wounds: We may have ſome impreſſion of the glory of it, by conſidering its effects; we ſhould conſider all the ſpiritual and eternal bleſſings, received by God's people for four thouſand years before Chriſt was crucified, or that have been received ſince, or that will be received till the conſummation of all things; all the deliverances from eternal miſery; all the oceans of joy in heaven; the rivers of water of life, to be enjoyed to all eternity, by multitudes as the ſand of the ſea ſhore. We ſhould conſider all theſe bleſſings as flowing from that love, that was diſplayed in the croſs of Chriſt.

Here ſhines alſo the glory of the incomprehenſible wiſdom of God, which conſiſts in promoting the beſt ends by the fitteſt means. The ends of the croſs are beſt in themſelves, and the beſt for us that can be conceived; the glory of God, and the good of man: And the means by which it advances theſe ends, are ſo fit and ſuitable, that the infinite depth of contrivance in them will be the admiration of the univerſe to eternity.

It is an eaſy thing to conceive the glory of the Creator manifeſted in the good of an innocent creature; but the glory of the righteous Judge manifeſted in the good of the guilty criminal, is the peculiar myſterious wiſdom of the croſs. It is eaſy to conceive God's righteouſneſs declared in the puniſhment of ſins: the Croſs alone "declares his righteouſneſs in the remiſſion of ſins," (Rom. iii. 25.) It magnifies juſtice in the way of pardoning ſin, and mercy in the way of puniſhing it. It ſhews juſtice more awful than if mercy had been excluded, and mercy more amiable than if juſtice had been diſpenſed with. It magnifies the law, and makes it honourable. (Iſa. xlii. 21.) It magnifies the criminal who broke the law; and the reſpect put upon the law makes him honourable likewiſe, (1 Cor. ii. 7.) Yea, this is ſo contrived,

that every honour done to the criminal, is an honour done to the law; and all the reſpect put upon the law, puts reſpect alſo on the criminal; for every bleſſing the ſinner receives, is for the ſake of obedience and ſatisfaction made to the law, not by himſelf, but by another, who could put infinitely greater dignity on the law. And the ſatisfaction of that other for the ſinner, puts the greateſt dignity on him that he is capable of. Both the law and the ſinner may glory in the croſs of Chriſt. Both of them receive eternal honour and glory by it.

The glories that are found ſeparately in the other works of God are found united here. The joys of heaven glorify God's goodneſs, the pains of hell glorify his juſtice; the croſs of Chriſt glorifies both of them, in a more remarkable manner than heaven or hell glorifies any of them. There is more remarkable honour done to the juſtice of God by the ſufferings of Chriſt, than by the torments of devils; and there is a more remarkable diſplay of the goodneſs of God, in the redemption of ſinners, than in the joy of angels: So that we can conceive no object, in which we can diſcover ſuch manifold wiſdom, or ſo deep contrivance, for advancing the glory of God.

The like may be ſaid of its contrivance for the good of man. "It heals all his diſeaſes, it pardons all his ſins." (Pſal. ciii.) It is the ſacrifice that removes the guilt of ſin; it is the motive that removes the love of ſin; it mortifies ſin and expiates it. It atones for diſobedience, it excites to obedience; it purchaſes ſtrength for obedience, it makes obedience practicable, it makes it delightful, it makes it acceptable, it makes it in a manner unavoidable, it conſtrains to it, (2 Cor. v. 14.) It is not only the motive to obedience, but the pattern of it. It ſatisfies the curſe of the law, and fulfils the commands of it. Love is the fulfilling of the law, the ſum of which is the love of God and of our neighbour. The croſs of Chriſt is the higheſt inſtance of both: Chriſt's ſufferings are to be conſidered as actions: Never action gave ſuch glory to God, never action did ſuch good to man: And it is the way to ſhew our love to God and man, by promoting the glory of the one, and the good of the other.

Thus the ſufferings of Chriſt teach us our duty, by that love whence they flowed, and that good for which they were deſigned: But they teach us, not only by the deſign of them, but alſo by the manner of his undergoing them. Submiſſion to God, and forgiveneſs of our enemies, are two of the moſt difficult duties; the former is one of the chief expreſſions of love to God, and the latter of love to man; but the higheſt ſubmiſſion is, when a perſon ſubmits to ſuffering, though free of guilt; and the higheſt forgiveneſs is, to forgive our murderers; eſpecially if the murderers were perſons who were obliged to us; as if a perſon not only ſhould forgive them who took away his life, even tho' they owed him their own life, but alſo deſire others to forgive them, pray for them, and as much as poſſible excuſe them. This was the

manner

manner of Chriſt's bearing his ſufferings; "Father, thy will be done;" and, "Father, forgive them, for they know not what they do."

Thus we ſee how fit a mean the croſs is for promoting the beſt ends, for juſtification and ſanctification: It would be too long to inſiſt here in ſhewing its manifold fitneſs, for promoting alſo joy and peace here, and everlaſting happineſs hereafter: For no doubt, it will be a great part of the future happineſs, to remember the way it was purchaſed, and to ſee the Lamb that was ſlain, at the right hand of Him that gave him for that end. The things already adduced ſhew, that the incomprehenſible wiſdom of God, is glorioufly diſplayed in the croſs of Chriſt, becauſe it hath ſuch amazing contrivance in it for advancing the good of man, as well as the glory of God: for that is the deſign of it, to ſhew the glory of God, and Good-will towards man.

But it is not only the glory of divine Wiſdom that ſhines in this bleſſed object, but alſo the glory of divine Power. This, to them who know not Chriſt, is no ſmall paradox: But to them who believe, "Chriſt crucified, is the wiſdom of God and the power of God," (1 Cor. i. 24.) The Jews thought Chriſt's crucifixion a demonſtration of his want of power; hence they upbraided him, that he who wrought ſo many miracles, ſuffered himſelf to hang upon the croſs: But this itſelf was the greateſt miracle of all. They aſked, Why he who ſaved others, ſaved not himſelf? They named the reaſon without taking heed to it; that was the very reaſon, why, at that time, he ſaved not himſelf, becauſe he ſaved others; becauſe he was willing and able to ſave others: The motive of his enduring the croſs was powerful, divine love, ſtronger than death; the fruits of it powerful, divine grace, the power of God to ſalvation, (Rom. i. 16.) making new creatures, raiſing ſouls from the dead; theſe are acts of Omnipotence. We are ready to admire chiefly the power of God in the viſible world, but the ſoul of man is a far nobler creature than it: We juſtly admire the power of the Creator in the motion of the heavenly bodies, but the motion of ſouls towards God as their centre, is far more glorious; the effects of the ſame power far more eminent, and far more laſting.

The wounds of Chriſt ſeemed effects of weakneſs; but it is eaſy to obſerve, incomparable ſtrength appearing in them: We ſhould conſider what it was that bruiſed him; "He was bruiſed for our iniquities:" The Scripture repreſents them (Iſa. liii.) as a great burden; and deſcribes us all lying helpleſs under it, as a people laden with iniquity. Chriſt bore our ſins in his own body on the tree; he bore our griefs and carried our ſorrows; not theſe we feel here only, but thoſe we deſerved to feel hereafter: We ſhould conſider who laid this burden on him; "The Lord laid on him the iniquities of us all," (Iſa. liii. 6.) We might well ſay with Cain, our puniſhment was more than we were able to bear; this might be ſaid to every one of us apart; but it was not the ſins

of one that he bore, he bore the ſins of many, of multitudes as the ſand on the ſea ſhore, and the ſins of every one of them, as numerous. This was the heavieſt, and moſt terrible weight in the world.

Before man could bear this weight; before any perſon could have his own proportion of it, it behoved, as it were, to be divided into numberleſs parcels: Man, after numberleſs ages, would have borne but a ſmall part of it: The wrath to come, would have been always wrath to come, to all eternity; there would have been ſtill infinitely more to bear. Chriſt only had ſtrength to bear it all; to bear it all, in a manner at once; to bear it all, alone: None of the people were with him; our burden, and our help was laid on One who was mighty: And his bearing it, was a glorious manifeſtation of his might, of the nobleſt kind of might, that he was mighty to ſave.

It is true, that load bruiſed him; but we ſhall not be ſurprized at that, if we conſider the dreadfulneſs of the ſhock. Could we conceive the weight of eternal juſtice, ready to fall down, like lightning, with violence upon a world of malefactors, and view that ſacred body interpoſed betwixt the load of wrath from above, and the heirs of wrath below, we ſhould not wonder at theſe bruiſes, we ſhould not deſpiſe them. Had that wrath fallen lower; had it met with no obſtacle, it would have made havock of another kind; this world would have been worſe than a chaos, and been covered with the diſmal effects of vindictive juſtice and divine righteous vengeance.

But it is the end of the conflict, that ſhews on what ſide the victory is; in that dreadful ſtruggle, Chriſt's body was brought as low as the grave: But though the righteous fall, he riſes again. Death was undermoſt in the ſtruggle, (1 Cor. xv. 27.) it was Chriſt that conquered in falling, and compleated the conqueſt in riſing. The cauſe, deſign, and effects of theſe wounds, ſhew incomparable power and ſtrength appearing in them; the ſame ſtrength appeared in his behaviour under them, and the manner in which he bore them, we ſee in the hiſtory of his death. He bore them with patience, and with pity and compaſſion toward others. A ſmall part of his ſorrow would have cruſhed the ſtrongeſt ſpirit on earth, to death. The conſtitution of man is not able to bear too great violence of joy or grief: Either the one or the other is ſufficient to unhinge our frame. Chriſt's grief were abſolutely incomparable, but his ſtrength was a match for them.

Theſe conſiderations ſerve to ſhew that it is the greateſt ſtupidity, to have diminiſhing thoughts of the wounds of the Redeemer. Yet, becauſe this has been a ſtumbling-block to the Jews and fooliſhneſs to the Gentiles, and many profeſſing Chriſtians have not ſuitable impreſſions of it, it is proper to conſider this ſubject a little more particularly. It is uſeful to obſerve how the Scripture repreſents the whole of Chriſt's humiliation as one great

action,

action, by which he defeated the enemies of God and man, and founded a glorious everlaſting monarchy: The Prophets, and particularly the Pſalmiſt, ſpeak ſo much of Chriſt, as a powerful conqueror whoſe enemies were to be made his footſtool, that the Jews do ſtill contend that their Meſſiah is to be a powerful temporal prince, one who is to ſubdue their enemies by fire and ſword, and by whom they themſelves are to be raiſed above all the nations of the world. If pride, and the love of earthly things, did not blind them, it were eaſy to ſee that the deſcriptions of the prophets are vaſtly too high to be capable of ſo low a meaning: This will be evident by taking a ſhort view of them: which at the ſame time will ſhew the glory of that great action juſt now ſpoken of, by ſhewing the greatneſs of the deſign and the effects of it.

The prophets oft-times ſpeak expreſly of the Meſſias as a great King, which is a name of the higheſt earthly dignity. The hand of Pilate was over-ruled to cauſe that title of honour to be written even on his croſs. The glory of the kingdom that he was to found, is repreſented in very magnificent expreſſions by the prophet Daniel, chap. ii. 35, 45, and chap. vii. 9, 10, 13, 14. Here are lively repreſentations of unparalleled greatneſs, an everlaſting kingdom to be founded, ſtrong obſtacles to be removed, powerful enemies to be defeated.

It is uſeful to obſerve, the Univerſal Importance of this deſign: No part of the univerſe was unconcerned in it.

The glory of the Creator was eminently to be diſplayed, all the divine perſons were to be gloriouſly manifeſted, the divine attributes to be magnified, the divine works and ways to be honoured; the earth was to be redeemed, hell conquered, heaven purchaſed, the law to be magnified and eſtabliſhed, (Iſa. xlii. 21); its commandments to be fulfilled, its curſe to be ſuffered, the criminal that broke it to be ſaved, and his tempter and accuſer to be defeated: The head of the old ſerpent was to be bruiſed, his works to be deſtroyed, and the principalities and powers of darkneſs to be ſpoiled, and triumphed over openly, (Col. ii. 15.) The principalities and powers of heaven were to receive new matter of everlaſting Hallelujahs, and new companions to join in them; the fallen angels were to loſe their old ſubjects, and the bleſſed angels to receive new fellow-citizens: No wonder this is called the making a new heaven, and a new earth; and even the face of hell was to be altered. Surely a more glorious deſign cannot be contrived; and the more we conſider it, the more we may ſee the greatneſs of the action, that accompliſhed it.

As the deſign was great, the preparations were ſolemn. The ſtage of it was to be this earth; it was chiefly concerned in it: It was ſolemnly prepared for it. This is the view given us of the Providences that preceded it; they fitted the ſtage of the world, for the great event, in the fulneſs of time. If we ſaw clearly the whole chain of divine Providences, we ſhould ſee how they pointed towards this as their centre, and how they contributed to honour

it,

it, or rather it reflected the greateſt honour upon them. The forecited prophecies in Daniel, beſides ſeveral others, are inſtances of this: They ſhew how the great revolutions in the heathen world were ſubſervient to this deſign, particularly the ſucceſſion of the four monarchies repreſented in Nebuchadnezzar's dream: Their riſe and overthrow, were ſubſervient to the riſe of this monarchy, never to be overthrown.

We ſee but a ſmall part of the chain of Providence, and even that very darkly: But this, perhaps, is worth briefly obſerving, that univerſal empire came gradually from the eaſtern to the weſtern parts of the world, from the Aſſyrians and Perſians, to the Greeks and Romans: by this means a greater communication and correſpondence than formerly, was opened between the diſtant nations of the earth, from the riſing to the ſetting of the ſun. The kingdom, repreſented by the ſtone cut out of the mountain, was to extend to both: (Dan. ii. 34, 35.) This is certain, that if we ſaw the plan of Providence unfolded, we ſhould diſcover theſe and other revolutions, contributing to the fulneſs of times, and adjuſting the world to that ſtate and form of things, that was fitteſt for the Redeemer's appearance.

Theſe were a part of the preparations for the work in view; but they were but a part of them: For all the ſacrifices offered every morning and evening, for ſo many ages, were preparations for it, and ſhadows of it: The ſame may be ſaid of other figures and types. The church of God for four thouſand years, waited with anxious deſire for this ſalvation of the Lord: They were refreſhed with the ſacrifices that prefigured it: The Heathens themſelves had their ſacrifices: They had ſinfully loſt the tradition of the true religion and the Meſſiah, handed down from Noah; yet Providence ordered it ſo, that they did not wholly loſe the rite of ſacrificing. There is reaſon to acknowledge a particular providence preſerving tradition in this point; for how otherwiſe could it enter into men's heads, to ſerve their gods by ſacrificing their beaſts? It was uſeful that the world ſhould not be entirely unacquainted with the notion of a ſacrifice; the ſubſtitution of the innocent in the room of the guilty, all pointed towards this great oblation which was to make all others to ceaſe.

The predictions of the prophets in different ages, from Moſes to Malachi, were alſo preparations for this great event. John the Baptiſt appeared as the morning-ſtar, the harbinger of the Day-ſpring from on high: It was his particular office to prepare the way of the Lord before him. The evidence of the propheſies was bright; the Jews ſaw the time approaching; their expectations were great. Counterfeit Meſſiahs took advantage of it; and not only the Jews, but even the Heathens, had an expectation of an incomparably great perſon who was to appear about that time. Theſe, beſide many other great things, ſerve to ſhew, what glorious preparations and pomp went before the great work we are ſpeaking of.

Here

Here it may perhaps occur to ſome, that it is ſtrange, an action which had ſuch great preparations before it happened, was ſo little obſerved when it did happen. Strictly ſpeaking, this was not true: It was not much noticed, indeed, among blind and ignorant men; this was foretold; but it had a noble theatre, the whole univerſe were in effect ſpectators of it. The Scriptures teach us to reflect on this; particularly, to conſider the principalities and powers in heavenly places, as attentive ſpectators of this glorious performance: We may infer this (beſides other ſcriptures) from Eph. iii. 10.

Theſe morning-ſtars ſhouted for joy, and ſang together at the old creation, Job xxxviii. 7. This was a new creation to ſing at, a more amazing ſpectacle than the old: In that, the Son of God acted in the form of God; now, he was to act in the low form of a ſervant. Nor was that the loweſt part of it; he was to ſuffer in the form of a criminal: The Judge in the form of a malefactor; the Law-giver in the room of the rebel. The creation was a mean theatre for ſo great an event, and the nobleſt creatures unworthy judges of ſuch an incomprehenſible performance.

[*To be concluded in our next.*]

The LIFE of Mr. JOHN MORRIS.

[*Continued from page 23.*]

THROUGH the divine aſſiſtance, I was enabled to continue inceſſantly in prayer and ſupplication, being fully perſuaded that Providence would interpoſe in my behalf, and bring me acquainted with ſome perſon who could inſtruct me in the way of ſalvation. In about a fortnight, a man came to me and ſaid, "For ſome time paſt, I have had a deſire to aſk you to go with "me to the Methodiſt Meeting, and could not be eaſy till I had "ſpoken to you." I enquired, "How long have you found this "deſire?" To which he replied, "About a fortnight." This anſwer greatly aſtoniſhed me, becauſe of its agreement with the remarkable dream I had at that time. Having been frequently told, that the Methodiſts were the falſe prophets ſpoken of in Scripture, I aſked him ſeveral queſtions concerning them. To which he anſwered, "The Methodiſts are a pious, harmleſs, poor, "deſpiſed people, and much perſecuted." All which I afterwards found to be true. Next Sunday evening, I met my friend according to appointment, and went along with him to the Methodiſt Preaching-houſe, which was then at the top of Market-ſtreet-lane. I was aſtoniſhed at the great concourſe of people, many of whom were exceedingly riotous and diſorderly, and were beating the poor Methodiſts in a ſhameful manner. My friend walked forward into the houſe, while I ſtood near the door, and was ſoon ſurrounded by a part of the mob, who pointing at me, cried out, "This is a

"new

"new Methodist." They spit in my face, and used me very roughly during the service; but notwithstanding their repeated insults, I was happily preserved from anger, a passion I was much prone to. Mr. John Nelson preached, but the tumult was so great, that I could not understand what he said. Next Sunday evening I went again to the meeting, and got a seat in the gallery, where I distinctly heard every word. Mr. Peter Jaco described the happiness of Religion, from Matt. v. 4. "Blessed are they that mourn, for they shall be comforted." The discourse was truly profitable to me, and being asked if I approved of it, I answered, "I never liked a sermon half so well."

I attended the ministry of the Word for three or four weeks, and then thought it a duty incumbent upon me to acquaint my mother therewith; and accordingly informed her, that I was providentially brought among the Methodists, whom I believed to be the people of God. At the word *Methodists*, my mother started, and replied, "I am exceeding sorry to hear it, for they are the false prophets, who, if possible, will deceive the very elect; and no wonder that they have deceived you, a young lad of nineteen!" She then insisted upon my going with her to the priest; but this I was averse to, on account of the sentence that gentleman had passed upon me for attending the Church service. But being informed that Mr. Woosup died a few days after our conversation with him, and was succeeded by Mr. Hulme, I consented to go with her to the Catholic Chapel; when we came there, fortunately for me, the priest was not at home, and I parted from my mother in the evening.

About this time, the enemy of mankind stirred up great persecution against the Methodists, in order to stop the progress of real piety amongst them. The clergy of almost every denomination, were exceedingly bitter; their sermons, in general, abounded with cruel invectives, and false and injurious calumnies; they represented the Methodists as the most wicked, abominable, abandoned wretches in the world; and these malevolent writings being published from the pulpits, in the same spirit that they were written, prejudiced the minds of many thousands against a harmless well-meaning people, and occasioned them to suffer persecution, in various forms, for several years.

During a part of these unpleasing scenes, my mind was under great exercise. I found it exceeding difficult to be entirely divested of all attachment to the Church of Rome; and was painfully anxious to be certified whether the Doctrines preached by the Methodists were agreeable to the Oracles of God! In this dilemma, I placed all my dependance upon the Almighty, and importuned him, in the most earnest manner I was capable, that he would direct me into the way of Truth and Salvation. In the ignorance and simplicity of my heart, I even presumed to solicit, that he would please to stoop so low to his poor, distressed, sinful creature, as to send an angel to remove my doubts and perplexities. The

Lord.

Lord saw my distress and ignorance, and condescended to regard my sincerity. I imagined, in a dream, that a holy angel, clothed in shining raiment, surrounded with a blaze of light, descended into my room: his hair seemed like sparkling gold, and his countenance was inexpressibly beautiful and glorious. He approached me, and said, "John Morris, I am sent from God, to tell thee, "that the people among whom he hath lately led thee, are many "of them, in reality, his people; and that the Doctrines which "they teach, are the Doctrines of the Gospel. For the truth of "what I say, I have in my hand a Book, which contains the "Mind and Will of God." He then, to my apprehension, put a book upon my breast, saying, "Search this Book, and it will "shew thee the right way to Salvation." And then added, "Your "petition was, that God would send an angel, to resolve the "doubts upon your mind; but as you had not sufficient strength "to bear a sight so glorious, otherwise than while asleep, the Al-"mighty hath, in tender mercy, granted your request, in sending "me to visit you in a dream; for a proof of which I give you a "token, that when you awake, you may be satisfied that the Me-"thodists are God's people; whom I charge you to join, and "never to leave, while they continue to preach the Truth." The token which the angel gave of his visitation, was, by pressing the tip of his finger thrice upon my naked breast, which caused exquisite pain, and instantly awoke me. Immediately I felt in my bosom, and found the book, which was the Old and New Testament, bound up for the pocket, and which belonged to the room where I lay. The young man who slept with me, was equally astonished with myself, because we were both certain that the book lay upon a box at some distance from the bed when we retired to rest. The pain in my breast continued only two or three days, but the mark remained visible for some months; when I afterwards shewed it to the person who brought me among the Methodists, and related all the circumstances, he was so astonished at the sight, that he almost fainted.

As soon as the day dawned, I was anxious to examine my book, and was much surprized when I found it was the Bible, and more especially, as it is a thing uncommon for Catholics to read the Scriptures. I now embraced every opportunity of perusing this sacred Treasury, in which I found my own present state described, and the way of Salvation clearly pointed out. I likewise immediately joined the Methodists, and trust I shall live and die among them. This step, however, brought upon me a torrent of persecution from all quarters, particularly from my relations, my fellow-servants, and from the mob that infested the Methodist Meeting.

I made it a constant rule to deny myself of every thing which I thought offended the Lord, and continued diligent in prayer, reading, and hearing the word at every opportunity; being com-

forted and supported by the sweet drawings of the Father. In this manner I proceeded about three months; during which time I had not a clear sense of pardoning mercy. One day, while I was meditating on God's Love to man, I reasoned with myself to this purpose: "Christ has died for sinners; cannot I believe that he died for ME?" I found I could not, for the bar of unbelief still remained upon my heart. I then reasoned again, "Christ died for sinners;—I am a sinner; therefore he died for ME: Surely, if I can believe that he tasted death for me, I should feel his Salvation." Upon which I ventured my soul and body into the hands of Jesus, and took him for my substitute and atoning sacrifice. Immediately the Lord manifested his forgiving Love to my soul in such a powerful manner, that for a time I could hardly tell whether I was in the body or out of the body.

I walked in the light of God's countenance for two years, with little interruption, tho' my trials were great from many quarters; and I found our Lord's words verified, where he says, "I came not to bring peace upon earth, but a sword:" "And a man's foes shall be those of his own household." To my inward peace were added, plenty of persecution without, and that of the severest kind. The mob raged with the greatest violence, being encouraged by Justice Birch of Ardwick-green. Nor could we obtain any relief, till that worthy gentleman, Justice Bayley, of St. Ann's-square, in conjunction with the press-gang, apprehended many of the rioters, and sent them to serve his Majesty in Kingsley's regiment. The greater part of these unhappy men lost their lives in an expedition to the coast of France. This released us from a severe persecution, which had lasted near seven years.

About this time, many of our leaders imbibed the notions peculiar to the Mystics, and disseminated their principles into the minds of the people under their care; which led them into foolish and uncharitable disputations, and silly notions, whereby their souls were greatly injured, and they turned aside from the purity and simplicity of the Gospel. In particular, they supposed that no man could be a thorough Christian, who dressed neat and clean, and wore a watch; and consequently they held in high estimation, a person of a slovenly, dirty appearance. (2.) They strenuously maintained, that a person wholly under the dominion of slavish fear, brought more honour to the Gospel, than one who walked in the enjoyment of divine peace, and pardoning Love; asserting, that the former possessed a greater degree of humility and self-abasement, than the latter. (3.) They rejected instantaneous justification thro' Faith in Christ Jesus, and substituted in the place thereof this notion, "That there is a seed of God, in every man born into the world, which comes by generation, and which will grow up to maturity thro' the cultivation of good works, without faith." I was one among many others, who were unhappily carried away by the torrent of Mysticism. By reading Jacob Behmen and some of Mr. Law's works, through the temptations

of

of the enemy, I loſt the love and life of God. Notwithſtanding, I ſtill retained an attachment to the Methodiſts, on account of the perſecutions they had endured, and attended the word preached among them; but I loſt the guard over my ſpirit, which I formerly had, and could not forbear uſing my fiſts upon the mob, when greatly provoked: This opened the way for other ſins, which brought upon my mind condemnation and miſery.

For the ſpace of three years I remained in a backſliding ſtate, during which time I married. But the mercies of the Almighty continued to follow me, and I was brought out of darkneſs, and the depths of Satan, by a way in which the Lord had often viſited me. I was warned in a dream, immediately to inform all thoſe perſons whom I had been the inſtrument, either directly or indirectly, of gaining over to Myſticiſm, of their danger. I found this was a hard taſk, but was clearly convinced, that it was at the peril of my ſoul if I neglected to diſcharge my duty. One gentleman, in particular, who was ſtrenuouſly attached to the Myſtics, I ſent for to breakfaſt with me on a Sunday morning, to whom I related my dream at large. The gentleman was greatly affected, and wept bitterly, exclaiming, "The Myſtics have been the ruin of me, body and ſoul!" This was ſtrictly true; his circumſtances were hurt by his attachment to them, and the neglect of his buſineſs; his ſoul was ruined, as he had been a converted man, but had loſt the grace and peace of God. In three or four weeks after our converſation, he came to an untimely end. In the evening of the Sabbath, on which I had warned the gentleman of his danger, I went to the Methodiſt preaching-houſe where I acknowledged my ſins, and returned God thanks for the light he was graciouſly pleaſed to afford me. The Lord viſited my ſoul with his forgiving love, and once more healed my backſlidings.

Soon after my reſtoration to the favour and peace of God, I was aſſaulted by the zealous advocates for the Doctrines of unconditional election and reprobation; but having ſeverely ſuffered for my careleſſneſs in falling into the depths of Myſticiſm, my mind was fortified againſt the Predeſtinarians; and inſtead of entering into endleſs and unprofitable debates with them, my attention was turned towards the acquiſition of all inward and outward Holineſs.

About this time I was appointed the Leader of a Claſs, which office I entered upon with great reluctance, but ere long, it proved a bleſſing to me. Being a guide of ſouls, I found nothing ſo neceſſary for doing them good, as having the Love of God in my own heart. My labours were bleſſed in the diſcharge of this duty, and many were won over to the Lord. I likewiſe accompanied our preacher to thoſe parts of the country where perſecution was moſt violent; as I poſſeſſed great ſtrength of body, this was ſometimes uſeful, in reſtraining the fury of the mob. We were inſtrumental in planting the Goſpel at Wigan, Cinnebar-brow, and

Downer-green; which places we regularly viſited, until Societies were eſtabliſhed at them.

We went to Northwich, Middleton, Chorlton, Davy-hulme, Warrington, and many other places: Sometimes we were in imminent danger from the lawleſs rabble: Once, in particular, at Northwich, I narrowly eſcaped with life; the mob ſurrounded me upon the bridge, and ſwore they would throw me over the battlements. Thrice they got my feet out of the ſtirrups, and were very near effecting their purpoſe, when providentially giving my horſe a ſudden jirk, he ſprung ſtrait up, and then ſet off on a gallop, till I was out of danger. As I had never obſerved the horſe to do ſo before, I made enquiry afterwards, and learned that he had been in the German wars. I likewiſe accompanied Mr. Weſley, and other preachers, into thoſe places where danger was to be apprehended from the mob; which practice I continued till perſecution ſubſided in this part of the country.

It was now impreſſed upon my mind to ſolicit ſome of my brethren to aſſiſt me in eſtabliſhing prayer meetings in different parts of the town; but as this was a thing unheard of before, I could not, at firſt, prevail with any of them heartily to join with me. I therefore began at Davy-hulme, and the Lord graciouſly bleſſed our endeavours; many were convinced and converted, and ſome backſliders healed. This encouraged our Mancheſter friends to ſet up prayer-meetings in the town, and a glorious work ſoon broke out, which extended over England, Ireland, and America. I eſteem this means of Grace as an uſeful nurſery for training up embaſſadors for Chriſt, as they have an opportunity of exerciſing their talents in public, both in prayer and exhortation; and many valuable Preachers, have been brought forward into the Lord's vineyard, who continue to this day faithful and ſucceſsful miniſters of his word.

[*To be concluded in our next.*]

Teſtimonies in favour of the BIBLE.

1. THE noble Picus Mirandula was accounted the beſt linguiſt and ſcholar of his age, and yet, after he had run through innumerable volumes, he reſted in the Bible as the only book wherein he had found out the true eloquence and wiſdom.

2. Sir Matthew Hale, in a letter to one of his ſons, told him, I have been ſomewhat acquainted with men and books: I have had long experience in learning, and in the world: There is no book like the Bible, for excellent learning, wiſdom, and uſe, and it is want of underſtanding in them who think or ſpeak otherwiſe.

3. That great and eminent French ſcholar, Salmaſius, after all his ſtudy, and labour, and honour, went out of the world with this ſorrowful reflection: "Oh! I have loſt a world of time; of

time,

time, the moſt precious thing in the world; whereof had I but one year longer, it ſhould all be ſpent in David's Pſalms and Paul's Epiſtles."

4. The famous John Selden, one of the moſt eminent philoſophers, and moſt learned men of his time, who had read as much perhaps as ever man did, and collected books and manuſcripts upon all ancient ſubjects, declared to biſhop Uſher towards the latter end of his days, that he could reſt his ſoul on no book, ſave the Scriptures.

5. Mr. Boileau, the celebrated French poet, declared to Le Clerc, that every word and ſyllable of the Bible ought to be adored. It not only cannot be enough admired, but it cannot be too much admired.

6. The Honourable Mr. Robert Boyle wrote a whole volume in praiſe of the ſtyle and language of Holy Scripture, and calls the Bible, That matchleſs Book; and declares, that it is impoſſible we can ſtudy it too much, or eſteem it too highly.

7. Rouſſeau, notwithſtanding his infidelity, declared to a friend, "I will confeſs to you, that the majeſty of the Scripture ſtrikes me with admiration, as the purity of the goſpel hath its influence on my heart. Peruſe the works of our philoſophers with all their pomp of diction; how mean, how contemptible are they, compared with the Scriptures!"

8. Count Struenſee, prime miniſter of Denmark, declared, when recovered from his infidelity,—"I own with joy, I find Chriſtianity more amiable, the more I get acquainted with it."

9. Sir Iſaac Newton entered further into the depths of philoſophy, than ever mortal did before, or, perhaps, ſince, and yet he accounted the Scriptures of God to be the moſt ſublime philoſophy. And as a proof of his reſpect for them, when Dr. Halley his friend, but yet a profeſſed infidel, was throwing out ſome indecent reflections upon Chriſtianity, Sir Iſaac ſtopt him ſhort, and addreſſed him in theſe or the like words,—"Dr. Halley, I am always glad to hear you when you ſpeak about aſtronomy, or other parts of the mathematics, becauſe that is a ſubject you have ſtudied, and well underſtand; but you ſhould not talk of Chriſtianity, for you have not ſtudied it: I have; and am certain you know nothing of the matter."

10. To a young man deſirous of information, Mr. Locke gave this advice:—"Study the Holy Scriptures, eſpecially the New Teſtament; therein are contained the words of eternal life. It has GOD for its author; Salvation for its end; and Truth without any mixture of error, for its matter."

After ſuch declarations as theſe from ſuch men, what ſhall we think of thoſe poor contemptible Infidels, who are continually diſturbing every company into which they are admitted, with their

prophane

prophane and low-witted ſneers againſt Moſes and the Prophets, Jeſus Chriſt and his Apoſtles? Having renounced their baptiſmal engagements, like Julian, the Apoſtate, like him they will ere long be compelled to exclaim,—"*Vicisti, O Galilæe!* "Thou haſt overcome, O Galilean!"

An affectionate Address to rational Beings.

YOU have an immortal SOUL which muſt live for ever with God in Heaven, or with unhappy ſpirits in Darkneſs and Miſery. Do you ever think of this? Do you ſeriouſly reflect upon it? For which of theſe ſituations is your ſoul prepared? To which is it haſtening? The enquiry is important; for what will it profit you to gain the whole world, and loſe your own ſoul? O delay not to think of Eternity, leſt you ſuddenly plunge into it, with all your ſins upon your guilty head! If you ſhould be loſt, how can you endure everlaſting baniſhment from heaven and happineſs? What would you give for one drop of the Water of Life; for one cheering ray of Light and Glory? But you hope to be ſaved; take ſpecial care then that your hope be well founded. You truſt, perhaps, to the mere mercy of God, and hope that he will regard your diſmal groans, and piercing cries, when you are a diſembodied ſpirit; but O remember, that he is ſtrictly true, and ſeverely juſt, as well as merciful. The Almighty has made holy and righteous Laws, every one of which you have broken. Are you not bound to love God with all your Heart? Yet do you not love an evil World, with its lying vanities? The unregenerate World is in a ſtate of rebellion and dire enmity againſt God; and St. John declares, that "if any man love the World, the Love of the Father is not in him." 1 John ii. 15. Are you not living, as the generality of the world are living? Then you are in the broad way which leads directly to inevitable deſtruction, Matt. vii. 13.

Have you not profaned God's holy Name and Sabbaths? Have you not indulged anger, rage, malice, and revenge;—pride, ambition, murmuring, and diſcontent;—impure deſire, vain imaginations, fooliſh thoughts, and corrupt converſation? Are you not under the dominion of many evil tempers and vile affections? I will ſuppoſe that you ſeldom omit morning and evening prayer, but do you ever pray for mercy, as earneſtly and fervently, as a ſtarving beggar ſolicits for a morſel of bread? Nothing leſs than this is true prayer. The Word of God declares, that "neither fornicators, nor adulterers, nor effeminate, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall inherit the kingdom of God, 1 Cor. vi. 9, 10.

But, perhaps, you imagine, that only thoſe perſons who *continually* live in the commiſſion of theſe ſins, deſerve eternal puniſhment. Alas, you greatly err, neither knowing, nor underſtanding

the

the Scripture, which declares, that "whoſoever ſhall keep the whole Law, and yet offend in one point, he is guilty of all;" (James ii. 10.) conſequently, he is liable to condemnation, and therefore has need of repentance, as well as greater criminals. Conſider then, if for one wilful breach of God's holy Law, you are under condemnation, what a dreadful account have you to give, for ten thouſand ſins which you have committed, and what an awful ſentence you have reaſon to expect?

Permit me to aſk you, if you know the way to eſcape this immenſe and inexpreſſible miſery that is coming upon you? Suppoſing you are ſorry for the ſins you have committed, will that contrition procure your pardon? No. Would you forgive a man twenty pounds, becauſe he was ſorry that he owed it you? Judas was exceedingly afflicted, when he ſaw his Lord going to be crucified, whom he had betrayed, and repented, ſaying, "I have ſinned, in that I have betrayed the innocent Blood;" but his repentance was not unto life. Will contrition for the paſt, and amendment of your future life, merit the pardon of your ſins? No. Would you forgive a man a large ſum of money, becauſe he did not continue to increaſe the debt? Therefore, while you hope to be ſaved by any repentance, amendment, ſufferings, or merits of your own, be aſſured that you are an entire ſtranger to the Scripture Way of Salvation.

The Almighty hath declared, "The ſoul that ſinneth, it ſhall die:" His Juſtice, and his Truth, are both engaged to enforce this Law; ſo that if GOD were to forgive you, in the way which you have looked to for pardon, He would neither be juſt nor true. However, he hath prepared a way in which ſinners may obtain forgiveneſs, without violating either his Juſtice or Truth. Do you know this way? Have you lived ſo many years under ſentence of eternal Death, in hourly danger of that ſentence being put in execution, and are you yet ignorant of the only method by which you may eſcape it? In what a deplorable condition then is your precious ſoul? If you die this day, what muſt be your ſtate for ever? If you had died yeſterday, where would your ſoul have been this moment? In Heaven, or in Hell? How could you have been in Heaven, when you have never embraced the Way of Salvation offered in the Goſpel? However, bleſs the Almighty GOD, that he hath ſpared you to this hour, and fervently intreat him, that he would incline your heart to receive, and firmly adhere unto theſe inſtructions which may prove an everlaſting Bleſſing to you.

You aſk, "What muſt I do to be ſaved?" To this important Queſtion, I anſwer, "Believe in the Lord Jeſus Chriſt, and thou ſhalt be ſaved;" (Acts xvi. 25.) for our Lord declares, "He that believeth ſhall be ſaved, and he that believeth not ſhall be damned." (Mark xvi. 16.) But what is meant by *Believing in* CHRIST? Certainly we muſt believe that Jeſus Chriſt is the only begotten SON of GOD; and that he took our nature upon him,

him, in order to obey that law which we had broken, and ſuſtain that wrath which our ſins deſerved; and that no man, however honeſt, chaſte, ſober, and charitable he may be, can be delivered from Hell, but only through the Sufferings and Death of Chriſt; or be rewarded with happineſs in Heaven, but only on account of the Merits of our great Redeemer. Nevertheleſs, when you have proceeded thus far in Believing, let me intreat you to remember, that this is only a notional Faith; that devils believe all theſe things, and yet remain devils; and that this notional, hiſtorical faith, is only uſeful in leading you to a real heart faith. Your notional faith, tho' it extends to the giving credit to every Truth revealed in the Bible, yet it brings no pardon, no peace, no heaven into your ſoul. You may have light in your head, but your heart will remain as hard as ever, except you exerciſe a right faith upon Chriſt. The true method of Believing implies, a ſubmitting the whole body and ſoul to the Lord, to be his property entirely;—to be influenced, regulated, ordered, and governed by him, and by him only. Scripturally to believe, is to caſt the ſoul humbly and penitently at the Saviour's feet, truſting in him, depending upon him, hungering and thirſting after him, looking unto him, hearkening to his voice, receiving him in all his offices, accepting of him as your Prieſt, Prophet, and King;—your Light, and Life, and Strength, and Salvation;—opening the door of your heart to Jeſus, and entertaining him willingly, readily, and cheerfully. Did you ever believe on the Lord Jeſus Chriſt in this manner? It is ſurely high time to begin this work immediately; for NOW is the Day of Salvation; and conſequently, the day for you to begin to believe in a rational, ſcriptural manner. If you feel that you cannot believe aright, without divine ſtrength and power aſſiſting you, aſk for that power, look up for that help, and it will not be with-held from you.

Let me beſeech you to approach the Lord with the Publican's humble Petition, "GOD be merciful to me a ſinner!" Behold the Lamb of GOD nailed to the Croſs for *your* ſins, and dying that *you* may live. Caſt off every hope of acceptance thro' your own works, or, indeed, through the union of Chriſt's merits and your own performances; and take him as your Teacher, Governor, Interceſſor, and Redeemer;—and then you will be ſaved;—you cannot but be ſaved.

It has been already obſerved, that Salvation is not purchaſed by your repentance or amendment; nevertheleſs, it muſt always be underſtood, that they are both abſolutely neceſſary; that there is no poſſibility of having evangelical Faith, without mourning for our ſins, and bringing forth fruits meet for repentance. Only you muſt take care, not to imagine that there is any thing meritorious even in godly ſorrow, penitential tears, or a thorough inward and outward reformation. Neither muſt you reſt in theſe things: No attainments in religion will make you happy, until you obtain a divine conſciouſneſs that God, for Chriſt's ſake, has blotted out

all

all your sins, and formed you into a New Creature, by the operations and influences of his Holy Spirit upon your heart. You can neither enter into the spiritual kingdom of Christ, nor be prepared for his heavenly kingdom, except you are born again, and created anew. Hitherto you have loved the world, delighted in your own self, and wallowed in sin. Now you must delight in the Lord, esteem his people, espouse his cause, and love his word and commandments. Your youth has been spent in childish pursuits, your strength has been exhausted in fruitless efforts to obtain happiness, your days have been employed in vanity, and your nights in folly. O that now you would be wise! that you would understand these things, and consider your latter end! The shadow of Death is coming over you, the scrutinizing Judge stands at the door, and the gates of Hell are unbarred, and open to receive the unrepenting sinner!

I beseech you for the Lord's sake, do not deceive yourself; never dream that Baptism is the New Birth, or any other external ordinance or operation whatever. Baptism is an outward work performed upon the body, by the arm of flesh, and can no more change your heart, or save your soul, than it can create a world. The New Birth is an internal work, accomplished in the soul by the mighty influences of the blessed Spirit, whereby you shall be translated from the kingdom of darkness, into the kingdom of God's dear Son; your soul shall be made humble, patient, heavenly, holy, and happy. Then will Christ be inexpressibly precious to you; his ways will be pleasant, and all his paths peace. He will deliver your soul from death, your eyes from tears of dark despair, and your feet from falling into hell: He will heal all your mental diseases, and crown you with his loving-kindness, and tender mercies.

These are the Blessings prepared for you. If they are worth a thought; if you see any beauty in them; now arise, and lay hold of them! If you are athirst, come and take of the Fountain of the Water of Life freely. Christ himself invites you. If you are in earnest to receive, so is he to give. Open your mouth wide, enlarge your desires for heavenly peace and purity, and the Lord will fill you with his blessing, even Life for evermore.

MEDICAL ANECDOTE.

CHIRAC, the celebrated Physician, when on his death-bed, felt his own pulse, imagining that he was on a visit to one of his patients, and cried out, "I have been called too late; the patient has been blooded, and he ought to have been purged: He is a dead man!" In a short time after he expired, in perfect conformity to his own prediction. We may add, that many lives are lost, in putrid and nervous Fevers, by the injudicious use of the Lancet, when the case requires a speedy evacuation of the contents of the bowels, by gentle purgatives, and the liberal use of the Bark and Antiseptics.

The SUFFERINGS of our BLESSED LORD.

[*Continued from page 56.*]

SECTION II.

JESUS is betrayed by Judas, and seized by the guard, to whom, after glorious displays of his power, he voluntarily surrenders himself, and is then forsaken by his disciples. Mat. XXVI. 47,—56. Mark XIV. 43,—52. Luke XXII. 47,—53. John XVIII, 2,—12.

JOHN XVIII. 2.

AND Judas also which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples.

JOHN XVIII. 2.

NOW when our Lord was thus retired to the garden, *Judas also which betrayed him knew the place*; *because Jesus often resorted thither* in company *with his disciples* (a), and had particularly done it again and again, since his coming up to spend this passover at Jerusalem. (Compare Luke xxi. 37.) *Judas therefore taking* with him *a band* [*of soldiers.*] or a Roman cohort, with their captain, (see ver. 12.) *and* some Jewish *officers*, sent for that purpose *from the chief priests and* other *Pharisees* belonging to the Sanhedrim, who were chiefly concerned in this affair, *comes thither with torches, and lamps, and* hostile *weapons*; which they brought with them, though it was now full moon, to use their arms, if they should meet with any opposition, or to discover him by their lights, if he should go about to hide himself, as they foolishly imagined he might, among the private walks or other recesses of the garden.

3 Judas then, having received a band *of men* and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons.

MARK XIV. 43. And immediately, while he yet spake [lo, Judas, one of the twelve, came,] and with him a great multitude with swords and

And immediately, while he was yet speaking to his disciples, and giving them the alarm mentioned in the close of the first section, *behold*, this very *Judas, one of the twelve* apostles, *came* into the garden, *and with him a great multitude* of persons

NOTE.

(a) *Jesus often resorted thither with his disciples.*] It was probably a Garden which belonged to one of Christ's friends, and to which he had a liberty of retiring whenever he pleased. And here accordingly he often used to spend some considerable time in prayer and pious converse, in the evenings, or nights, after his indefatigable labours in the city and temple by day. It is indeed amazing how flesh and blood could go through such incessant fatigues; but it is very probable, Christ might exert some miraculous power over his own animal nature, to strengthen it for such difficult services, and to preserve it in health and vigour; otherwise the copious dews which fall by night in those parts, must have been very dangerous, especially when the body was heated by preaching in the day, and often by travelling several miles on foot.

* With

and slaves, from the chief priests, and the scribes, and the elders of the people.] [MAT. XXVI. 47. LUKE XXII. 47.]

persons of very different stations and offices in life, who were sent with authority *from the chief priests, and scribes, and elders of the people*; and more effectually to execute their orders, they were armed *with swords and clubs*,* to seize him by violence, if any resistance should be made to the attempt; and there were also with them some persons of superior rank and quality, who, full of impatient and malicious zeal, could not forbear mingling themselves with the dregs of the people upon this infamous occasion. (See Luke xxii. 52.) *Now he that betrayed him went* a little *before* the rest of *them*; [*and*] that they might not be mistaken in the person, he *had given them a signal* (b), by which they might distinguish Jesus from any others who might chance to be with him, *saying, He whom I shall kiss* at my first entering into the garden, *is the person* you are commissioned to take (c); be sure therefore to *lay hold of him* immediately, *and lead him away safely*; for he has sometimes made strange escapes from those who have attempted to take him, and if he get away from you after this signal, it will be your fault, and not mine (d). *And* accordingly *being come* into the garden, *he drew near to Jesus to kiss him*, as a signal to the company to seize him; [*and*] *going directly to him*, with an air of the greatest respect, as if he had been impatient of his absence during those few hours which had passed since he saw him last, and

44 And he that betrayed him [LUKE went before them *and*] had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, [hold him fast,] and lead *him* away safely. [MAT. XXVI. 48. LUKE XXII. 47.]

45 And as soon as he was come, he [LUKE drew near unto Jesus to kiss him; *and*] goeth straightway to him, and saith, [Hail] Master, Master;

NOTES.

* *With swords and clubs.*] *A Staff* is intended principally for assisting us in walking; whereas *a Club* is a weapon both offensive and defensive. The former is, in Greek ῥάβδος; the latter ξύλον. These words in the Gospels are never used promiscuously. When our Lord gives directions to his Apostles concerning their own accommodation in travelling, the word *Staves* is used by the three Evangelists, Matthew, Mark, and Luke; but in the account given of the armed multitude sent to apprehend our Lord, they never employ the term ῥάβδος, *staves*, but always ξύλον, *clubs*. DR. CAMPBELL.

(b) *Had given them a signal.*] As those that came to apprehend him were strangers to Jesus, and it was now night, and there were twelve persons together, probably dressed much alike, such a signal might be thought more necessary.

(c) *He whom I shall kiss is the person.*] It is indeed probable, that our Lord in great condescension had used (according to the Jewish custom) to permit his disciples thus to salute him, when they returned to him after having been any time absent.

(d) *Lead him away safely*; for he has sometimes made strange escapes, &c.] Compare Luke iv. 30. John viii. 59. x. 39.—I am ready to imagine from this precaution, that Judas might suspect that Christ would on this occasion renew the miracles he had formerly wrought for his own deliverance; tho' he had so expressly declared the contrary. See Mat. xxvi. 54.

ter; and kissed him. [MAT. XXVI. 49. LUKE XXII. 47.]

and was quite transported with joy to meet him again, *he said*, with the fairest appearances of duty and friendship, *Hail* to thee, *Rabbi, Rabbi!* May the greatest pleasure and happiness continually attend thee! *And* upon this he *kissed him.*

MAT. XXVI. 50. —[But] Jesus said unto him, Friend, wherefore art thou come? [Judas, betrayest thou the Son of man with a kiss?] [LUKE XXII. 48.]

But Jesus, well understanding the perfidious designs concealed under this fond address, answered with great mildness, yet with becoming spirit, and *said to him, Friend,* for what purpose comest thou?* and whence is all this ceremony and transport? Think of it, *Judas!* Is this the friendship thou hast so often boasted? Alas, *dost thou betray* him, whom thou canst not but know to be *the Son of man, with* such *a* treacherous *kiss* (e)? And dost thou think that he can be imposed upon by this poor artifice? or that God, who has promised him so glorious and triumphant a kingdom, will not punish such baseness and cruelty to him?

JOHN XVIII. 4. Jesus therefore knowing all things that should come upon him, went forth, and

Then Jesus, though he fully understood what was to follow this perfidious salutation, as *knowing all* the dreadful *things that were coming upon him* (f), yet did not attempt to escape, or to withdraw

NOTES.

* *Friend.*] It appears rather singular to unlearned readers, that our Lord should have paid so much deference to the insincere modes of civility established by the corrupt customs of the world, as to denominate a man *friend*, whom he knew to harbour the basest and the most hostile intentions. But this difficulty is owing to a defect in our Language, which does not afford a word expressive of the original. The Greek word here used, is not Φιλος, *Friend*, which signifies *affection* and *regard*, but Εταιρος, which is employed as a civil compellation to strangers and indifferent persons. It is that which is given, in the parable of the labourers in the vineyard, to the envious and dissatisfied labourer, Mat. xx. 13; and to the guest who had not the wedding garment, Mat. xxii. 12. Dr. C.

(e) *Dost thou betray the Son of man with a kiss?*] There is great reason to believe that our Lord uses this phrase of *the Son of man* to Judas on this occasion, (as he had done the same evening at supper twice in a breath,) in the sense here given; and it adds a spirit to these words that has not often been observed, which the attentive reader will discern to be attended with much greater strength and beauty, than if our Lord had only said, *Dost thou betray* me *with a kiss?*

(f) *Knowing all things that were coming upon him.*] Our Lord not only knew in general, that he should suffer some great evil, and even Death itself, but was acquainted also with all the particular circumstances of ignominy and horror that should attend his *sufferings*: which accordingly he largely foretold, (see Mat. xx. 18, 19. and the parallel places,) though many of these circumstances were as contingent as can well be imagined.—It is impossible to enter aright into the heroic behaviour of our Lord Jesus Christ, without carrying this circumstance along with us. The critics are in raptures at the galantry of Achilles, in going to the Trojan war, when he knew, (according to Homer) that he should fall there: but he must have a very low way of thinking, who does not see infinitely more fortitude in our Lord's conduct on this great occasion, when this circumstance so judiciously, tho' so modestly suggested by St. John, is duly attended to.

(g) *They*

and said unto them, Whom seek ye?

withdraw himself out of the power of his enemies; nevertheless, he determined to shew them that he could easily have done it; and therefore as they now, upon the signal that was given them, were drawing near to seize him, he *went forth* towards his enemies, *and said to them*, with the greatest composure of mind, *Whom do you* come to *seek* here? And *they* were so confounded at the air of majesty and intrepidity with which he appeared, that without saying, they were come for him, they only *answered him*, We are come to seek *Jesus the Nazarene*. *Jesus replied*, You have the person then before you; *I am* [*he.*] *And Judas also who betrayed him*, then *stood with them*; and he who formerly had followed Christ as one of his disciples, now sorted with his open and avowed enemies. *Then as soon as he had said to them, I am* [*he,*] there went forth such a secret energy of Divine power with those words, that all their united force was utterly unable to resist it; so that *they* presently *drew back*, as afraid to approach him, though unarmed and unguarded; *and fell* at once *to the ground* (g), as if they had been struck with lightning. Yet a few moments after, recovering from this consternation, they arose and rallied again; and *then* as they came up the second time, *he asked them again, Whom do ye seek? And they said* to him as before, *Jesus the Nazarene*. *Jesus answered* them, *I have* already *told you that I am* [*he:*] *If therefore you seek me* alone, you may *let these* my companions and friends *go their way* in safety (h); and indeed I shall.

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also which betrayed him, stood with them.

6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*. If therefore ye seek me, let these go their way:

NOTES.

(g) *They drew back, and fell to the ground.*] As there were scribes and priests among them, they must have read of the destruction of those companies which came to seize the prophet Elijah, (2 Kings i. 10, 12.); a fact which bore so great a resemblance to this, that it is an amazing instance of the most obdurate wickedness, that they should venture to renew the attack upon Christ, after so sensible an experience both of his power and mercy. Nothing seems more probable than that these wretches might endeavour to persuade themselves and their attendants, that this strange repulse was effected by some dæmon, in confederacy with Jesus, who opposed the execution of justice upon him; and they might perhaps ascribe it to the special providence of God, rather than to the indulgence of Jesus, that they had received no farther damage. The most corrupt heart has its reasonings to support it, in its absurdest notions, and most criminal actions.

(h) *Let these go their way.*] What tenderness was here towards those who had so lately neglected him, (sleeping while he was in such an extreme agony,) that yet he would not suffer them to be terrified by so much as a short imprisonment? and the words also intimate, that he intended presently to dismiss them, as probably not

I shall insist upon that, as a condition of surrendering myself to you, which you may easily perceive I could refuse, if I thought fit. And this he said, *that the saying he uttered* before, *might* farther *be* illustrated and *verified*, "*Of* "*those whom thou*, my heavenly Father, *hast* "*given me, I have lost*, and will lose, *none* (i)." (see John xvii. 12.)

And *then*, as he was speaking this, *they* that were sent to apprehend him *advanced, and laid their hands upon Jesus, and took him* prisoner, without his making any manner of resistance. *Now* upon this, *when his disciples saw* that they had seized him, and began to apprehend *what would be the consequence* of these things, *they said to him, Lord, shall we smite* these impious wretches *with the sword?* for we doubt not, but as few as we are, thou canst render us victorious over this armed multitude. *And* without staying for his answer, *behold, one of them that were with Jesus*, [*even*] *Simon Peter* (k), *having a sword, stretched out his hand, and drew it* with a rash inconsiderate zeal, *and smote a servant of the high-priest, whose name was Malchus*, who was one of the forwardest, and seemed peculiarly officious in seizing Christ (l); *and* he struck full at his head, intending to cleave him down, but the stroke

§ That the saying might be fulfilled which he spake, Of them which thou gavest me, have I lost none.

MAT. XXVI. 50. Then came they, and laid [their] hands on Jesus, and took him. [MARK XIV. 46.]

LUKE XXII. 49. When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

MAT. XXVI. 51. And behold one of them which were with Jesus, [JOH. *even* Simon Peter, having a sword,] stretched out his hand, and [Joh. drew it, and] struck a servant of the high-priest's, [Joh. and cut off

NOTES.

not thinking it convenient to appear before his judges with such an attendance. His disciples, perhaps, might consider this speech as an excuse for their forsaking him; but had they viewed it in a just light, it would rather have appeared a strong engagement upon them to have waited for that fair dismission which our Lord seemed about to give them.

(i) *I have lost none.*] It was a remarkable instance of the power of Christ over the spirits of men, that they so far obeyed his word, as not to seize Peter when he had cut off the ear of Malchus; or John while he stood by the cross, tho' they must know them to have been of the number of his most intimate associates.

(k) *Even Simon Peter.*] None of the Evangelists, but John, mentions the name of Peter on this occasion; which, perhaps, the others omitted, lest it should expose him to any prosecution; but John, writing long after his death, needed no such precaution.

(l) *Smote a servant of the high-priest, &c.*] One would have thought, he should rather have struck Judas; but the traitor, perhaps, on giving the signal had mingled himself with the crowd; or Peter might not understand the treacherous design of his kiss; or seeing Malchus more eager than the rest in his attack on Christ, he might postpone all other resentments, to indulge the present sally of his indignation.—Though this might seem a couragious action, it was really very imprudent; and had not Christ by some secret influence over-awed their spirits, it is very probable that not only Peter, but the rest of the apostles, would have been cut to pieces.

off his right ear. The servant's name was Malchus.] [MARK. XIV. 47. LUKE XXII. 50. JOHN XVIII. 10.]

52 Then said Jesus unto [Peter] Put up again thy sword into [the sheath;] for all they that take the sword, shall perish with the sword. [JOHN XVIII. 11.]

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must be?

JOHN XVIII. 11. The cup which my Father hath given me, shall I not drink it?

stroke glanced a little on one side, so that he only *cut off his right ear.*

Then Jesus being determined to surrender himself into the hands of his enemies, and still to shew that such a surrender was the effect, not of compulsion, but of choice, *said unto Peter, Return thy sword into the sheath again; for* I will not have recourse to this, or any other method of defence: and indeed, *all that take the sword, shall perish by the sword,** and they that are most ready to take up arms, are commonly the first that will fall by them; which might be intended as an intimation, that the Jews, who were now drawing the sword against him, should ere long perish by it in a very miserable manner, as they quickly after did in the Roman war; and that the sword of Divine vengeance, in one form or another, would quickly find out all its implacable enemies. And besides, Peter, *dost thou think* that I want the aid of thy feeble arm, and *that I cannot now intreat my Father, and* have such interest with him, that *he would presently furnish me with* a celestial army for my guard, marshalled in dreadful array, and consisting of *more than twelve legions of angels* (m)? *But how then,* if I should thus stand on my defence, *shall the scriptures be fulfilled,* even the very prophecies which I came to accomplish, which have so expressly foretold, *that these things must be?* Or how should I approve my submission to him that sent me? You look only at second causes, and have but an imperfect view of things; but I consider all the sufferings I am now to meet, as under a Divine direction and appointment, and regard them as *the cup which my Father has given me;*

NOTES.

* *All they that take the sword.*] A proverbial expression not to be rigidly interpreted. Such sayings are understood to suggest what frequently, not what always, happens. It seems to have been introduced at this time, in order to signify to the disciples that such weapons as swords were not those by which the Messiah's cause was to be defended. Dr. Campbell. *All they that take the sword,*—without God's giving it to them; without sufficient authority; *shall perish by the sword.* Mr. WESLEY.

(m) *More than twelve legions of angels*] The Roman armies were composed of legions, which did not always consist of the same number of men, but are computed at this time to have contained above six thousand; and twelve legions were more than were commonly intrusted with their greatest generals. How dreadfully irresistible would such an army of angels have been, when one of these celestial spirits was able to destroy 185,000 Assyrians at one stroke? 2 Kings xix. 35.

me: and when considered in that view, *shall I not* willingly submit to *drink it?* Shall I not acquiesce in what I know to be his will? or would it be the part of a dutiful and affectionate Son, to dispute the determinations of his paternal wisdom and love?

12 Then the band, and the captains, and officers of the Jews, took Jesus and bound him.

Then without any opposition he surrendered himself into the hands of those that came to apprehend him: and all uniting in their enmity against him, *the band* of Roman soldiers, *with the captain* at their head, *and the Jewish officers* that came with them, *apprehended Jesus* as a malefactor, *and* presently *bound him* to prevent his escape.

LUKE XXII. 51. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

But as they were binding him, *Jesus answered and said, Suffer ye* at least that I may have my hands at liberty *thus far*,* and stay but for a moment, while I add one act of power and compassion to those I have already done: *and* calling Malchus to him, *he touched his ear, and* immediately *healed him* (n).

52 Then Jesus said [in that same hour] unto the chief priests, and captains of the temple,

Then Jesus said in that same hour, to the chief priests, and to the captains of the temple-guard (o), *and to the elders* of the people, or to those members

NOTES.

* *Suffer ye thus far.*] Dr. Campbell translates these words, *Let this suffice*; and adds, "All antiquity seems agreed in understanding our Lord's expression as a check to his disciples, by intimating that they were not to proceed further in the way of resistance; as it was not to such methods of defence that he chose to recur."

(n) *He touched his ear, and healed him.*] As this was an act of great compassion, so likewise it was an instance of singular wisdom; for it would effectually prevent those reflections and censures on Jesus, which the rashness of Peter's attack might otherwise have occasioned.

(o) *The captains of the temple.*] There was indeed a Roman guard and commanding officer which attended near the temple during the time of the great feasts, in order to prevent any sedition of the Jews: And this appears to be the band and captain mentioned here by John, ver. 12; who was commander of the garrison kept by the Romans in the castle of Antonia; from whence there were detachments sent at the time of the feasts, and posted in the porticoes of the temple, to suppress any tumult among the people, when such great numbers flocked together.—But for these captains of the temple spoken of by Luke, there is no doubt but they were Jewish officers, who are said by John to have attended with the former; of whom it is to be observed, that as the priests kept watch in three places of the temple, and the Levites in twenty-one, so their leaders were called *captains of the temple.* Dr. D. The temple had always a guard of Levites, who kept watch in it by turns, day and night. There are references to this practice in the Old Testament, both in the Prophets and in the Psalms. Over this guard, one of the priests was appointed captain; and this office, according to Josephus, was next in dignity to that of the High Priest. It appears from Acts iv. 1. v. 24, 26; as well as from the Jewish historian, that there was only one who had the chief command. The plural number is here used for comprehending those who were assigned to the captain as counsellors and assistants. The addition of the word *guard*, seemed to be necessary in English, for the sake of perspicuity. Dr. C.

* *This*

temple, and the elders which were come to him [*and* to the multitudes,] Be ye come out as against a thief, with swords and staves [for to take me?] [MAT. XXVI. 55.—MARK XIV. 48.]

53 When I was daily with you, [*and* sat teaching] in the temple, ye [MAR. took me not, *and*] stretched forth no hands against me: but this is your hour, and the power of darkness. [MAT. XXVI. 55. MAR. XIV. 49.—]

MAT. XXVI. 56. —But all this was done, that the scriptures of the prophets might be fulfilled. [MAR. XIV.—49.]

—56 Then all the disciples forsook him and fled. [MARK XIV. 50.]

bers of the sanhedrim, *who* (as was said before,) *were* so forgetful of the dignity of their character, as to *come to apprehend him* themselves [*with*] the dregs of the populace, at this unseasonable time, and on this infamous occasion: to these he said, [*and*] *to the multitude* that now surrounded him, For what imaginable reason *are you come out* against me, *as in pursuit of a robber* that would make a desperate resistance, armed in this way *with swords and clubs*, as if you came *to seize me* at the hazard of your lives? *While I was with you every day*, as I have been for some time past, [*and*] publicly *sat teaching in the temple*, you had opportunities enough to have secured me, if there was any crime with which you could have charged me; yet then *you did not arrest me*, [*or*] offer to *stretch out* [*your*] *hands against me*. *But* I know the reason better than you yourselves do: you have hitherto been kept under a secret restraint, which is now removed; and *this is your hour*,* in which God has let you loose against me, *and the power of darkness* is now permitted to rage with peculiar violence; for it is under the instigation of Satan and his infernal powers that you now act, with whatever pious names you may affect to consecrate the deed. *And all this* I know, *hath happened, that* what is written concerning me in *the scriptures of the prophets might be fulfilled.* (p) I therefore resign myself into your hands, though I have given you abundant evidence that I am not destitute of the means of deliverance, if I was inclined to use them.

Then all the disciples, who but a little while before had solemnly protested that they would never leave him, when they now saw him bound in the hands of his enemies, according to his repeated

NOTES.

* *This is your hour*;—before which ye could not take me: *and the power of darkness*; i. e. the time when Satan has power. Mr. W.

(p) *That the scriptures of the prophets might be fulfilled.*] This was a consideration, which, if duly applied, might have prevented his *disciples* from being *offended* at his *sufferings*: and it strongly intimates, that he still kept up the claim which he had formerly made of being the Messiah; and that what he was now to go through, was so far from being at all inconsistent with that claim, that, on the whole, it was absolutely *necessary*, in order to make it out to full satisfaction.

peated predictions, *forsook him and fled*;(q) each of them shifting for his own safety as well as he could, and seeking to shelter himself either among friends or strangers.

MARK XIV. 51. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him.

And a certain youth, who lodged in a house near the garden, and was waked by the noise of this tumult, *having* an affection for Jesus, and apprehending him in danger, arose out of bed with nothing but *a linen cloth* in which he lay, *thrown about his naked body*; and he *followed him* a little way, after the rest of his disciples were gone, transported into forgetfulness of his own dress, by his concern for Jesus: *and the young men** that made a part of the guard, suspecting he was one that belonged to Jesus, *laid hold on him. But he leaving the cloth* which was wrapped about him in their hands, *fled away from them naked*, in the utmost consternation. After which Jesus was led to the palace of the high-priest, and condemned there, in the manner which will presently be related.

52 And he left the linen cloth, and fled from them naked.

NOTES.

(q) *All the disciples forsook him and fled.*] Perhaps they were afraid that the action of Peter should be imputed to them all, and might bring their lives into danger. But whatever they apprehended, their precipitate *flight* in these circumstances was the basest cowardice and ingratitude; considering, not only how lately they had been warned of their danger, and what solemn promises they had made of a couragious adherence to Christ; but also what an *agony* they had just seen him in, what zeal he had a few moments before shewed in their defence, and what amazing power he had exerted to terrify his enemies into a compliance with that part of his demand which related to the safety of his friends. He had also at the same time intimated his purpose of giving them a speedy and kind dismission; so that it was very indecent thus to *run away* without it; especially as Christ's prophecy of their continued usefulness in his church, was equivalent to a promise of their preservation, whatever danger they might now meet with. But *our Lord* probably permitted it, that we might learn not to depend too confidently, even on the friendship of the very best of men.

* *The young men*;]—a common denomination for soldiers among the Greeks. Though this incident, recorded by Mark, may not appear of great moment, it is one of those circumstances we call picturesque, which, though in a manner unconnected with the story, enlivens the narrative, and adds to its credibility. It must have been late in the night, when (in all probability) some young man, whose house lay near the garden, being roused out of sleep by the noise of the soldiers and armed retinue passing by, got up, stimulated by curiosity, wrapt himself in the cloth in which he had been sleeping, and ran after them. This is such an incident as is very likely to have happened, but most unlikely to have been invented. Dr. C. It does not appear that this young man was one of Christ's disciples. The soldiers laid hold of him who was only suspected to be a disciple of Christ; but they could not touch them who really were so! Mr. W.

IMPROVE.

IMPROVEMENT.

THE heroic behaviour of the bleſſed Jeſus in the whole period of his ſufferings, will eaſily make itſelf obſerved by every attentive eye; though the ſacred hiſtorians, according to their uſual, but wonderful ſimplicity, make no encomiums upon it. With what compoſure does he go forth to meet the traitor? With what calmneſs does he receive that malignant kiſs? With what dignity does he deliver himſelf into the hands of his enemies, yet plainly ſhewing his ſuperiority over them, and leading as it were even then captivity captive? John xviii. 4. Mat. xxvi. 50 52, 53.

We ſee him generouſly capitulating for the ſafety of his friends, while he neglected his own; and afterwards, not only forbidding all the defence they attempted to make, but curing that wound which one of his enemies had received in this aſſault on him. With what meek majeſty did he ſay, Suffer ye at leaſt thus far? "And he touched his ear, and healed him." We hear his words, we behold his actions, with aſtoniſhment: but ſurely our indignation muſt riſe within us, when we ſee ſo amiable and excellent a Perſon thus injured, and abuſed; when we ſee "the Son of man betrayed with a kiſs:" betrayed by his intimate friend, who had eaten of his bread, and yet lifted up his heel againſt him, (John xiii. 18.) and at the ſame time forſaken by all his diſciples, even by him whom he moſt tenderly loved, and who had ſo often leant on his boſom. Let us not wonder, if ſome of our friends prove falſe; and others ſeem to forget us, when we have the greateſt need of their aſſiſtance. When we deſerve ſo much leſs friendſhip than Chriſt did, let us not think it ſtrange, if we find but little more. Nor can we reaſonably be ſo much amazed, as we might otherwiſe have been, to ſee ſinners going on under the moſt awful rebukes of providence, when we conſider, that theſe wretches, who had been ſtruck down to the ground by one word of Chriſt's mouth, ſhould immediately riſe up, and ſtretch forth their impious hands againſt him, to ſeize and bind him; though they might well have known, that they lived only by his indulgence and forbearance, and that the ſame word that ſtruck them down to the ground, could have laid them dead there. Touch our hearts, O Lord, by thy grace; or it will be in vain, that we are ſmitten with thy rod! John xviii. 8, 9, 11. Luke xxii. 51 John xviii. 6, 12

In all the remainder of this ſtory, let us remember, that Jeſus voluntarily gave himſelf up to ſufferings, which he circumſtantially foreknew; even though he could have commanded to his aſſiſtance whole legions of angels. His Father's will was an anſwer to all that nature could plead in its own cauſe; and the good hand from which this cup Mat. xxvi. 53

of his severest sufferings came, reconciled him to all the bitterest ingredients it contained. How reasonable then is it, that we, who, having had fathers of our flesh that corrected us, submitted to the rod, and gave them reverence, should much rather, after the example of our innocent and holy Redeemer, be in subjection to the Father of our spirits, and live? (Heb. xii. 9.) John xviii. 11

Bishop Horne's judicious observations on Lord Chesterfield.

"THE Apostle has remarked, "there are gods many, and lords many," who in different ages have claimed and obtained the homage of mankind. The point in dispute between Joshua and his people was not, whether they should *serve at all*, but *whom* they should serve; whether the gods of the nations around them, or JEHOVAH, the GOD of Israel.

"It may seem difficult to account for, and even to conceive, that strange propensity which appears in the early ages of the world to the worship of idols, and of which nothing less than a seventy years captivity in Babylon could finally cure the Israelites themselves. Before that event, notwithstanding all the miracles of power and goodness which God had wrought for them, we read continually of their forsaking *him*, and going over to the worship of *strange gods*. Who these *strange gods* were, or what charms they possessed, thus to bewitch and seduce the minds of persons better taught and instructed, deserves consideration.

"Now it appears, by the testimony of all history, sacred and prophane, that the oldest and first idolaters worshipped the creature instead of the Creator, the powers of nature, instead of the GOD of Nature. Receiving life, health, food, and many other blessings by means of the sun, the light, and the air, they forgot God who made those elements, and deemed *them* to be the gods that governed the world, supposing them to be endued with understanding and wisdom, as well as power and might.

"This kind of idolatry perished long ago, with the nations among whom it was practised. But let us not imagine we ourselves are therefore free from the crime; since every man is guilty of it, who offers to the world, or any thing in the world, the service which is due to God only.

"The Scripture declares concerning Covetousness, that it is *Idolatry*; and concerning unbelievers, and bad men in general, that they serve the *god* of this world. He therefore who devotes his time and his pains, his words and his actions, his heart and his affections, to the pursuit of power, wealth, or pleasure, in effect revives the old idolatry, and virtually sacrifices to the gods of the nations. He serves the creature, rather than the Creator. And of the service which he is often led to perform it cannot be said, as it is truly

truly ſaid of another and better ſervice, that it is "perfect freedom." They who, in veneration of Baal, cut themſelves with knives and lancets, or, out of reſpect to Moloch, made their children to paſs through the fire, would not ſuffer, perhaps, by the compariſon. Health and peace, honour and conſcience, preſent happineſs and future expectancies, are coſtly oblations, daily and hourly offered at the ſhrine of theſe ſublunary deities.

"The *world*, in ſhort, under one form or other, has ever been the idol ſet up againſt God by the adverſary of mankind, like the image erected by the monarch of Babylon, in the plain of Dura, before which "the princes, the governors, and the captains, the judges, the treaſurers, the counſellors, the ſheriffs, and all the rulers of the provinces, were to fall down, and worſhip." The world, with it's faſhions and it's follies, it's principles and it's practices, has been propoſed in form to Engliſhmen, as the proper object of their attention and devotion. A late celebrated nobleman* has avowed as much with reſpect to himſelf, and by his writings ſaid in effect to it, "Save me, for thou art my God!" He has tendered his aſſiſtance to act as prieſt upon the occaſion, and conduct the ceremonial. At the cloſe of life, however, his God, he found, was about to forſake him, and therefore was forſaken by him.—You ſhall hear ſome of his laſt ſentiments and expreſſions, which have not been hitherto (ſo far as I know) duly noticed, and applied to their proper uſe, that of furniſhing an antidote (and they do furniſh a very powerful one) to the noxious poſitions contained in his volumes. They are well worthy your ſtricteſt attention. "I have run" (ſays this man of the world) "the filly rounds of buſineſs and pleaſure, and have done with them all.—I have enjoyed all the pleaſures of the world, and conſequently know their futility, and do not regret their loſs. I appraiſe them at their real value, which is in truth very low; whereas thoſe that have not experienced, always over-rate them. They only ſee their gay outſide, and are dazzled with their glare. But I have been behind the ſcenes. I have ſeen all the coarſe pullies, and dirty ropes, which exhibit and move the gawdy machines; and I have ſeen and ſmelt the tallow candles, which illuminate the whole decoration, to the aſtoniſhment and admiration of an ignorant audience.——When I reflect back upon what I have ſeen, what I have heard, and what I have done, I can hardly perſuade myſelf that all that frivolous hurry, and buſtle, and pleaſure of the world, had any reality; but I look upon all that has paſſed as one of thoſe romantic dreams which opium commonly occaſions; and I do by no means deſire to repeat the nauſeous doſe, for the ſake of the fugitive dream. Shall I tell you that I bear this melancholy ſituation with that meritorious conſtancy and reſignation which moſt people boaſt of? No: for I really cannot help it. I bear it—becauſe I muſt bear it, whether I will or no—I think of nothing but killing time the beſt I

* Lord Cheſterfield.

can,

can, now that he is become mine enemy.—It is my reſolution to ſleep in the carriage, during the remainder of the journey."

"When a Chriſtian prieſt ſpeaks ſlightingly of the world, he is ſuppoſed to do it in the way of his profeſſion, and to decry, through envy, the pleaſures he is forbidden to taſte. But here, I think, you have the teſtimony of a witneſs every way competent. No man ever knew the world better, or enjoyed more of it's favours, than this nobleman. Yet you ſee in how poor, abject, and wretched a condition, at the time when he moſt wanted help and comfort, the world left him, and he left the world. The ſentences above cited from him, compoſe, in my humble opinion, the moſt ſtriking and affecting ſermon upon the ſubject, ever yet preached to mankind. My younger friends, lay them up in your minds, and write them on the tables of your hearts; take them into life with you: They will prove an excellent preſervative againſt temptation. When you have duly conſidered them, and the character of him by whom they were uttered, you ſhall compare them, if you pleaſe, with the words of another perſon, who took his leave of the world in a very different manner:—"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finiſhed my courſe, I have kept the faith; henceforth there is laid up for me a crown of righteouſneſs, which the Lord, the righteous Judge, will give me at that day." Say, ſhall your lot be with the Chriſtian, or the man of the world; with the Apoſtle, or the libertine? You will not heſitate a moment, but in reply to thoſe who may attempt to ſeduce you into the paths of vice and error, honeſtly and boldly exclaim, every one of you, with Joſhua, "Chooſe ye this day whom ye will ſerve; but as for me and my houſe, we will ſerve the Lord."

[Bp. Horne's Sermon on Joſhua's choice, Vol. IV. p. 30.]

Mr. Bruce's Journey from the Nile, acroſs the Deſert of the Thebaid, through the Marble Mountains, to Coſſeir, on the Red Sea, previous to his entrance into the kingdom of Abyſſinia.

IN the month of June 1768, Mr. Bruce arrived at Alexandria in Egypt. After viſiting Cairo, the Pyramids, and other parts of lower Egypt, he aſcended the Nile as far as the firſt Cataract. He returned from this expedition in Jan. 1769, to Kennê, upon the Nile, in order to join the caravan that was carrying wheat from Egypt to Mecca, acroſs the Deſert of the Thebaid. On the 16th of Feb. 1769, our Traveller left Kennê. "All the way from Kennê," (ſays Mr. Bruce) "cloſe on our left, were deſert hills, on which not the leaſt verdure grew, but a few plants of a large ſpecies of Solanum, [i. e. *Nightſhade*.] At half paſt two we came to a well, called Bir Amber, the well of ſpices, and a village of the ſame name, belonging to the Azaizy, a poor inconſiderable

inconſiderable tribe of Arabs. They live by letting out their cattle for hire to the caravans that go to Coſſeir; and attending themſelves, when neceſſary. It got its name, I ſuppoſe, from its having formerly been a ſtation of the caravans from the Red Sea, loaded with this kind of merchandiſe from India. The houſes of the Azaizy are of a very particular conſtruction. They are all made of potter's clay, in one piece, in ſhape of a bee-hive; the largeſt is not above ten feet high, and the greateſt diameter ſix. There are no veſtiges here of any canal, mentioned to have been cut between the Nile and the Red Sea.

On the 17th, having mounted my ſervants all on horſeback, and taken the charge of our own camels, (for there was a confuſion in our caravan not to be deſcribed, and our guards we knew were but a ſet of thieves) we advanced ſlowly into the Deſert. There were about 200 men on horſeback, armed with firelocks; all of them lions, if you believed their word or appearance; but we were credibly informed, that fifty of the Arabs, at firſt ſight, would have made theſe heroes fly without any bloodſhed.

I had not gone two miles before I was joined by Mahomet Abdel Gin, a Howadat Arab, whom I had brought with me in the boat from Cairo. He offered me his ſervice with great profeſſions of gratitude, and told me, that he hoped I would again take charge of his money, as I had before done from Cairo. Our road was all the way in an open plain, bounded by hillocks of ſand, and fine gravel, perfectly hard, and not perceptibly above the level of the plain country of Egypt. About twelve miles diſtant there is a ridge of mountains of no conſiderable height, perhaps the moſt barren in the world. Between theſe our road lay through plains, never three miles broad, but without trees, ſhrubs, or herbs. There are not even the traces of any living creature, neither ſerpent nor lizard, antelope nor oſtrich, the uſual inhabitants of the moſt dreary deſerts. There is no ſort of water on the ſurface, brackiſh or ſweet. Even the birds ſeem to avoid the place as peſtilential, not having ſeen one of any kind ſo much as flying over. The ſun was burning hot, and, upon rubbing two ſticks together, in half a minute they both took fire, and flamed; a mark how near the country was reduced to a general conflagration!

At half paſt three, we pitched our tent near ſome draw-wells, which, upon taſting, we found bitterer than ſoot. We had, indeed, other water carried by the camels in ſkins. This well-water had only one needful quality, it was cold, and therefore very comfortable for refreſhing us outwardly. This unpleaſant ſtation is called Legeta; here we were obliged to paſs the night, and all next day, to wait the arrival of the caravans of Cus, Eſné, and part of thoſe of Kennê, and Ebanout.

While at the wells of Legeta, my Arab, Abdel Gin, came to me with his money, which amounted to nineteen ſequins and a half. "What! ſaid I, Mahomet, are you never ſafe among your countrymen, neither by ſea nor land?" "Oh, no, replied Mahomet;

Mahomet; the difference, when we were on board the boat, was, we had three thieves only; but, when *aſſembled here*, we ſhall have above three thouſand.—But I have an advice to give you."—"And my ears," ſaid I, "Mahomet, are always open to advice, eſpecially in ſtrange countries."—"Theſe people," continued Mahomet, "are all afraid of the Atouni Arabs; and, when attacked, they will run away, and leave you in the hands of theſe Atouni, who will carry off your baggage. But do not kill any of the Atouni if they come, for that will be a bad affair, but go aſide, and let me manage. I will anſwer with my life, though all the caravan ſhould be ſtripped ſtark-naked, and you loaded with gold, not one article belonging to you ſhall be touched." I queſtioned him very particularly about this intimation, as it was an affair of much conſequence, and I was ſo well ſatisfied, that I reſolved to conform ſtrictly to it.

In the evening came 20 Turks from Caramania, which is that part of Aſia Minor immediately on the ſide of the Mediterranean oppoſite to the coaſt of Egypt; all of them neatly and cleanly dreſſed like Turks, all on camels, armed with ſwords, a pair of piſtols at their girdle, and a ſhort neat gun; their arms were in very good order, with their flints and ammunition ſtowed in cartridge-boxes, in a very ſoldier-like manner. A few of theſe ſpoke Arabic, and my Greek ſervant, Michael, interpreted for the reſt. Having been informed, that the large tent belonged to an Engliſhman, they came into it without ceremony. They told me, that they were a number of neighbours and companions, who had ſet out together to go to Mecca, to the Hadje; and not knowing the language, or cuſtoms of the people, they had been but indifferently uſed ſince they landed at Alexandria, that one of the Owam, or ſwimming thieves, had been on board of them in the night, and had carried off a ſmall portmanteau with about 200 ſequins in gold; that, though a complaint had been made to the Bey of Girgé, yet no ſatisfaction had been obtained; and that now they had heard an Engliſhman was here, whom they reckoned their *countryman*, they had come to propoſe, that we ſhould make a common cauſe to defend each other againſt all enemies.—What they meaned by *countryman* was this:—There is in Aſia Minor, ſomewhere between Anatolia and Caramania, a diſtrict which they call Caz Dagli, corruptly Caz Dangli, and this the Turks believe was the country from which the Engliſh firſt drew their origin; and on this account they never fail to claim kindred with the Engliſh wherever they meet, eſpecially if they ſtand in need of their aſſiſtance.

I told them the arrangement I had taken with the Arab. At firſt, they thought it was too much confidence to place in him, but I convinced them, that it was greatly diminiſhing our riſk, and, let the worſt come to the worſt, I was well ſatisfied that, armed as we were, on foot, we were more than ſufficient to beat the Atouni, after they had defeated the clowniſh caravan of Egypt, from

from whose courage we certainly had nothing to expect. I cannot conceal the secret pleasure I had in finding the character of my country so firmly established among nations so distant, enemies to our religion, and strangers to our government. Turks from Mount Taurus, and Arabs from the desert of Libya, thought themselves unsafe among their own countrymen, but trusted their lives and their little fortunes implicitly to the direction and word of an Englishman whom they had never before seen!

These Turks seemed to be above the middling rank of people; each of them had his little cloak bag very neatly packed up; and they gave me to understand that there was money in it. These they placed in my servants tent, and chained them all together, round the middle pillar of it; for it was easy to see the Arabs of the caravan had those packages in view, from the first moment of the Turks' arrival. On the 19th we departed from Legeta. Our journey, all that day, was through a plain, never less than a mile broad, and never broader than three; the hills, on our right and left, were higher than the former, and of a browniſh calcined colour, like the stones on the sides of Mount Vesuvius, but without any herb or tree upon them.

At ten, we passed a mountain of green and red marble, and at twelve we entered a plain called Hamra, where we first observed the sand red, with a purple cast, of the colour of porphyry. I dismounted here, to examine of what the rocks were composed; and found, with the greatest pleasure, that here began the quarries of porphyry, without the mixture of any other stone; but it was imperfect, brittle, and soft. I had not been engaged in this pursuit an hour, before we were alarmed with a report that the Atouni had attacked the rear of the caravan; we were at the head of it. The Turks and my servants were all drawn together, at the foot of the mountain, and posted as advantageously as possible. But it soon appeared that they were some thieves only, who had attempted to steal some loads of corn from camels that were weak, or fallen lame, perhaps in intelligence with those of our own caravans. All the rest of the afternoon, we saw mountains of a perfectly purple colour, all of them porphyry. At four, we pitched our tent at Main el Mafarek. The colour of the valley El Hamra continued to this station; and it was very singular to observe, that the ants, or pismires, the only living creatures I had yet observed, were all of a beautiful red colour like the sand.

The 20th, we left Main el Mafarek, and, at ten, came to the mouth of the defiles. At eleven we began to descend, having had a very imperceptible ascent from Kenné all the way. We were now indemnified for the sameness of our natural productions yesterday; for, on each side of the plain, we found different sorts of marble, twelve kinds of which I selected, and took

with me. At noon, we came to a plain planted with acacia-trees, at equal diſtances; ſingle trees, ſpreading broader than uſual, as if on purpoſe to proportion the refreſhment they gave to the number of travellers who ſtood in need of it. This is a ſtation of the Atouni Arabs after rain. From our leaving Legeta, we had no water that, nor the following day. On the right-hand ſide of this plain we found porphyry and granite, of very beautiful kinds. All the way, on both ſides of the valley, this day, the mountains were of porphyry, and a very few of ſtone.

The 21ſt, we paſſed ſeveral defiles, perpetually alarmed by a report, that the Arabs were approaching; none of whom we ever ſaw. We then proceeded through a long plain that turns to the eaſt, then north-eaſt, and north, ſo as to make a portion of a circle. At the end of this plain we came to a mountain, the greateſt part of which was marble, *verde antico*, as it is called in Rome, but by far the moſt beautiful of the kind I had ever ſeen. Having paſſed this, we had mountains on both ſides of us, but particularly on our right. The only ones that I myſelf examined were a kind of granite, with reddiſh veins throughout, with triangular and ſquare black ſpots. Theſe mountains continued to Mdag el Terſowey, where we encamped at noon; we were obliged to bring our water from about five miles to the ſouth-eaſt. This water lies in cavaties and grottos in the rock, of which there are twelve in number. Great rains fall here in February. The clouds, breaking on the tops of theſe mountains, in their way to Abyſſinia, fill theſe ciſterns with large ſupplies, which the impending rocks ſecure from evaporation.

It was the firſt freſh water we taſted ſince we left the Nile; and the only water of any kind ſince we left Legeta. But ſuch had been the foreſight of our caravan, that very few reſorted thither, having all laid in abundant ſtore from the Nile; and ſome of them a quantity ſufficient to ſerve them till their return. This was not our caſe. We had water it is true, from the Nile; but we never thought we could have too much, as long as there was room in our water-ſkins to hold more; I therefore went early with my camel-drivers, to the wells, where I ſhot two antelopes. We continued at the well to aſſiſt our companions who came in want of water, a duty with which neceſſity binds us all to comply.

We returned near midnight, and found our tents all lighted, which, at that time of night, was unuſual. I thought, however, it was on account of my abſence, and to guide me the ſurer home. We were however ſurpriſed, when, coming within a moderate diſtance of our tent, we heard *the word* called for; I anſwered immediately, *Charlotte*; and, upon our arrival, we perceived the Turks were parading round the tents in arms, and ſoon after our Howadat Arab came to us, and with him a meſſenger from Sidi Haſſan, the commander of the caravan, deſiring me to come inſtantly to his tent, while my ſervants adviſed me firſt to hear what

they

they had to ſay to me in mine. I ſoon, therefore, perceived that all was not well, and I returned my compliments to Haſſan, adding, that, if he had any thing to ſay to me ſo late, he would do well to come, or ſend, as it was paſt my hour of viſiting in the Deſert, eſpecially as I had not eat, and was tired with having the charge of the water. I gave orders to my ſervants to put out all the extraordinary lights, as that ſeemed to be a mark of fear; but forbade any one to ſleep, excepting thoſe who had the charge of our beaſts, and had been fetching the water.

I found that, while our people had been aſleep, two perſons had got into the tent and attempted to ſteal one of the portmanteaus; but, as they were chained together, and the tent-pole in the middle, the noiſe had awakened my ſervants, who had ſeized one of the men; and that the Turks had intended inſtantly to have diſpatched him with their knives, and with great difficulty had been prevented by my ſervants, according to my conſtant orders, for I wiſhed to avoid all extremities, upon ſuch occaſions, when poſſible. They had indeed leave to deal with their ſticks as freely as their prudence ſuggeſted to them; and they had gone, in this caſe, fully beyond the ordinary limits of *diſcretion*, eſpecially Abdel Gin, who was the firſt to ſeize the robber. In ſhort, they had dealt ſo liberally with their ſticks, that the thief was only known to be living by his groans, and they had thrown him at a ſmall diſtance, for any perſon to own him that pleaſed. It appeared, that he was a ſervant of Sidi Haſſan.

There were with me ten ſervants, all completely armed, twenty-five Turks, who ſeemed worthy to be depended upon, and four janiſſaries, who had joined us from Cairo, ſo that there were of us forty men perfectly armed, beſides attendants on the cattle. As we had people with us who knew the wells, and alſo a friend who was acquainted with the Atouni, nothing, even in a deſert, could reaſonably alarm us. With great difficulty we pulled down an old acacia-tree, and procured ſome old-dried camels dung, with which we roaſted our two antelopes: very ill-roaſted they were; and execrable meat, though they had been ever ſo well dreſſed, and had had the beſt ſauce of Chriſtendom. However, we were in the deſert, and every thing was acceptable. We had ſome ſpirits, which finiſhed our repaſt that night: it was exceedingly cold, and we ſat thick about the fire.

[*To be continued.*]

The Experience of Miſs Mary Stokes, in a Letter to Mr. Tho. Rankin.

My very dear Friend in Jeſus, Briſtol, Oct. 12, 1771.

THE recollection of that tender ſympathy and truly Chriſtian love, with which you behaved towards the moſt undeſerving, has indeed made the remembrance of you peculiarly dear to

30409

me. May the God of all Grace, whom you serve, reward your labour of love with his more abundant kindness, and pour in rich profusion, his blessings on your soul. Often has my friend besieged the Throne of Heaven, for my distressed, burdened, and afflicted spirit. Let me now call upon you, to join your most fervent praises, with my feeble attempts, and adore that transcendantly lovely Deliverer; that divinely adorable Jesus, who hath said to the winds and seas, "Be still;" who hath turned my captivity as the rivers of the South, and with the animating whispers of his love, more than compensated for every racking pain: "O for ten thousand tongues to sing, my great Deliverer's praise." O my dear friend, what love, what condescension! My soul is sometimes so lost in astonishment, that I can only cry, "Jesus, Lord! what hast thou done? turned my Hell to Heaven!"

From the time you left Bristol, I think my distress increased. What I felt, none but those who have themselves groaned under the most galling yoke, can express or understand. Sometimes ready to wish myself inanimate, and desiring to fly from the dreadful sight of a heart so totally depraved. Again praying to feel its utmost Fall. Frequently revived by the promises, my soul, as you express it, has soared in lively expectation, and seemed, from Pisgah's top, to behold the promised Land. Then disappointed of her hope, she has, indeed flagged, and moved heavily along. The depth of the Fall was one time so discovered to me, that my very life seemed departing. O the unutterable sight! I seemed without a God; while darkness, worse than Egyptian, covered my soul. The struggles of my breast were past description. How often has every sinew seemed unstrung, and my heart rending to pieces. Yet in this agonizing state, I could depend and confide in my God for deliverance. But I sometimes sunk into such indifference and carelessness about the matter, that I seemed just on the brink of returning again to the beggarly elements of this world. O my gracious God! how high is thy hand! Had it not sustained me, where should I have been? Even in the depths of black despair. But thy thoughts were thoughts of love concerning me.

On the 25th of September, my soul was much depressed, and weighed down with corruption's burden; yet I seemed stript of all hope of deliverance. Truly miserable, I went with my dear sister Cantle, to Knowle. While she was reading to me a part of her experience, I found my spirit's cry was, "Lord, help me!" The power of God so descended, that reading gave way for mighty prayer. My friend did indeed besiege the Throne of a *present Deliverer*. The agony my soul was brought into cannot be described. It was, indeed, the unutterable groan which it breathed; language failed; my every power gasped for God; till spent, and entirely overcome, I felt, (what the Lord himself only

can

can explain to my friend) a mighty, an all-conquering change. My misery was gone. I don't remember any particular promise being given me, nor did I find any rapturous emotion. But instead of crying, "Lord, cleanse thy temple;" these blessed memorable lines, where my whole prayer,

"Now thine inward Witness bear,
"Strong, and permanent, and clear?"

I cannot tell you, what a very fool I seemed to myself; having nothing, knowing nothing. I said, "I know not what the Lord hath done, but my spirit does wait upon him. The clog,—the hindrance, was gone; and my soul hung on it's Beloved. With what transport did I often cry,

"Jesus! Thee alone I know,
"Monarch of my simple Heart."

I found him, indeed, my King. Satan soon began and suggested, what a delusion I was in; but simply flying to my Lord, the enemy was conquered. Some friends said, "You are happy." Here the enemy closely pursued me to deny the work; but my Jesus was mightier, and constrained me to testify, what he had done. While I have been speaking, I have felt such divine communications of his love, such rays of approbation, from him, that with ecstasy I have cried, "Jesus is precious! My GOD, and my ALL!" Such love to every soul; but to the children of my Father, what a divine cement, what an holy union, do I feel? My friend, I am lost in astonishment! Praise Him for me! I never found such buffetings from the enemy, in my life: How have I been obliged to fly to my Refuge. He gives me great and precious promises; and through all has yet kept me confident. I am sometimes favoured with much enjoyment, and seem almost out of the body; but this is not always. My dear Lord shews me, I must suffer; and blessed be his Name, I find my heart cries, "Thy will be done." I have many doubts and fears, and have lately thought that sin was going to revive; but my Beloved will disperse them, I fear not, and stablish the thing he hath wrought in me. I feel my dependance on him in a manner I cannot describe, and feel that I cannot do one moment without the Blood of Sprinkling. I have wrote as freely as I can think, I have found no restraint, and hope our gracious Lord will bless our correspondence. I trust, my dear friend will advise, help, and direct me. O how weak, how poor I am! May our adorable Lord bless you with his continual smiles and love! Adieu.

Pray for your very unworthy

MARY STOKES.

Mr.

Mr. FLETCHER's LETTERS.

To Miſs HATTON.

Madam, Madeley, Aug. 19, 1763.

MRS. HATTON gave me this morning your ſerious letter. You wiſely obſerve therein the continual need profeſſing Chriſtians have to guard againſt *religious chit chat*, and conclude by requeſting a few lines, when I ſhould have an opportunity of writing; but, as there is nothing in your letter which *requires* an anſwer, I was thinking, whether I could anſwer it without being guilty of religious chit chat; for as there is ſuch a thing in ſpeaking, no doubt in writing alſo. I believe I ſhould have ſacrificed to conſcience what the world calls good manners, had I not juſt after accidentally opened Lopez's Life upon the following paſſage, which I ſhall tranſcribe, hoping it will be bleſſed both to the reader and copier. "He was as ſparing of words in writing, as in ſpeaking. He never wrote firſt to any one, nor did he anſwer others, but when neceſſity or charity obliged him to it; and then ſo preciſely, and in ſo few words, that nothing could be retrenched. I have ſeveral of his letters in my hands of five or ſix lines each. In anſwer to thoſe he had received from the Viceroy of Mexico, he ſent him one containing only theſe words:—"I will do what you command me:" And although this manner of writing might ſeem diſreſpectful to perſons of ſo high quality, yet it gave no offence from one, who was ſo far from all compliments, and who never ſpoke any thing ſuperfluous."

Now, for fear of *writing* any thing ſuperfluous, I ſhall conclude by wiſhing both you and I may follow Lopez, as he followed Chriſt; and ſubſcribing myſelf, Madam, the ready ſervant of you and yours in the goſpel, J. F.

To Miſs HATTON.

My dear Friend in the Lord, Madeley, ———

I Thought laſt Sunday that you were not far from the kingdom of God: had your wiſdom ſtooped a little more to *the fooliſhneſs of the croſs*, you would have been the little child to whom God reveals what he *juſtly* hides from the wiſe and prudent. I longed to have followed you, and given you no reſt till you had drunk the cup of bleſſing, which your Lord hath mixed for you with his bitter tears, and moſt precious blood. And how glad was I to find laſt night, that you had no averſion to Jeſus and his love, nor to the ſimple, fooliſh way of entertaining him in your heart, as you can by *faith*. How often ſince has my heart danced for joy, in hope that the time is come, that the Lord will fully open your heart, like that of Lydia, to attend, without cavilling, or objecting, to his ſtill, ſmall voice:—"I am thine, and thou art mine. Fear not, for I have redeemed thee, thou

worm

worm Jacob. I have graven thy name, (i. e. ſinner) upon the palms of my hands. I ſhall ſee in thee the travail of my ſoul, and ſhall be ſatisfied. Let me not upbraid thee longer for wilful unbelief and hardneſs of heart; but believe upon the teſtimony of my word and ſervants, that I am riſen for thy juſtification. Say not, I muſt aſcend into heaven, or deſcend into the deep;—I muſt *feel firſt* ſuch a height of joy or depth of ſorrow; no: believe ſimply that the word is nigh thee, in thy mouth and in thy heart, namely the word of faith preached unto thee. I am the Lamb of God; I have carried away thy ſins, and I do not condemn thee, though thou condemneſt thyſelf. I am he that, for mine own ſake, blotteth out thy ſins as a cloud, and thy iniquities as a thick cloud; becauſe I will have mercy on whom I will have mercy, namely on him, *who will be ſaved in my way*, by that faith which *ſtumbles* the Jew, and is *fooliſhneſs* to the Greek, but which will prove to thee both the wiſdom and power of God. Fear not, then, O thou of little faith; wherefore ſhouldeſt thou doubt any longer? Do I deſpiſe the day of ſmall things? Do I break the bruiſed reed, or quench the ſmoking flax? Am not I the good Shepherd, who carrieth the lambs in his boſom? Does a mother forſake her ſucking child, becauſe it is weak, ſickly, unable to walk, or even to ſtand? Yea, though a mother ſhould ſo forſake her child, yet will I never leave thee nor forſake thee. Only lean on thy beloved, and I will bring thee up out of the wilderneſs. Abandon thyſelf wholly to my care, and I, the Keeper of Iſrael, will care for thee; and thy buſineſs ſhall be henceforth to repoſe on my boſom, and waſh thee in my bleeding heart; and my buſineſs ſhall be to carry thee ſafe through, or above all thy enemies. Only remember, *thy buſineſs* is to believe and love; and truſt me for a faithful diſcharge of mine,—to ſave thee with a high hand."

Thus, my friend, will your dear Saviour ſpeak to your heart, if you do not drown his voice by the objections of your falſe wiſdom. O down with it; it is the fruit of the tree of death. Away to the tree of life; take freely, eat and live. I know you are *willing* through grace; and Chriſt, who hath made you willing, is ten thouſand times more willing than you: how, then, can he caſt you out? You go upon a ſure bottom, you need not fear being ſlighted; for in the letter he hath wrote you from heaven, to invite you to the marriage, he ſays, *I have betrothed thee to me with everlaſting*, yea with bleeding *kindneſs*. Indeed, *he ſends me to you*, to aſſure you he is the ſame yeſterday, to day, and for ever; and were you the ſiſter of Magdalen in outward wickedneſs, he ſends you word, that you may kiſs his feet, and rejoice that much is forgiven you, even though you ſhould not have one tear to waſh them with. His blood, his precious blood, hath waſhed his feet, and does waſh your heart, and will waſh it white as ſnow. O let it be your buſineſs to conſider it with a believing thought: that is the way to apply it to your heart.

I would

I would have called on you this morning, had not my intended journey prevented it: till I have an opportunity of calling, I beg, as upon my knees, you would make use of the following directions, which I think as truly applicable to *your* state, as they are truly evangelical.

(1.) It is better perishing for believing wrong, than for not believing at all: venture then, with Esther, *If I perish, I perish.* I had rather perish in trying to touch the sceptre of grace, than in *indolently* waiting till the King touches me with it.

(2.) Christ often reveals himself *as a babe, a feeble infant, crying for milk in a manger.* Do not you despise him in his lowest, weakest state: do not say to your Saviour, I will not receive thee, unless thou appear in a blaze of glorious light. Reject not *the little leaven*; and if your grain of faith is small as mustard seed, be the more careful not to throw it away as dirt. The Holy Ghost says, "The light of the just shines more and more to the perfect day;" and how feeble is the light of the early morning, how undiscernible from darkness?

(3.) Sin gives you your *first* title to *the Friend of sinners*, and simple faith the *second*. Do not then puzzle yourself about contrition, faithfulness, love, joy, power over sin, and a thousand such things, which you must bring to Christ. He will receive you gladly with the greatest mountain of sin; and the smallest grain of faith, at Christ's feet, will remove that mountain.

(4.) At present, desire neither peace nor joy, nor puzzle yourself even about love. Only desire, that Christ may be your Bridegroom, and that you may firmly believe that he *is so*, because he hath given you his flesh and blood upon the cross; and keep believing this, and trusting in him.

(5.) You have nothing to do with *sin* and *self*, although they will have *much* to do with you. *Your business is with Jesus*, with his free, unmerited love, with his glorious promises, &c. &c.

(6.) Strongly expect no good *from your own heart:* expect nothing but unbelief, hardness, unfaithfulness, and backsliding, and when you find them there, be not shaken nor discomposed; rather rejoice that you are to *live, by faith*, on the faithful heart of Christ, and cast not away your confidence, which hath great recompence of reward.

(7.) When you are dull and heavy, as you will often be, remember to live on Christ, and claim him the more by faith. I have not time to say more; but Jesus, whom you hold by the hem of his promise, will teach you all the day long. Look unto him, and be saved, and remember he forgives seventy times seven, in one day. May his dawning love attend you till it is noon day in your soul; and pray for him, who earnestly prays for you, I mean for you unworthy servant,

J. F.

To

To Mr. Samuel Hatton.

Dear Sir, Madeley, April 22, 1763.

I Am glad to find by your welcome letter, that Jesus is still precious to you. O may he be so an hundred fold more both to me and you! May we live only to shew forth his praise, and grow up into him in all things!

As for me, I have reason to praise God, that he gives me patience to throw in my weak line, till he gives the word and enables me to cast the net on the right side, and enclose a multitude of sinners. The hope of this bears me up above the toils of a night of ignorance, perplexity, and trials of every sort. I find, blessed be God, that all things work together for my good, whether it be success or want of success, joy or grief, sickness or ease, bad or good report: all encourages or humbles me.

With respect to Miss Hattons, I hope they will call no man upon earth *master*, and that they will steer clear of the rocks of prejudice and bigotry, against which so many professors split daily, even when they think they are at the greatest distance from them.

I am quite of your opinion about the mischief that some professors (puffed up in their own fleshly minds,) do in the Church of Christ under the mask of sanctity; but my Master bids me bear with the tares until the harvest, lest in rooting them up, I should promiscuously pull up the wheat also. As to Mr. Wesley's system of perfection, it tends rather to promote humility than pride, if I may credit his description of it, in the lines following.

"Now let me gain perfection's height,
Now let me into *nothing fall*,
Be *less than nothing* in my sight,
And feel that Christ is *all in all*."

More than this I do not desire, and I hope that, short of this, nothing will satisfy either, my dear friend or me.

With respect to "one Mr. B——n, having been so bold as to assert in your room, that our salvation was conditional," he may be orthodox enough, in my poor judgment, although he said so. Indeed the *meritorious part* of our salvation is *unconditional on our side*, and if Mr. B——n talks of *meritorious conditions*, he is a stranger to the gospel: But, that *the application* of this salvation is conditional, I gather from every doctrinal chapter in the Bible, especially from Luke xiii. 3. and Mark xvi. 16.

Have you drank in the doctrine of *particular* redemption, contrary to the thoughts of your esteemed friend, Count Zinzendorf? But be that as it will, let us still make the best of our way to the dear Saviour, and drop all our particular opinions, in his universal, unbounded love; and whereinsoever any of us is wrong, the Lord will reveal it unto us. Pray for my flock; and pray for, Dear Sir, your sincere friend, and affectionate brother in Christ, J. F.

POETRY.

Part of PSALM XC. PARAPHRASED.

NO sooner Time his hasty flight began
And the warm clod was moulded into man,
Than man commenc'd his God's peculiar care,
Fled to his arms, and smil'd serenely there:
And the same goodness and almighty pow'r
Beam on the race, which beam'd on one before.

Before the skies their ambient arch display'd,
Or the foundations of the world were laid,
JEHOVAH fill'd his everlasting throne,
In boundless bliss unrival'd and alone:
And when the sun forgets to rule the day,
And nature's rolling wheels shall cease to play,
In undiminish'd pomp he shall remain,
And vast eternity shall be his reign.

Lord! as our lives were kindled by thy breath,
So at thy pleasure we resign to death,
Quit all the gay distinctions once we wore,
Sink to our dust, and rise to earth no more.

The tedious travel of a thousand years,
Before thine all-enfolding view appears
Short as the transient hours of yester-light,
Or the last watch that bolts the gates of night.

As rivers, swoln with fierce descending rains,
O'ertop their banks, and rush into the plains,
Bound, foam, and thunder with tempestuous force,
And spread resistless ravage in their course,
So from life's careless walks with headlong sway
DEATH's sudden torrent sweeps our lives away.

When sleep has hush'd the day's sad cares to rest,
What vain illusions revel in our breast!
Yet, big with truth, and weighty import, seem
The air-dress'd phantoms of the shadowy dream:
Thus through our span gay scenes of bliss beguile,
But vanity's the harvest of the toil.

As flow'rs, when morn's first splendors gild the skies
Charm in the dew-drops, and in verdure rise,
So, while our race their youthful beauties wear,
Vigour and joy on ev'ry brow appear;
But, ere the sun withdraws his ev'ning ray,
They droop and wither in their last decay.

Urg'd by necessity, with painful feet
The broken rock, and gloomy vale we beat;

Meet

Meet the dark frown of an offended God,
And groan beneath the vengeance of his rod.
Our sins that red with flagrant horrors rise,
Stretch to the lowest hell, and scale the skies,
Num'rous, as stars that strow th' etherial plain,
Or sands that bound the billows of the main,
Stand all unfolded to JEHOVAH's sight,
Though wrapt from mortals in impervious night.

Admit it, heav'n should check the stroke of fate
Till life protracted reach'd its utmost date,
Or to the vital glass new sands should pour,
Till, seventy winters past, we fill'd the score,
A weary pilgrimage we still must go,
And pant beneath a growing load of woe;
Till nature, with her toils and griefs oppress,
Would sigh impatient for the hour of rest.

O dread JEHOVAH, who can ever know
The weight of vengeance in thine angry brow?
Ev'n fear scarce images thy funds of ire,
And thought flies slower than thy darted fire.
Then teach me, Maker, the celestial skill
To measure life, and life's demands fulfil,
That Death for me may take the seraph's charms,
And I enraptur'd rush into his arms,
Shake off this cumb'rous clod, and wing my way
To a blest mansion in the realms of day.

The Speech of St. PAUL, to the ATHENIANS, Acts xvii. 22.

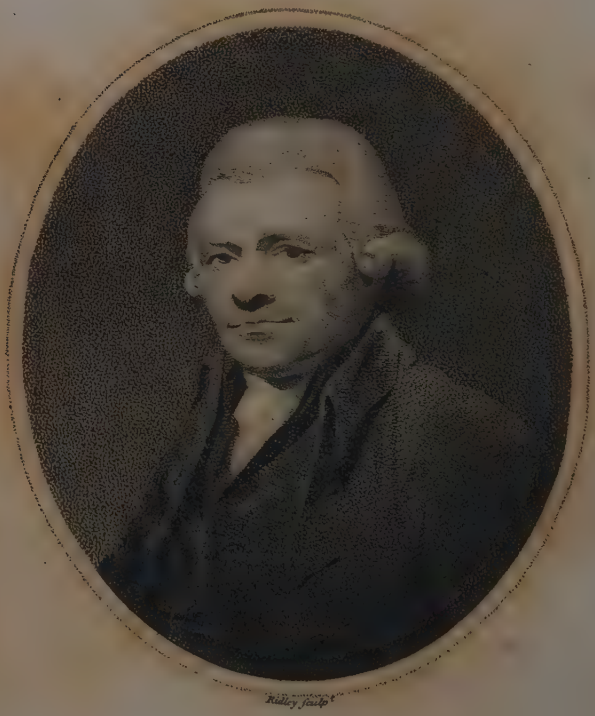
ATTEND, ye men of Athens, to the words
Of artless truth, and oh! with patience hear
A stranger's voice. Too prone your genius seems
To servile dread of numerous deities,
Though unexplor'd their nature and their powers.
Around this city while I curious stray'd,
Your temples marking, and your costly shrines
And various rites, an altar I beheld
With verdant wreaths and votive offerings crown'd,
The vain inscription bore, To GOD UNKNOWN.
That God, whom ye, from reason long estrang'd,
In unavailing ignorance adore,
Him I to all proclaim.—Th' Eternal One
Who bade this goodly frame exist, who fix'd
The glorious ever burning lamps on high,
Dwells not in temples rear'd by mortal hands
With majesty diminish'd: him the earth
And utmost heav'ns acknowledge Lord of all.

Nought

Nought all the pompous waſte of ſacrifice,
Vain pageantry! that Being can avail,
Whoſe happineſs beyond the fartheſt ken
Of time endures, from whom our vital breath
And every good, dependant man, enjoys.

He from one family, one parent ſtock,
Wide o'er this earth the ſons of men diffus'd;
He to their diſtant habitations gave
Th' appointed limits, while at his command,
Or nations periſh, or new empires riſe.
To know their Maker, to explore the ways
Of matchleſs goodneſs, ſuch the pleaſing taſk
To men aſſign'd, nor far from human ſearch
Is plac'd the Godhead; felt within each breaſt
Is God's exiſtence, for in him our life,
And powers of motion, and our being are:
WE ARE HIS OFFSPRING, ſo your far fam'd bard
Aratus ſung; if we, tho' mortal, boaſt
Lineage celeſtial, how vain the thought,
By man's device, or ſculpture's mimic art,
To frame the likeneſs of divinity!

While ignorance prevail'd, while o'er the world
Its darkneſs intellectual error ſpread,
Our gracious Father view'd with pitying eye
Bewilder'd mortals, nor each failing mark'd,
In chaſtiſement inexorably juſt:
Now to religion's long neglected paths
Man he recalls; and wills that all repent.
The day he has ordain'd, the ſolemn day
Of retribution: Jeſus choſen judge,
Shall every virtue, every crime unfold,
Our actions ponder, and pronounce our doom.
From heaven this Jeſus, mighty ſtranger, came,
His nature glorious and ineffable
In human ſemblance veil'd, he dwelt on earth
Lowly in goodneſs, yet his wond'rous deeds
Aloud his great original proclaim'd:
And when by rulers cruel and unjuſt
Condemn'd, unheard, the patient victim fell:
As God had promis'd, as of old the voice
Of preſcient ſages ſpake, he death o'ercame,
Burſt his ſepulchral bands, and roſe to life,



Mr. JOHN WILTSHAW,

Aged 46,

Preacher of the Gospel.

THE

Arminian Magazine,

For MARCH 1795.

The EXPERIENCE of Mr. ZECHARIAH YEWDALL.

I WAS born Nov. 8, 1751, near Eccleſhall, in the pariſh of Bradford, Weſt Riding of Yorkſhire. My parents belonged to the people called Quakers, and their children, eleven in all, attended divine worſhip with that people, till we grew up to maturity. But one of the chief ſpeakers dying, the meetings from that time were generally ſilent, and we being giddy, thoughtleſs creatures, were diſguſted, and one after another, entirely forſook the Quakers Meeting, which was a great affliction to my father. When I was about ſix years old, the Spirit of the Lord mercifully ſtrove with me, and impreſſed religious matters upon my mind, whereby I was led to think upon Death and Judgment. I uſed anxiouſly to wonder what would become of me when I died! whether I ſhould go to Heaven or Hell? I was likewiſe greatly affected by alarming dreams, which engaged my attention to the concerns of Eternity. And certainly, if I had been faithful to the divine viſitations, I ſhould have eſcaped many of the corruptions that are in this evil world.

About the fourteenth year of my age, a perſon from Leeds preached in our part of the country, and many attended to hear her. She was neither in connection with the Quakers nor Methodiſts; and although ſhe had not the beſt character, as I have been ſince informed, yet her diſcourſes being chiefly upon Death and Judgment, they were adapted to my capacity, and greatly affected me. I well remember hearing her ſay, "Although I was a Devil, yet you will find my words to be true." Soon after I began to attend the Preaching and Prayer-meetings of the Methodiſts, and was much affected under the awakening diſcourſes of Mr. Bumſtead; I frequently trembled when I heard him, and formed many good reſolutions, though they were ſoon broken; for by this time I had contracted not a few vicious habits, thro' the influence of bad example. Our Family being large, and having intercourſe with others of our own age, we corrupted one another, and acquired an attachment to cards, idle ſongs, fooliſh converſation, and ſometimes were guilty of the horrible ſin of ſwearing. Whenever my father was informed of our miſconduct, we met with ſevere reproofs; but through the depravity of our hearts, we were induced to think that he dealt cruelly with us; eſpecially for reſtraining us from attending idle diverſions and amuſements.

Through a conſciouſneſs of my actual rebellion againſt God, I felt myſelf ſo unhappy under the awakening miniſtry of Mr. Bumſtead, that I plainly ſaw, I muſt either be a Chriſtian altogether, or be doubly miſerable. I therefore unhappily withdrew for a time, from hearing the Word, and followed the fooliſh deſires of my own heart. One Saturday evening, being eagerly engaged with my companions at cards, to a very late hour, upon returning home I was ſo greatly terrified, that I committed my cards to the fire; and from that hour, I have never felt a deſire to ſquander away my precious time in ſuch pernicious exerciſes.

Being informed that Mr. Weſley was to preach at White Chapel, near Birſtal, where Mr. Eaſtwood was miniſter, I went to hear him. I was not a little ſurpriſed when I ſaw Mr. Eaſtwood in his ſurplice, and Mr. Weſley in his gown; at firſt, thro' the prejudice of education, I was ſtumbled, and knew not what to think of their Religion. Indeed, to this day, I believe plainneſs and ſimplicity are moſt becoming the Goſpel of Chriſt; and although I do not condemn the miniſters of other denominations, for occaſionally wearing ſurplices and gowns; yet I am afraid, if theſe ſilly things were introduced among the Methodiſts, they would have a bad effect. I next obſerved, that Mr. Weſley ſeemed almoſt ſpent in the ſervice of his great Maſter, which being favourable to my ideas, had a good influence upon my mind. Returning home with one of my companions, we converſed upon ſerious ſubjects, and in the concluſion reſolved, that if ever we were of any religion, we would be Methodiſts.

My companion continued to attend the preaching, as did many others in our village; yet, it is but too evident he lived and died a trifler. When on his death-bed he ſorely lamented his having abuſed the mercies of God, and being totally unprepared to die. He had a horrible dread upon his mind, that he ſhould be eternally miſerable; and although he bitterly exclaimed againſt himſelf, for neglecting the day of his Salvation, yet there were no ſatisfactory evidence of evangelical Repentance in his ſpirit; and in this dreadful ſtate he plunged into Eternity.

When I was about ſixteen, my elder brothers had entirely forſaken the Quakers-Meeting, and habituated themſelves to wickedneſs. One circumſtance in particular, contributed very much to their ruin; a dancing-ſchool was ſet up in our village, which became the place of rendezvous for the young people of both ſexes, and initiated them into drunkenneſs, lewdneſs, and many other vices. Notwithſtanding I was fully perſuaded that they were walking in the high road to deſtruction, yet I had a violent deſire to aſſociate with them; and accordingly, one evening, I ſtole away, and went to ſee them dance. They were aſſembled in the third ſtory of a houſe badly built, and were ſo intenſely engaged in their diverſion, as if they had totally abandoned their reaſon. The houſe ſhook ſo dreadfully, I expected it to fall every moment and kill us, and that we ſhould all drop into Hell together.

Alarmed

Alarmed with these apprehensions, I was glad to withdraw, and leave them to their own folly.

Some time after, my eldest brother married, which was some check to his foolish career; another of my brothers went for a soldier; and a third, by his excesses broke his constitution, and fell into an incurable consumption. In the latter end of 1769, he was obliged to keep his room, and died in the month of May following. In the beginning of his sickness, he began to be seriously concerned for his soul's Salvation. I frequently over-heard him crying to the Lord in the words of the publican, "God be merciful to me a sinner!" My mother, seeing the distress of her son, proposed sending for a person to visit him, who was a member of the Methodist Society; against which he had no objection, only he was afraid the man would not come near him, because he had ridiculed the Methodists, and this person in particular. However, as soon as he was informed of my brother's request, he came willingly, and continued his visits, in company with other religious persons, as long as my brother lived. The Lord was pleased to bless their labour of love, and to deepen the work of conviction upon his mind; the eyes of his understanding were opened, and he sought the Lord with all his heart. The week before his decease, he requested his senior brother to tarry all night with him: as they had been companions in folly, he embraced the opportunity of exhorting his brother, with many tears, to turn from his sins to the living God. His intreaties had great effect upon my elder brother, which was afterwards manifested in the entire reformation of his life.

Two nights before the death of my brother, I was with him: He was then so exceeding low and feeble, that he could hardly speak: upon my mother's asking, How the state of his mind was? he replied, "All looks dark and dreadful!" She exhorted him to pray; but he answered, "I have prayed till I can pray no more: What shall I do?" Soon after she left us, and my brother fell into an agony of extreme distress, for about a quarter of an hour: All the powers of his soul were engaged in fervently wrestling with the Lord for mercy, as conscious that he was a lost sinner, on the borders of Death and Hell: In the midst of his distress he suddenly stopt, and cried out, "Lord, hast thou forgiven me?—"I think I see a glimpse! I believe thou hast!" He then began to praise the Lord for his astonishing mercy and love. In this happy frame he continued about forty-six hours, when commending his soul into the hands of a pardoning God, he departed without a sigh or groan.

The death of my brother had some effect upon my mind, but I was astonished at myself that it had so little, especially as I was a witness of his tears and sorrows in the time of his great distress. I clearly saw, that the same work of conversion which he experienced, must be wrought in me, or I could never be happy. But when the Spirit of the Lord strove powerfully with me, and

this queſtion was propoſed to my mind, "*Wilt thou turn to God?*" I wickedly anſwered, "*No! not this ſummer!*" This wretched reſolution I ſtrictly adhered to; and inſtead of watching unto prayer, I ſuffered my mind to be led away from God, by the faſcinating charms of an evil world, and its deceitful vanities. Indeed, I was reſtrained from many evils, and attended the preaching of the Word more diligently; and likewiſe found a growing attachment to the people of God. In this manner I went on for ſeven or eight months, being entangled in the ſnares of Hell, and ineffectually ſtruggling againſt the temptations of the wicked one.

In the 19th year of my age, a ſerious young man with whom I aſſociated, and accompanied frequently to the preaching, fell into a conſumption. One day he ſaid, "I am determined to turn to God, for I ſhall not be long an inhabitant of this world." Soon after he was confined to the houſe, out of which he never came, till I attended him to the grave. One time when I viſited him, I found him weeping and rejoicing, being filled with aſtoniſhment at the loving-kindneſs of the Lord. That evening according to his uſual cuſtom, he had retired into a ſmall apartment for private prayer, although the enemy endeavoured to terrify him with frightful apprehenſions, common to perſons who are earneſtly ſeeking the Lord. But the temptations of the wicked one, inſtead of diſcouraging him, only increaſed his fervency. Opening the Bible upon theſe words, "Ariſe, ſhine, for thy light is come, and the Glory of the Lord is riſen upon thee," they were applied with ſuch power to his ſoul, that all his fears and doubts fled away, and from this time he continued to rejoice abundantly in the God of his ſalvation, till he entered into the heavenly reſt.

Having now been a witneſs of the converſion and happy death of two perſons, with whom I was particularly intimate; and my dying friend importunately urging and intreating me to be in good earneſt for heaven; and eſpecially to ſeek the Lord in ſecret prayer, which was a duty I had greatly neglected, I began to lay theſe things more to heart than I ever yet had done. Sometimes, through fear, I offered up a few petitions when I retired to reſt at night, but was ſelf-condemned for the ſlothful manner in which I performed my duty. Indeed, I thought that prayer was but vile hypocriſy, except I determined to forſake every evil, and devote myſelf entirely to the Lord. The night on which my friend found peace with God, after many reaſonings and ſtruggles with the enemy, and my own evil heart, for the firſt time I ventured to approach the Lord on my bended knees, and prayed as well as I could; and ever after, if I neglected this duty, I found myſelf miſerable.

In the beginning of the year 1771, I joined the Society, having happily eſcaped the vanities that are but too commonly practiſed by young people in the Chriſtmas holydays. My brother, and likewiſe ſome others, joined about the ſame time. We received our admiſſion tickets from Mr. Hopper, who then laboured

laboured in our circuit, with his colleague Mr. Wadsworth. I have ever since had great cause to bless God for his kind providence in bringing me into connection with a Society of People, whose chief aim is to seek and serve Him, and help each other on in the way of real Godliness. It is true, I sometimes met with disorderly walkers, and others who followed their own imaginations, to the discredit of religion, and the stumbling of the ignorant world: yet through mercy, I was enabled to cleave to those who were upright of heart, and circumspect in their life and conversation. And when I saw heedless professors fall into snares and temptations, I was taught to consider, that it was my duty and privilege to be watchful and humble; so that the misconduct of others drove me to the Throne of Grace, to supplicate mercy for them, as well as for myself.

During this part of my pilgrimage, my awakenings were not deep, but I was chiefly drawn by love; being pleased both with the people and the means of Grace, particularly the singing, which I was excessively fond of: sometimes, I believe, it proved rather an hindrance to my soul's prosperity; but in general, it was useful in drawing my affections from earth to heaven. The leader of our society was a pious man, and well experienced in the way of salvation; and several of our people could give a clear rational account of their conversion. These were advantages exceedingly useful to me, and helped forward the work of conviction in my soul.

At this time I lived with my brother; he was eleven years older than me, and more seriously in earnest. He cared for my soul, and watched over me with the tender affection of a parent, rather than that of an elder brother. His conversion happened as follows. We were both present at a Love Feast at Baldon, where my brother was powerfully affected under the prayer of Mr. Colebeck, one of the local preachers. But for some days after, he was in greater distress than ever. It seemed to him as if he had lost all his convictions, and as if the Lord had shut up the bowels of his compassion against him. In this distress he was constrained to cry out, "Hast thou forgotten to be gracious? Are thy mercies clean gone for ever!" My brother had neglected Family Prayer, because it was not agreeable to his wife, as she was not, at that time, in earnest for salvation; but being sensible of his error, he resolved no more to omit his duty. One evening while at prayer with the family, the Lord visited him in an extraordinary manner. The heinousness of his sins, with all their aggravating circumstances, were presented to the eye of his mind; he saw the righteous displeasure of the Almighty, the curse of the broken Law, and the horrors of a guilty conscience: To his apprehension, Hell was moved from beneath to meet him. His soul and body were in a dreadful agony for two hours together, and he cried aloud for mercy. We were even afraid that the whole neighbourhood would be alarmed. In the midst of this

distress,

diſtreſs, the Lord was pleaſed to viſit him in love. He had ſuch a diſcovery of Chriſt's going up to Calvary to ſuffer in his ſtead, that, in a moment, his ſtubborn heart was broken and ſubdued; the chains of darkneſs dropt off from his ſoul; he was liberated from the guilt and dominion of ſin, and filled with unſpeakable peace and joy in believing. Since that time, through the conſtant ſupplies of divine Grace, he has been ſupported thro' many temptations, croſſes, and trials, and enabled to continue in the path of Salvation to the preſent day.

[*To be continued.*]

A SERMON,

On Glorying in the CROSS of CHRIST. From GALATIANS VI. 14.

[*Concluded from page* 71.]

AS example has great influence upon the children of men, it may be uſeful for us to conſider that honourable crowd of admirers and ſpectators of the Sufferings of Chriſt, and to reflect how heaven beheld with veneration, what was treated on earth with contempt; it was a large theatre, multitudes as the ſand on the ſea-ſhore; a glorious company. In ſcripture, angels, in compariſon of men, are called gods: We are not ſenſible of their glory, which ſtruck prophets almoſt dead with fear, and tempted an apoſtle to idolatry; but theſe, when the Firſt-begotten is brought into the world, (Heb. i. 6. compared with Pſalm xcvii. 7.) all theſe gods are commanded to worſhip him; the place of ſcripture where angels are called gods, is the place where they are commanded to worſhip Chriſt: And according to the ſame Apoſtle, Heb. i. 6. it was a ſpecial time of his receiving this glory from the hoſts of heaven, when his glory was to be vailed among the inhabitants of the earth. It is evident that they were ſpectators of all that he did in that ſtate, and no doubt they were attentive ſpectators; they deſired to look, as it were, with outſtretched necks into theſe things, 1 Pet. i. 12, nor could they be unconcerned ſpectators: They were on divers accounts intereſted in it: They did not need a redemption themſelves; but they delighted in ours: They loved Chriſt, and they loved his people: Their love intereſted them in the glory of the one and the other. All we know of their work and office, as Luther expreſſes it, is to ſing in heaven, and miniſter on earth; our *redemption* gave occaſion for both; they ſang for joy when it began at Chriſt's birth, Luke ii. 13. they went with gladneſs on meſſages of it before hand, to the prophets, and to the virgin Mary: They fed Chriſt in the deſart, they attended him in his agony, and at his reſurrection, and accompanied him, at his aſcenſion: They were concerned

gerned to look into theſe things in time, that were to be remembered to all eternity; and into that performance on earth, that was to be the matter of eternal Hallelujahs in heaven.

It ſhould not therefore hinder our eſteem of this great work, that the great men on earth took no notice of it: They were but mean, blind, ignorant, vulgar, compared to theſe powers and thrones juſt now mentioned, who beheld it with veneration: It is no diſparagement to an excellent performance, that it is not admired by ignorant perſons who do not underſtand it.

The principalities in heaven underſtood, and therefore admired; nor were the principalities and powers of darkneſs wholly ignorant of it: Their example ſhould not be a pattern to us; but, what they beheld with anguiſh, we ſhould behold with tranſport. Their plot was to make the earth, if poſſible, a province of hell; they had heard of that glorious counterplot; they were alarmed at the harbingers of it; they looked on, and ſaw their plot ſtep by ſtep defeated, and the projects of eternal mercy going on. All the univerſe, therefore, were intereſted onlookers at this bleſſed undertaking: Heaven looked on with joy, and hell with terror, to obſerve the event of an enterprize that was contrived from everlaſting, expected ſince the fall of man, and that was to be celebrated to all eternity.

Thus we have before us ſeveral things that ſhew the glory of the performance in view: The Deſign, of univerſal importance; the Preparation, incomparably ſolemn; a company of the moſt honourable attentive Spectators. As to the Performance itſelf, it is not a ſubject for the tongues of men; the tongues of men are not for a ſubject above the thoughts of angels; they are but deſiring to look into it, they have not ſeen fully through it: that is the work of Eternity. Men may ſpeak and write of it, but it is not ſo proper to deſcribe it, as to tell that it cannot be deſcribed: We may write about it, but if all its glory were deſcribed, the world would not contain the books, John xxi. 25. we may ſpeak of it, but the moſt we can ſay about it, is to ſay, that it is unſpeakable: And the moſt that we know, is that it paſſes knowledge: It is he that performed this work, that can truly declare it. It is he who contrived, that can deſcribe it. It is he who knows it: None knows the Father but the Son, or he to whom He ſhall reveal him. It is from him we ſhould ſeek this knowledge, Eph. i. 17. Here we think as children, we ſpeak as children: Yet we are not therefore to neglect thinking or ſpeaking of it; our thoughts are uſeleſs without contemplating it, our ſpeech uſeleſs without praiſing it: The reſt of the hiſtory of the world, except as it relates to this, is but a hiſtory of trifles or confuſions, dreams and vapours of ſick-brained men. What we can know of it here, is but little; but that little, incomparably tranſcends all other knowledge: And all other earthly things are but droſs and dung to it, Phil. iii. 8. and 11. The leaſt we can do, is, with the angels, to deſire to look into theſe things; and we ſhould put up

theſe

theſe deſires to him, who can ſatisfy them, that he may ſhine in our hearts, by the light of the knowledge of the glory of God, 2 Cor. iv. 6. The true object of this knowledge, is the glory of God; the means of obtaining it, is *light ſhining* from God; and as to the place into which it ſhines, it is into our hearts: We are therefore to deſire that light from him who is light itſelf; but our prayers ſhould be joined with other means; particularly that meditation, which Paul recommends to Timothy, 1 Tim. iv. 15. we ought to meditate on theſe things ſo as to give ourſelves wholly to them: Our meditation ſhould be as lively, and as like to ſeeing the object before us, as poſſible: But it is not by ſtrength of imagination that the ſoul is profited in this caſe, but by having the eyes of the underſtanding enlightened, Eph. i. 18.

The makers and worſhippers of images pretend to help us in this matter, by pictures preſented to the eye of the body: But it is not the eye of ſenſe, or force of imagination, but the eye of faith, that can give us true notions and right conceptions of this object, 2 Cor. v. 16. Men may paint Chriſt's outward ſuffering, but not that inward excellency from whence their virtue flowed, viz. his glory in himſelf, and his goodneſs to us. Men may paint one crucified, but how can that diſtinguiſh the Saviour from the criminals? On each ſide of him we may paint his hands and his feet fixed to the croſs; but who can paint how theſe hands uſed always to be ſtretched forth for relieving the afflicted, and curing the diſeaſed? Or how theſe feet went always about doing good; and how they cure more diſeaſes and do more good now than ever? We may paint the outward appearance of his ſufferings, but not the inward bitterneſs or inviſible cauſes of them: Men can paint the curſed tree, but not the curſe of the law that made it ſo. Men can paint Chriſt bearing the croſs to Calvary, but not Chriſt bearing the ſins of many! We may deſcribe the nails piercing his ſacred fleſh, but who can deſcribe eternal juſtice piercing both fleſh and ſpirit? We may deſcribe the ſoldier's ſpear, but not the arrows of the Almighty: The cup of vinegar which he but taſted, but not the cup of wrath which he drank out to the loweſt dregs: The deriſion of the Jews, but not the deſertion of the Almighty forſaking his Son, that he might never forſake us who were his enemies.

Theſe ſorrows he ſuffered, and the benefits he purchaſed, are equally beyond deſcription. Though we deſcribe his hands and his feet mangled and pierced, who can deſcribe, how in one hand he graſped multitudes of ſouls ready to ſink into ruin; and in the other hand, an everlaſting inheritance to give them; or how theſe bruiſed feet cruſhed the old Serpent's head, and trampled on Death and Hell, and Sin the author of both. We may deſcribe the blood iſſuing from his body, but not the waters of life ſtreaming from the ſame ſource, oceans of ſpiritual and eternal bleſſings. We may paint how that blood covered his own body, but not how it ſprinkles the ſouls of others, yea, ſprinkles many nations.

We

We may paint the crown of thorns he wore, but not the crown of glory he purchaſed. Happy were it for us if our faith had as lively views of this object, as our imaginations oft-times have of incomparably leſs important objects, then would the pale face of our Saviour ſhew more powerful attractives, than all the brighteſt objects in nature beſides. Notwithſtanding the gloomy aſpect of death, it would diſcover ſuch tranſcendant majeſty, as would make all the glory in the world loſe its reliſh with us; we ſhould ſee then, indeed, the awful frowns of juſtice, but theſe frowns are not at us; but at our enemies, our murderers; that is, our ſins. The croſs ſhews Chriſt's pitying his own murderers, but ſhews no pity to our murderers; therefore we may ſee the majeſty of eternal juſtice, tempered with the mildneſs of infinite compaſſion: Infinite pity is an object worth looking to, eſpecially by creatures in diſtreſs and danger; there Death doth appear in ſtate, as the executioner of the law, but there he appears alſo deprived of his ſting with regard to us: There we may hear alſo the ſweeteſt melody in the world to the awakened ſinner; that peace-ſpeaking blood, that ſpeaks better things than that of Abel; the ſweeteſt and loudeſt voice in the world, louder than the thunder on Sinai: Its voice reacheth heaven and earth, pleading with God, in behalf of men, and beſeeching men, to be reconciled to God; ſpeaking the moſt comfortable and the moſt ſeaſonable things in the world, to objects in diſtreſs and danger, that is, *ſalvation* and *deliverance*.

Of the various views we can take of this bleſſed work, this is the moſt ſuitable, to conſider it as the moſt glorious deliverance that ever was or will be. Other remarkable deliverances of God's people are conſidered as ſhadows and figures of this: Moſes, Joſhua, David, and Zerubbabel, were types of this great JOSHUA; according to his Name, ſo is he JESUS, a DELIVERER. The number of the perſons delivered, ſhew the glory of this Deliverance, to be unparalleled: It was but one ſingle nation that Moſes delivered, though indeed it was a glorious deliverance, relieving ſixty thouſand at once, and a great deal more; but this was incomparably more extenſive. The apoſtle John calls the multitude of the redeemed, "a multitude that no man could number, (Rev. vii. 9.) of all nations, kindreds, people and tongues." The unparalleled glory of this deliverance appears not only in the Number of the delivered, but alſo in the Nature of the deliverance. It was not men's bodies only that are delivered, but immortal ſouls, more valuable than the world, Matt. xvi. 26. It was not from ſuch a bondage as that of Egypt, but one as far beyond it, as eternal miſery is worſe than temporal bodily toil. So that nothing can equal the Wretchedneſs of the ſtate from which they are delivered, but the Bleſſedneſs of that to which they are brought.

But here we ſhould not forget the Oppoſition made againſt this deliverance: It was the greateſt that can withſtand any good deſign. The apoſtle (Eph. vi. 12.) teaches to conſider the oppoſition of fleſh and blood, as far inferior to that of principalities and powers, and ſpiritual wickedneſs in high places. The devil is called the god of this world, 2 Cor. iv. 4. and himſelf and his angels, the rulers of the darkneſs of this world, Eph. vi. 12. They had obtained a dominion over the world, (excepting that ſmall corner Judea,) for many ages, by the conſent of the inhabitants. They found them not only pliable, but fond of their chains, and in love with their bondage. But they had heard of this intended enterpriſe of ſupreme power and mercy; this invaſion and deſcent upon their dominions. They had heard of the deſign of bruiſing their head, overturning their government, making their ſlaves to revolt. Long experience had made them expert in the black art of perdition; long ſucceſs made them confident; and their malice ſtill puſhed them on to oppoſition, whatever might be the ſucceſs. As they were, no doubt, apprized of this deſigned deliverance, and alarmed at the ſigns of its approach, they made all preparations to oppoſe it, muſtered all their forces, employed all their ſkill, and, as all was at ſtake, made their laſt efforts for a kind of deciſive engagement: they armed every proper inſtrument, and ſet every engine of ſpiritual deſtruction at work; temptations, perſecutions, violence, ſlander, treachery, counterfeit Meſſiahs, and the like.

Their Adverſary appeared in a form that did not ſeem terrible; not only as a man, but as one deſpiſed of the people, Pſalm xxii. 6. accounted as a worm, and no man: But this made the event more glorious. It was a ſpectacle worth the admiration of the univerſe, to ſee the deſpiſed Galilean turn all the artillery of hell back upon itſelf: To ſee one in the likeneſs of the Son of man, wreſtling the keys of hell and death out of the hands of the devil: to ſee him intangling the rulers of darkneſs in their own nets, and making them ruin their deſigns with their own ſtratagems. They made one diſciple betray him, and another deny him; they made the Jews accuſe him, and the Romans crucify him. But the wonderful Counſellor was more than a match for the old ſerpent; and the Lion of the tribe of Judah was too hard for the roaring lion. The devices of theſe powers of darkneſs were, in the event, made the means of ſpoiling and triumphing over themſelves, Col. ii. 15. The greateſt cruelty of devils, and their inſtruments, were made ſubſervient to the deſigns of the infinite mercy of God; and that hideous ſin of the ſons of men, over-ruled in a perfectly holy manner, for making an end of ſin, and bringing in everlaſting righteouſneſs, Dan. ix. 24. The oppoſition made to this deliverance, did but advance its glory, particularly the oppoſition it met with from thoſe for whoſe good it was intended, that is, ſinners themſelves. This ſerved to inhance the glory of myſterious long-ſuffering and mercy.

It

It would take a long time to inſiſt on all the oppoſition he met with, both from the enemies of ſinners, and from ſinners themſelves; but at laſt he weathered the ſtorm, ſurmounted difficulties, led captivity captive, obtained a perfect conqueſt, purchaſed an everlaſting inheritance, founded an everlaſting kingdom, triumphed on the croſs, died with the publiſhing his victory in his mouth, *That it was finiſhed.*

The world is repreſented as ſilent before the Lord, when he roſe up to work this great deliverance. And, as was ſhown before, no part of the world was unconcerned in it: The expectation was great, but the performance could not but ſurpaſs it. Every part of it was perfect, and every circumſtance graceful: nothing deficient, nothing ſuperfluous, nothing but what became the dignity of the Perſon, and the eternal wiſdom of the contrivance. Every thing was ſuited to the glorious deſign, and all the means proportioned to the end: The foundation of the everlaſting kingdom was laid, before it was obſerved by the men that oppoſed it; and ſo laid, that it was impoſſible for the gates of hell to prevail againſt it; all things were adjuſted for compleating the deliverance, and for ſecuring it againſt all endeavours and attempts to overturn it. The great Deliverer, in that low diſguiſe, wrought through his deſign, ſo as none could oppoſe it without advancing it, to the full ſatisfaction of that infinite wiſdom that deviſed it, and the eternal admiration of the creatures that beheld it.

The Father was well pleaſed; heaven and earth rejoiced, and was aſtoniſhed: the powers of hell fell down like lightning: In heaven, loud acclamations and applauſes, and new ſongs of praiſes began, that are not ended yet, and never will; they will ſtill increaſe; ſtill new redeemed criminals from earth, ſaved from the gates of hell, and entering the gates of heaven, with a new ſong of praiſe in their mouths, add to the ever-growing melody, of which they ſhall never weary; for that is their reſt, their labour of love, never to reſt, day nor night, giving praiſe and glory to Him that ſits on the Throne, and to the Lamb at his right hand, who redeemed them from all nations and tongues, waſhing them in his own blood, and making them kings and prieſts unto God.

But ſtill an Objection may be made, concerning the little honour and reſpect this work met with on earth, where it was performed. This, duly conſidered, inſtead of being an objection, is a Commendation of it. Sin had ſo corrupted the taſte of mankind, that it had been a kind of reflection on this work, if it had ſuited it: Herein the Beauty of it appears, that it was above that depraved, wretched taſte which it was deſigned to cure; and that it did actually work that change on innumerable multitudes of nations.

If the Croſs of Chriſt met with ſuch contempt on earth, it met alſo with incomparable honour: It made the greateſt revolution in the world that ever happened ſince the creation, or that ever will happen till Shiloh come again: A more glorious, a more

laſting change than ever was produced, by all the princes and conquerors in the world. It conquered multitudes of ſouls, and eſtabliſhed a ſovereignty over men's thoughts, wills, and affections. This was a conqueſt to which human power hath no proportion. Perſecutors turned apoſtles; and vaſt numbers of Pagans, after knowing the croſs of Chriſt, ſuffered death and torments, chearfully, to honour it. The growing Light ſhone from Eaſt to Weſt; and oppoſition was not only uſeleſs, but ſubſervient to it. The changes it produced, are ſometimes deſcribed by the prophets in the moſt magnificent expreſſions; thus for inſtance, Iſa. xxxv, "It turned the parched ground into pools of waters, made the habitations of dragons to become places of graſs, and reeds, and ruſhes; made wilderneſſes to bud and bloſſom as the roſe." It wrought this change among us, in the utmoſt iſles of the Gentiles. We ought to compare our preſent privileges with the ſtate of our fore-fathers before they knew this bleſſed object; and we ſhall find it owing to the glory of the croſs of Chriſt, that we who are met here to-day, to worſhip the living God, in order to the eternal enjoyment of him, are not worſhipping ſun, moon, and ſtars, or ſacrificing to idols.

But the chief effects of the croſs of Chriſt, and which ſhew moſt of its glory, are its inward effects on the ſouls of men. There, (as was before hinted) it makes a new creation; Chriſt is formed in them, the ſource and the hope of glory: This is a glorious workmanſhip; the image of God on the ſoul of man. But as theſe effects of the croſs of Chriſt are ſecret, and the ſhame put upon it oft-times too public, and ſince human nature is ſo much influenced by example; it will be uſeful to take ſuch a view of the honour done to this object, as may arm us againſt the bad example of ſtupid unbelievers.

The croſs of Chriſt is an object of ſuch incomparable brightneſs, that it ſpread a glory round it to all the nations of the earth, all the corners of the univerſe, all the generations of time, and all the ages of eternity. The greateſt actions or events that ever happened on earth, filled, with their ſplendor and influence, but a moment of time, and a point of ſpace: The ſplendor of this great object fills immenſity, and eternity. If we take a right view of its glory, we ſhall ſee it contemplated with attention, ſpreading influence, and attracting looks, from times paſt, preſent, and to come: heaven, earth, and hell, angels, ſaints, devils. We ſhall ſee it to be both the object of the deepeſt admiration of the creatures, and the perfect approbation of the infinite Creator; we ſhall ſee the beſt part of mankind, the church of God for four thouſand years looking forward to it before it happened; new generations yet unborn riſing up to admire and honour it, in continual ſucceſſions, till time ſhall be no more; innumerable multitudes of angels and ſaints looking back to it with holy tranſport, to the remoteſt ages of eternity. Other glories decay by length of time: if the ſplendor of this object change, it will be only by increaſing.

The

The viſible ſun will ſpend his beams in proceſs of time, and grow dim with age; but this object hath a rich ſtock of beams, which eternity cannot exhauſt. If ſaints and angels grow in knowledge, the ſplendor of this object will be ſtill increaſing; 'tis unbelief that intercepts its beams; unbelief takes place only on earth, there is no ſuch thing in heaven. It will be a great part of our future bleſſedneſs, to remember the object that purchaſed it; and of future puniſhment, to remember the object that offered deliverance from it: It will add life to the beams of love in heaven, and make the flames of hell burn fiercer; its beams will not only adorn the regions of light, but pierce the regions of darkneſs: It will be the deſire of the ſaints in light, and the great eye-ſore of the Prince of darkneſs and his ſubjects.

Its glory produces powerful effects wherever it ſhines: They who behold this glory are transformed into the ſame image, 2 Cor. iii. 18. An Ethiopian may look long enough to the viſible ſun, before it change his black colour: But this does it; it melts cold and frozen hearts, it breaks ſtony hearts, it pierces adamants, it penetrates through thick darkneſs. How juſtly is it called marvellous light? 1 Pet. ii. 9. It gives eyes to the blind to look to itſelf, and not only to the blind, but to the dead: It is the light of life: a powerful light; its energy is beyond the force of thunder; and it is more mild than the dew on the tender graſs.

But it is impoſſible fully to deſcribe all its effects, unleſs we could fully reckon up all the ſpiritual and eternal evils it prevents, all the riches of grace and glory it purchaſes, and all the divine perfections it diſplays. It has this peculiar to it, that as it is full of glory itſelf, it communicates glory to all that behold it aright: It gives them a glorious robe of righteouſneſs; their God is their glory, it calls them to glory and virtue; it gives them the Spirit of God and of glory; it gives them joy unſpeakable and full of glory here, and an exceeding great and eternal weight of glory hereafter.

It communicates a glory to all other objects, according as they have any relation to it. It adorns the univerſe; it gives a luſtre to nature, and to providence. It is the greateſt glory of this lower world, that its Creator was for a while its inhabitant: A poor landlord thinks it a laſting honour to his cottage, that he has once lodged a Prince or Emperor; with how much more reaſon may our poor cottage, this earth, be proud of it, that the Lord of glory was its tenant from his birth to his death; yea, that he rejoiced in the habitable parts of it, before it had a beginning, even from everlaſting, Prov. viii. 31.

It is the glory of the World, that He who formed it, dwelt on it; of the air, that he breathed in it; of the ſun, that it ſhone on him; of the ground, that it bore him; of the ſea, that he walked on it; of the elements, that they nouriſhed him; of the waters, that they refreſhed him; of us men, that he lived and died among us; yea, that he lived and died for us; that he

aſſumed

assumed our flesh and blood, and carried it to the highest heavens, where it shines as the eternal ornament and wonder of the creation of God. It gives also a lustre to providence: It is the chief event that adorns the records of time, and enlivens the history of the universe. It is the glory of the various great lines of providence, that they point at this as their center; that they prepared the way for its coming; that after its coming they are subservient to the ends of it; though in a way indeed, to us at present, mysterious, and unsearchable: Thus we know that they either fulfil the promises of the crucified Jesus, or his threatenings: And shew either the happiness of receiving him, or the misery of rejecting him.

The LIFE of Mr. JOHN MORRIS.

[*Concluded from page* 76.]

NOTWITHSTANDING the great revival of Religion, and the number of persons who attained a satisfactory evidence of the remission of their sins, yet the Doctrine of holiness was but little understood, even by those who possessed a measure of real Godliness. Some supposed, that altho' Justification was by faith in Christ Jesus, yet entire Sanctification could be obtained only by works. It pleased the Lord, in the course of his kind Providences, to shew me clearly the nature and necessity of this thorough change of heart. I had such a discovery of the carnal mind, and of the depth of unbelief, as I never had before; and my applications to the Throne of Grace, to be cleansed from all filthiness of flesh and spirit, were more constant and fervent than ever. My conscience was so tender, that I thought it my duty to bear with patience and forbearance, every injury and insult, from whatever quarter they came. Many were the trials I endured from individuals; and Satan, for a time, seemed to be let loose, both upon my body and mind, in a manner I had never experienced. With the greatest difficulty I was preserved from the commission of sins, that I never was addicted to. When the enemy found that he could not overcome me with his violent temptations, he tried other methods to divert my attention from the Lord, and prevent me from seeking and enjoying the blessings of the Gospel. It seemed both to my apprehension and others, that the house in which I lived, was surrounded and frequently disturbed by the powers of darkness. During this season of uncommon trials, which lasted about six months, the Lord was pleased to make me remarkably useful, both in exhortation and prayer, wherever I went.

Some time after, Mr. Wesley being upon a visit to Manchester, I related to him at large, my experience, and the special providences of the Lord by which I was convinced of the importance

of

of being purified from every heart corruption. Mr. Wesley heard me with great attention, and with tears running down his cheeks, expressed the satisfaction he felt on my account. He then gave me directions for attaining the blessing that I was so anxious to enjoy. His word was accompanied with such a measure of divine power to my heart, that I was obliged to leave the room, and retire into another place, for fear I should drop down.

About three months after my conversation with Mr. Wesley, a young man in my service, whose sister was dying of a consumption, was sent for one morning about two o'clock, to see her before she departed. In about two hours he returned, by which time I was up, and engaged in solemn prayer; as he passed by my room, I enquired, how his sister did? he answered, "she is dead." I replied, "Poor thing! Nature has lasted as long as it could." That moment, it seemed as if a voice spoke to my heart and said, "So it is with thee!" By which I understood, that inbred sin had lived as long as it could in my soul, but was now dead. I arose from my knees, and sat down in a chair; my wife got a light, and called in the young man. They both thought I was dead. Indeed, as long as I retained my senses, I expected I was dying, and only waited for my soul to quit the body. But to my great surprise, I perceived, as soon as I recovered the power of recollection, that the Lord was cleansing me from the remains of inbred sin, and purifying my soul. My Will was swallowed up in the Will of God, and all the powers of my mind were filled with holy faith and humble love.

From what I have learned from the Holy Scriptures, and my own experience, concerning the work of entire sanctification, it seems to me to be both gradual and instantaneous: The carnal mind, with all its unholy and unhappy tempers, continued dying, day by day, to the moment that they were totally dead. And as I received this blessing, thro' believing in the Lord Jesus Christ, so the evidence of it increased in proportion to the strength of my faith. My evidence arose, partly from a consciousness of the change wrought within me, when the purifying fire went thro' my whole soul; but chiefly, from a divine testimony, which the Lord gave me, that the work was done: and this witness was so clear and satisfactory, as to exclude every doubt. I am well persuaded, that it is not an easy thing, even to a believer, to press thro' all the opposing powers of darkness, and persevere seeking this great deliverance till it is compleatly obtained. And I am apprehensive that some persons have been mistaken, accounting the healing of their backslidings, for entire sanctification; altho' I have no doubt, but at those times they were in part sanctified, and happy in the enjoyment of the peace and pardoning love of God."

Mr. Morris proceeded thus far in the Narrative of the Dealings of the Lord with his soul, when he was interrupted by the hand

hand of affliction. The subsequent part is related by his wife and children, and some of his intimate friends.

About two years after he had obtained the great deliverance from sin, related in the preceding sections, he entered into business, and thro' a variety of trials and losses, his mind was embarrassed with many cares, and he lost, in part, the blessing which he once enjoyed; nor did he enjoy it, in that full measure as formerly, till some time before his death. As long as his health permitted, he diligently attended the public bands, and his conversation was often blessed to the people in that ordinance. He was likewise remarkably useful in the line of exhortation; hundreds have trembled under his word, which was frequently accompanied with a divine unction. To him his brethren applied in times of trouble for advice, as he had a peculiar gift in discerning the devices of the enemy; and likewise for encouraging and helping those that were in distress and temptation; and with propriety it may be said, he has been a spiritual father to many.

In the beginning of the year 1791, as he was returning from Oldham-Street Chapel, one Sunday evening, his feet struck against part of the pavement which projected out, and he fell with violence against a post. As he had been afflicted some years with a navel rupture, the blow he received occasioned the breaking of a blood vessel some days after. Jan. 14, about four o'clock in the morning, he awoke out of a comfortable sleep; but perceiving himself wet, alarmed the family, who found him covered with blood. Two surgeons were immediately called in, who upon examination, pronounced him a dying man. When informed of his danger, without appearing in the least dismayed, he improved the awful opportunity, by speaking freely to the surgeons upon the important truths of the Gospel. Notwithstanding the blood-vessel could not be secured, yet the bleeding stopt, contrary to all human expectation.

The year following, he was afflicted with a dangerous fever, and brought very low, yet the Lord graciously raised him up again. A little time before his last illness, at the request of the Poor, he visited the New-Workhouse in Manchester. The last time he was there, his strength was much exhausted in speaking, but his word distilled like dew upon the tender herb: Those, especially, who were in distress, found it a remarkable refreshing season to their souls.

Soon after, he was seized with a disorder which had every appearance of the jaundice. Two eminent physicians were applied to, but they despaired of his recovery the first visit they made. Being informed of his danger, he blessed the hand that had mixed the cup of affliction, and appeared serenely calm and resigned to the Will of God. Soon after the commencement of his sickness, he was sorely exercised with temptations, nevertheless he retained a firm and unshaken confidence in the Lord. He frequently called the family together to join in prayer, but earnestly besought

them

them not to pray for his recovery, being fully perſuaded his diſſolution was drawing nigh.

A few days before his deceaſe, he informed his family, that the Lord had viſited his ſoul in an extraordinary manner. He was not only filled with divine Love, but ſurrounded with ſuch a meaſure of heavenly glory, that it ſeemed brighter than the noon-day ſun. He was ſo overwhelmed with the raviſhing ſcene, that human nature was unable to bear the eceſtaſy of bliſs which he felt, and he was conſtrained to petition the Lord to ſtay his hand. He then broke out, "Therefore with angels, and archangels, and "with all the heavenly hoſt, we laud and magnify thy Holy "Name, evermore praiſing thee, &c." He dwelt with great delight, upon the Love of God, to ſuch a ſinful worm, adding,

I'll praiſe my Maker while I've breath,
And when my voice is loſt in death,
Praiſe ſhall employ my nobler powers:
My days of praiſe ſhall ne'er be paſt,
While life, and thought, and being laſt,
Or Immortality endures!

Converſing with a friend, a night or two after, he repeated with peculiar pleaſure theſe lines of his favourite hymn,

Hearts of ſtone, relent, relent,
Break, by Jesu's Croſs ſubdued;
See his Body mangled, rent,
Cover'd with a gore of Blood!
Sinful ſoul, what haſt thou done?
Murder'd God's Eternal Son!

Shall I let him die in vain?
Still to Death purſue my God?
Open tear his Wounds again,
Trample on his precious Blood?
No; with all my ſins I'll part,
Jesus, take my broken Heart!

Altho' his pain was great, he nevertheleſs bore it with lamb-like patience; and his looks expreſſed perfect reſignation to die. He converſed moſt affectionately with his wife and children about the things of God. Pointing to heaven, he ſaid to his wife, "My dear, ſhall I meet thee above yon ſtarry plains?" To his eldeſt ſon, he ſaid, "I find Religion what I always conſidered it, not a "cunningly deviſed fable, but a reality, which ſweetens all the "bitterneſs of death." He informed his wife, that he would lift up his hand in the hour of death, as a token of his acceptance with God: But ſhe prudently anſwered him, "That perhaps his pain might be ſo great, as to render him unable to do it, which would ſeverely afflict them all," he replied, "A wife thought." He frequently expreſſed, "All is well, all is well." "Glory be

"to GOD, he is making me perfect thro' suffering." "The "enemy hath no more power over me, for I am sealed to the day "of Redemption."

A few minutes before he died, being perfectly recollected, his wife asked him, if he found his soul happy? He answered, "Yes." She then enquired, Is Christ all in all? with his eyes heaven-ward, he lifted up both his hands and said, "Christ is all!" and immediately breathed out his soul into the hands of his gracious Redeemer, on November 8, 1793, in the 60th year of his age; having tasted no solid food for thirty-one days.

Devout MEDITATIONS on 1 JOHN iii. 2. "We shall see him as He is!"

THE DIVINE ESSENCE, is a perfect and stupendous Sphere; and it is the more perfect, because it has no Circumference. This is the most glorious and delightful of all the scenes of thought! Stay, glorious Object, abide with us, and enlighten our darkness, that we may *see* Thee! When we, by Faith, are ascended upon this Mount of thy Glory, we are constrained to acknowledge, that it is good to be here, and to enjoy so much of heaven as thou makest upon earth. It is good to be here, or indeed, any where, where thou art. And though we cannot find a tongue, or a language, to express thy wonders; yet, at least, to dwell a while in holy Contemplation of that immense Excellency, the Vision of which will here-after be our Happiness.

But then think, if thou canst, O my soul, what a great and glorious Beauty must that be, the very sight of which will make thee happy, whose Vision is truly Beatific, in whose very presence is fullness of joy, and whom to know is Eternal Life! We know him now, and that too by himself; and the greatest pleasure that we can relish, is to know and contemplate him; but we neither do, nor can know him now, as we shall know him hereafter, when we shall see him in the full blaze of his Glory. Now we see him through a glass darkly, but then, face to face. Now we know him in part, but then we shall know him, even as we ourselves are known. Now we see him as we can, with feeble eyes, and in an obscure light; but then our view of him shall be clear and distinct, "WE SHALL SEE HIM AS HE IS!"

Words of wonder and astonishment, and that carry a Heaven in their sound! How great art thou, O GOD, and how great are thy Rewards? Blessed state, tremendous happiness! Who is able to think of Thee without amazement, or speak of Thee without confusion, or enjoy Thee without the invigorations of the celestial comforts, those divine cordials of Living Water that issue from the Throne! But with Thee, O LORD, is the Well of Life, and in thy light shall we see light. For it is Thou, who must strengthen our weak faculties, or else we shall not be able to endure thy majestic presence, before whom angels tremble and

veil

veil their faces; we ſhould be oppreſſed with glory, and even wiſh to ſhade our eyes from thy too powerful and overcoming light.

But, O Lord, what is Man, that thou ſhouldeſt have ſuch reſpect unto him; or the ſon of man, that thou ſhouldeſt ſo far regard him, as to admit him to thy Beatific Preſence, to the viſion of thyſelf; and to fortify him for the bearing of it; that ſo the BUSH, where thou art, may not waſte, or be conſumed, with the flame of thy Glory.

The Viſion of GOD! O what a Viſion muſt that be! To ſee Thee, who art infinitely great, and infinitely good, and infinitely happy; and that in thy Self, in the comprehenſive view of thy own infinite Greatneſs and Goodneſs! To ſee Thee, who art Being it ſelf, and the fountain of it: who art Truth it ſelf, and the light of our minds, and the life of our hearts, and the centre of our deſires, and the ultimate end of our natures; who art infinite Good, all Good, even Goodneſs it ſelf! To ſee all this, and to ſee it clearly, and to have all thoſe inconceivable Beauties unveiled to us, for which angels inceſſantly praiſe thee, and which thou thy ſelf haſt been contemplating from all Eternity with infinite pleaſure and complacency: What an aſtoniſhing Viſion muſt this be, and what glorious effects muſt it have upon our ſouls!

1. To make us WISE. For how wiſe and knowing muſt he needs be, that ſees Thee, the true intelligible Light, the beſt and greateſt object of thought! Thee, who poſſeſſeſt the ideas of all things, and who therefore, art all! Thee, who art immenſe and boundleſs Truth, and with whom WISDOM dwells; even the eternal Wiſdom that ſitteth by thy throne, and was with thee when thou created the World! And to ſee, alſo, thy eternal and con-ſubſtantial WORD, the univerſal Reaſon, in whom are hid all the treaſures of wiſdom and knowledge, and who is that very Wiſdom that enlightens our minds, and by a participation of which every one is wiſe, that is truly wiſe. And to ſee him alſo, who is perſonal Love, even thy Eternal Spirit, the divine Author and Giver of Life. And to ſee how theſe bleſſed Three concentre in One; what an inſtructive view, what a ſcientific viſion muſt this be! Now we take a great deal of pains for a little knowledge, and are at the mercy of a fever, or bruiſe, whether we ſhall keep that little; but then a ſudden light ſhall break in upon our minds that ſhall diſpel all darkneſs, and clear all myſteries, and remove all difficulties, and we ſhall know without ſtudy, and be learned without libraries, and keep, and increaſe our knowledge for ever. And how ſhall we then deſpiſe all that is here called ſcience, or learning, that of the memory and imagination eſpecially, when we ſhall ſee original Truth, and be always quenching our intellectual thirſt where the pure ſprings of Wiſdom riſe? For then ſhall be the great intellectual Feaſt, when he ſhall ſit at the table, which Wiſ-

dom herſelf has furniſhed, and ſhall eat of the Bread, and drink of the Wine which ſhe has mingled.

2. To make us GOOD. For then ſhall we behold Thee in the Beauty of Holineſs: or rather, the Beauty of Holineſs in Thee; and the very ſight of that raviſhing appearance, will, by a celeſtial influence, conform us to thy adorable perfections, tranſfuſe a godlike temper into our ſouls, aſſimilate us into thy Image, and make us truly partakers of thy divine Nature, and ſo we ſhall be like Thee, becauſe we ſhall ſee Thee as thou art. And becauſe thou art infinitely beautiful, the ſight of Thee will ſo inflame our hearts with thy love, that we ſhall love thee, with a love worthy of thee, with all our heart, ſoul, mind, and ſtrength; and the more we ſee thee, ſtill the more we ſhall burn with love towards thee; and the more we love thee, the more we ſhall ſtill covet to reſemble thee, and endeavour to be like thee, that ſo we may the better enjoy thee, and be more and more happy in thee. And thus, we with open face, beholding the Glory of the Lord, ſhall be changed into the ſame Image, from glory to glory.

The things of this world, the leſs they are known, the more they are valued, and our love of them is founded upon our ignorance of them. Ignorance is indeed, in theſe things, the mother of devotion; and the more we improve our acquaintance with them, the more we deſpiſe them, and that becauſe of their vanity, and thoſe defects which we diſcover in them. But, O my God, thy infinite Perfections will endure the light, and ſtand the teſt of the moſt illuminated Intelligence; and that knowledge which leſſens the value of other things, will improve our eſteem, and raiſe our paſſions for thy excellencies.

And O that men did thus truly know Thee! O that they had but one glimpſe of thy excellent Glory! Then would they never offend thee, then would they for ever adore and love thee, then would they reſolve, upon any terms, to enjoy thee; they would even lay hold upon eternal life, and take the kingdom of heaven and happineſs, by holy violence: they would never revolt from thee, but continue thine for ever. For that is another effect of this beatific view. The Bleſſed that behold thy Face, are thereby confirmed in good beyond all poſſibility of declining from it. For the Viſion of thy glorious Eſſence has the influence of the moſt efficacious Grace, both to determine them to good, and alſo to confirm them in it. For thy Eſſence, is the very Eſſence of Goodneſs; and thoſe that clearly ſee it, will be as much influenced by it, as thoſe that do not ſee it, are by the general appearance of good. And as there will be then no poſſibility of averſion from good, in common, ſo there will be no declining from thee. Bleſſed Light! that diſpels all darkneſs, when wilt thou ariſe upon us? Thou ſhalt ſhew us thy Glory, O Lord, and then ſhall we ever adhere to thee. In the mean time give us thy grace ſo to uſe our Liberty, that we may have the Reward to loſe it in this happy Neceſſity.

3. To

3. To make us HAPPY. For how can we be otherwiſe, when we have a clear and intimate viſion of thee; and the higheſt operation of our nature is employed upon the moſt perfect Object of it? Thou, O LORD, art the beſt and greateſt intelligible Good, and we are intellectual Beings, whoſe nobleſt faculty is our underſtanding, and therefore the ſight of thee. muſt needs be truly Beatific; and to know thee, can be no leſs than eternal Life. Thou art all good, and therefore they that enjoy thee, muſt needs acquieſce in thee. The moſt covetous cannot but here be ſatisfied; for thy perfection is an immenſe ſea, and in thee every faculty will find its proper object, and every deſire its full contentment. We ſhall be abundantly ſatisfied with the fatneſs of thy houſe, and thou ſhalt make us drink of the River of thy Pleaſures; a River which can never be drawn dry, becauſe it is fed by the everlaſting ſprings of thy infinite Sufficiency. We ſhall then love and delight in what we ſee, and have what we love, and ſhall be ever raviſhed with the contemplation of thy beauty, and dwell in the communion of thy ineffable joys, and in the embraces of thy love, and ſhall eternally praiſe and adore thy goodneſs. Amen. Hallelujah.

But, O my GOD, there is a Beatific Temper, as well as a Beatific Viſion; and Heaven imports, not only an outward profeſſion, but an inward ſtate and diſpoſition of mind. Thy Kingdom muſt be within us; and, as great a Good as thou art, every ſoul, however diſpoſed, is not qualified to enjoy thee. There muſt be a Wedding Garment provided for the Marriage Feaſt. O ſanctify us, therefore, and purify our ſouls by thy Blood, that we may be *meet* partakers of the inheritance of the ſaints in light; and help us to behold thy face now in righteouſneſs, that when we awake up after thy likeneſs, we may be abundantly and eternally ſatisfied with it!

The Duties which cordial FRIENDSHIP requires, and the Methods by which it may be cultivated to moſt Advantage.

THE fundamental qualities of TRUE FRIENDSHIP are, Conſtancy and Fidelity. Without theſe material ingredients, it is of no value. An inconſtant man is not capable of friendſhip. He may perhaps have affections which occaſionally glow in his heart; which excite fondneſs for amiable qualities; or connect him with ſeeming attachment to one whom he eſteems, or to whom he has been obliged. But after theſe feelings have laſted for a little, either fancied intereſt alienates him, or ſome new object attracts him; and he is no longer the ſame perſon to thoſe whom he once loved. A man of this inconſtant mind cannot be ſaid to have any mind at all. For where there is no fixedneſs of moral principle, occaſional feelings are of no value; and with ſuch perſons it is never deſirable to have any connection. Where conſtancy is wanting, there can be no Fidelity, which is

the

the other basis of friendship. For all friendship supposes entire confidence and trust; supposes the seal of secrecy to be inviolable; supposes promises and engagements to be sacred; and no advantage of our own to be pursued, at the expence of our friend's honour. An inconstant man is despicable. A faithless man, is base.

By supposing neither constancy nor fidelity to be altogether wanting, still however friendship is in hazard of suffering from the follies, and unreasonable humours, to which all of us are liable. It is to be regarded as a tender plant in an unfavourable soil, which, in order to its flourishing, requires to be reared and nursed with care. The following directions may be of use for promoting its cultivation, and preserving it from whatever might be apt to blast and wither it.

1. Let me advise you not to expect perfection in any with whom you contract friendship. It holds in general, with respect to all worldly pursuits, that the more moderate our expectations are, they are likely to be the more successful. If, in any situation of life, we hope to possess complete happiness, we may depend on receiving mortifications. If, in any person, we trust to find nothing but perfection, we may be assured that, on longer acquaintance, we shall meet with disappointments. In the case of friendship, this admonition is the more necessary to be given, as a certain warmth and enthusiasm belong to it, which are apt to carry us beyond the bounds of nature. In young minds, especially, a disposition of this kind is often found to take place. They form to themselves romantic ideas, gathered perhaps from fictitious histories, of the high and heroic qualities which belong to human nature. All those qualities they ascribe, without reserve or limitation, to the person with whom they wish to enter into intimate friendship; and on the least failure appearing, alienation instantly follows. Hence many a friendship, hastily perhaps contracted, is as hastily dissolved, and disgust succeeds to violent attachment. The best and most estimable persons are they, in whom the fewest material defects are found; and whose great and solid qualities counterbalance the common infirmities of men. It is to these qualities you are to look in forming friendships; to good sense and prudence, which constitute the basis of every respectable character; to virtue, to good temper, to steadiness of affection; and according to the union of those dispositions, esteem yourselves happy in the friend whom you choose.

2. I must admonish you not to be hurt by differences of opinion arising in intercourse with your friends. It is impossible for these not to occur. Perhaps no two persons were ever cast so exactly in the same mould, as to think always in the same manner, on every subject. It was wisely contrived by Providence, that diversity of sentiment should take place among men, on purpose to exercise our faculties, and to give variety to human life. Per-

petual

petual uniformity of thought would become monotonous and insipid. When it is with regard to trifles that diversity or contrariety of opinions shews itself, it is childish in the last degree, if this become the ground of estranged affection. When from such a cause there arises any breach of friendship, human weakness is then discovered in a mortifying light. In matters of serious moment, the sentiments of the best and worthiest may vary from those of their friends, according as their lines of life diverge, or as their temper, and habits of thought, present objects under different points of view. But among candid and liberal minds, unity of affection will still be preserved. No man has any title to erect his own opinions into an universal and infallible standard: And the more enlarged that any man's mind is, the more readily he will overlook difference in sentiments, as long as he is persuaded that the mind of his friend is upright, and that he follows the dictates of conscience and integrity.

3. It is material to the preservation of friendship, that openness of temper and manners, on both hands, be cultivated. Nothing more certainly dissolves friendship, than the jealousy which arises from darkness and concealment. If your situation oblige you to take a different side from your friend, do it openly. Avow your conduct; avow your motives; as far as honour allows, disclose yourselves frankly; seek no cover from unnecessary and mysterious secrecy. Mutual confidence is the soul of friendship. As soon as that is destroyed, or even impaired, it is only a shew of friendship that remains. What was once cordial intimacy, degenerates first into formal civility. Constraint on both sides next succeeds; and disgust or hatred soon follow. The maxim that has been laid down by certain crooked politicians, to behave to a friend with the same guarded caution as we would do to an enemy, because it is possible that he may one day become such, discovers a mind which never was made for the enjoyments of friendship. It is a maxim which, not unreasonably I admit, may find place in political and party friendships, where personal advancement is always in view. But it is altogether inconsistent with the spirit of those friendships, which are formed, and understood to be nourished, by the heart.

4. Cultivate, in all intercourse among friends, gentle and obliging manners. It is a common error to suppose, that familiar intimacy supersedes attention to the lesser duties of behaviour; and that, under the notion of freedom, it may excuse a careless, or even a rough demeanor. On the contrary, an intimate connexion can only be kept up, by a constant wish to be pleasing and agreeable. The nearer and closer that men are brought together, the more frequent that the points of contact between them become, there is the greater necessity for the surface being smooth, and every thing being removed that can grate or offend. Let no harshness, no appearance of neglect, no supercilious affectation

of

of superiority, occur in the intercourse of friends. A tart reply, a promeness to rebuke, a captious and contradictious spirit, are often known to embitter domestic life, and to set friends at variance. In those smaller articles of behaviour, where men are too apt to be careless, and to indulge their humour without restraint, the real character is often understood to break forth, and shew itself. It is by no means enough, that, in all matters of serious interest, we think ourselves ready to prove the sincerity of our friendship. These occur more rarely. The ordinary tenor of life is composed of small duties and offices, which men have occasion daily to perform; and it is only by rendering daily behaviour agreeable, that we can long preserve the comforts of friendship.

5. Let me caution you not to listen rashly to evil reports against your friends. When upon proper grounds you have formed a connexion, be slow of believing any thing against the friend whom you have chosen. Remember, that there is among mankind a spirit of malignity, which too often takes pleasure in disturbing the society of those who appear to enjoy one another. The scripture hath warned us, that there is "a whisperer who separateth chief friends; there is a false witness who soweth discord among brethren." Give not therefore a ready ear to the officious insinuations of those who, under the guise of friendly concern, come to admonish you, that you ought to stand on your guard against those whom they see you disposed to trust. Consider, whether, under this fair appearance, there may not lurk some secret envy and rivalry, or some concealed interest. Chase not every flying report. Suffer not the poison of jealousy easily to taint your mind, and break your peace. A wide difference there is between that weak credulity which allows itself to be imposed upon blindly, and that dark and suspicious spirit which is always inclined to the evil side. It forms part of the character of a wise and good man, that he is not prone to "take up a reproach against his neighbour."

6. Let me exhort you not to desert your friend in danger or distress. Too many there are in the world, whose attachment to those they call their friends is confined to the day of their prosperity. As long as that continues, they are, or appear to be, affectionate and cordial. But as soon as their friend is under a cloud, they begin to withdraw, and to separate their interests from his. In friendships of this sort, the heart, assuredly, has never had much concern. For the great test of true friendship, is constancy in the hour of danger, adherence in the season of distress. —When your friend is calumniated, then is the time, openly and boldly to espouse his cause. When his situation is changed, or his fortunes are falling, then is the time of affording prompt and zealous aid. When sickness or infirmity occasions him to be neglected by others, that is the opportunity which every real

friend

friend will seize, of redoubling all the affectionate attentions which love suggests. These are the important duties, the sacred claims of friendship, which religion and virtue enforce on every worthy mind.—To shew yourselves warm, after this manner, in the cause of your friend, commands esteem, even from those who have personal interest in opposing him. This honourable zeal of friendship has, in every age, attracted the veneration of mankind. It has consecrated to the latest posterity the names of those who have given up their fortunes, in behalf of the friends whom they loved; while ignominy and disgrace have ever been the portion of them, who deserted their friends in the evil day.

[Dr. Blair's Sermons, Vol. IV.]

SECTION III.

JESUS is conducted to the palace of Caiaphas: Peter follows him thither, and denies him thrice, Mat. XXVI. 57, 58, 69, to the end. Mark XIV. 53, 54, 66, to the end. Luke XXII. 54, 62. John XVIII. 13,—18. 24,—27.

JOHN XVIII. 13.

AND *they* led him away to Annas first, (for he was father-in-law to Caiaphas, which was the high-priest that same year.)

24 (Now Annas had sent him bound unto

JOHN XVIII. 13.

THE officers *and* people having thus apprehended Jesus, in the manner described above, *they led him away* from the garden of Gethsemane to those who had employed them, and brought him *first to* the house of *Annas*; *for he was father-in-law to Caiaphas, who was high-priest that year*,(a) or bore the office at that time: *And Annas sent him bound to Caiaphas the high-priest*, as judging it most proper, that the rest of the

NOTE.

(a) *Led him away first to Annas, &c.*] It appears from *Josephus*, (*Antiq. lib.* xviii. *cap.* 2. [al. 3.] § 2.) that Annas, whom he calls *Ananus*, had been *high-priest* before his son-in-law Caiaphas; and it seems to have been by his interest, that first Eleazar his own son, and then Caiaphas, who married his daughter, and probably had been his *deputy*, obtained that dignity: so that though he had resigned that office himself, yet the people paid so much regard to his experience, that they brought Jesus first to him; who, no doubt, took all necessary care to prepare Caiaphas for receiving him, as he could not but know that this was a most critical juncture. We do not read of any thing remarkable which passed at the house of Annas; for which reason his being carried thither is omitted by the other *evangelists*. Cyril adds, "*and they sent him bound to Caiaphas the high-priest*;" which addition Erasmus, Beza, and many others have thought it necessary to admit; both to account for the word *first*, in the preceding clause; and to reconcile John with the other *evangelists*, who all agree, that the scene of *Peter's fall* was the *palace* of Caiaphas, not of Annas. Yet as almost the same words occur in ver. 24. it is sufficient to *transpose that verse*, and introduce it here; which is intimated in the *margin* of some of our Bibles.

unto Caiaphas the high-priest.)

14 Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

the council should upon this occasion be convened at his palace. *Now* this *Caiaphas was he* (John xi. 49,) *who gave* it as his *advice to the Jews, that it was expedient, that one man*, though innocent, *should die for* the preservation of *the people:* in which words he uttered a kind of oracle, which contained a far nobler and sublimer sense than he himself intended or understood.

MAT. XXVI. 57. And they that had laid hold on Jesus [LUKE. took him and] led *him* away, [LUK. and brought him into the house of] Caiaphas the high-priest; where [all the chief priests, and] the scribes, and the elders were assembled [with him.] MARK XIV. 53. LUKE XXII. 54.]

Now they who had apprehended Jesus, took and led him away from Annas like a criminal in bonds, *and* according to the directions which Annas had given them, *brought him to the palace of Caiaphas the high-priest; where*, though it was now the dead time of the night, *all the chief priests, and the scribes, and the elders*, or the chief persons of the sanhedrim, with their proper officers, met together on a summons from Caiaphas, and *were assembled with him*, waiting for Jesus to be brought before them.

JOHN XVIII. 15. And Simon Peter followed Jesus [afar off,] and *so did* another disciple. That disciple was known unto the high-priest, and went in with Jesus into the palace of the high-priest. [MAT. XXVI. 58. —MARK XIV. 54. —LUKE XXII.— 54.]

16 But Peter stood at the door without. Then went out that other

And though *Simon Peter* had at first forsaken Christ, and shifted for himself, as the rest of his companions did, yet afterward he *and another disciple*, even the evangelist John, bethought themselves, and determined to return; and accordingly they *followed Jesus afar off*,(b) desiring to see what would become of him: *and* as *that* other *disciple was known to the high-priest*,(c) he was admitted without any objection or impediment, *and went into the court-yard of the high-priest*,* *with Jesus*, and the guard that attended him. *But Peter*, who had no interest or acquaintance there, *stood* waiting *without at the door: that other disciple therefore, who was known to the high-priest, went out* of the inner-room, into which

NOTES.

(b) *Followed Jesus afar off.*] It appears from hence, that Peter and John recovered themselves quickly after their flight; or else they could not have *followed him at some distance*, and yet be so near as to be ready to go into Caiaphas's house *with him.* Dr. D. Undoubtedly Peter was variously agitated by conflicting passions: Love constrained him to follow his Master; fear made him follow afar off. Mr. W.

(c) *That disciple was known to the high-priest.*] We cannot imagine the acquaintance was very intimate, considering the great diversity of their rank and station in life; but a thousand occurrences occasion some *knowledge* of each other, between persons whose conditions are as unequal.

* From Mat. xxvi. 69, as well as from what we are told in the other Gospels, it is evident that Peter was only in the court without, which, though enclosed on all sides, was open above; nor was it any wise extraordinary to kindle a fire in such a place. Dr. C.

Other disciple which was known unto the high-priest, and spake unto her that kept the door, & brought in Peter.

LUKE XXII. 55. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them [with the servants to see the end,] [MAR. and warmed himself at the fire.] [MAT. XXVI.--58. MAR. XIV.—54.]

MARK XIV. 66. And as Peter [sat without] beneath in the palace, there cometh [unto him] one of the maids of the high-priest, [JOH. the damsel that kept the door:] [MAT. XXVI. 69.--JOHN XVIII. 17.—]

67 And when she saw Peter, [LUK. as he sat by the fire,] warming himself, she looked [LUK. earnestly] upon him, and said, [LUK. This

which Jesus was then carried in order to his examination, *and spake to her that kept the door* to open it; *and* so by her consent *brought in Peter. And when they had kindled a fire in the middle of the court, and were set down together, Peter* hoping to pass undiscovered by mingling with the rest of the company, *sat down among them with the servants*,* that he might be at hand *to see the end* of this affair, *and warmed himself at the fire*, while they were examining Jesus with circumstances which we shall afterwards mention.(d)

And during the time that this important event was depending, *as Peter was sitting* among the servants *without* the room where Jesus was examined, and thought to have continued unsuspected *in the court below, there came to him one of the maid-servants* belonging to the family *of the high-priest*, who was indeed *the* same *damsel that* (as we just now said) had *kept the door: And seeing Peter as he sat warming himself by the fire, she fixed her eyes earnestly upon him, and* observing in his countenance the appearance of great concern, she *said* to some that stood near her, I cannot but think that *this man* is a follower of Jesus, and *was also* one that used to be *with him:* (e) and upon this presumption, she charged him directly with it, and said, Tell us truly, *Art not thou* thyself *also* [one] *of this man's disciples?* (f) There is a great deal of room to think it;

NOTES.

* *Peter sat down among the servants:*] Unfit companions, as the event shewed. The Greek Word in this place rendered *servants*, commonly means, servants of the public, or officional servants of those in authority, the officers of a judicatory.

(d) *And warmed himself at the fire*, while they were examining Jesus, &c.] It is remarkable, that all the *evangelists* record the *fall of Peter*, and none with circumstances of greater aggravation than Mark, whose *gospel* is said to have been reviewed by Peter himself, and indeed written from his preaching.—Tho' *Christ's examination* happened during this interval, (which occasions Matthew, Mark, and John, to interrupt *this story* to recount *that*,) I rather chose, as Luke has done, to take the whole of it together, as best suiting the design of this work.

(e) *This man was also with him.*] Her *sex*, and perhaps we may add, her *office*, will not permit us to suppose, that she had been in the *garden* with the multitude that apprehended Jesus: she therefore must guess by *Peter's countenance*, that he was *one of his friends*; unless possibly she had seen them together in the temple or elsewhere.

(f) *Art not thou also one of this man's disciples?*] One would imagine from the word [*also*,] when it is read in the connection John has placed it in, that in this question she referred to John; as if she had said, Art not thou one, as well as thy companion?

This man was also with him:] [JOH. Art not thou also *one* of this man's disciples?] And thou also wast with Jesus of Nazareth [of Galilee.][MAT. XXVI. 69. LUK. XXII. 56. JOH. XVIII. —17.—]

LUK. XXII. 57. And he denied him [before them all] saying, Woman, [JOH. I am not;] I know him not, [MAR. neither understand I what thou sayest.] [MAT. XXVI. 70. MAR. XIV. 68 — JOH. XVIII. 17.]

MARK XIV. 68. And he went out into the porch, and the cock crew.

JOHN XVIII. 18. And the servants and officers stood there, who

it; *yea*, I am fully satisfied, that *thou wast also with* him, even with this *Jesus the Nazarene of Galilee*, who is now on his trial. *And* Peter was so surprised at this unexpected discovery, that *he* roundly and confidently *disowned him before them all*, (g) *and said*, *Woman*, I profess, that *I am not* his disciple: nay, that *I do not* so much as *know him*; (h) *nor do I understand what thou meanest* in charging me with being one of his associates; for I am sure thou mightest as well have fixed on any other person in the company. *And* upon this, turning away as one who was affronted at the charge, *he went out into the portico*; (i) *and* while he was there, *the cock crew*. (k)

And the servants and officers, who had brought Jesus thither, and were now waiting for the issue of his trial, still *stood there* in the court, *having* (as was before observed) *made a* large *fire of coals*; *for* they had been abroad in the night, and *it was cold*, (l) *and they were warming themselves* at the fire. *And Simon Peter* having staid a while in the portico, where he not only must have been incommoded by the sharpness of the air, but was, no doubt, in a restless commotion of

NOTES.

companion? And if this were admitted, it would be a plain intimation, that John acknowledged himself a *disciple of Christ*.

(g) *He denied him before them all.*] How must these people be surprised, when they saw (as, no doubt, some of them did,) this *timorous disciple* within a few weeks, when he was brought with John before the council, not only maintaining the cause and honour of Jesus, but boldly charging the murder of this *Prince of life* on the chief men of the nation, and solemnly warning them of their guilt and danger in consequence of it. Acts iv. 5.—12. Perhaps, when it is said there, (ver. 13.) that "*they took knowledge of Peter and John that they had been with Jesus*;" the meaning may be, that some of them, or their attendants, remembered Peter and John as the *two* persons who had followed Jesus thus far, when the rest had forsaken him. Compare John xviii. 15, 16.

(h) *I do not know him.*] Jesus was so public a person, and so well *known to thousands*, not at all in his interest, that this additional *falsehood* was most unnecessary; and, as it frequently happens, when people allow themselves to transgress the bounds of truth, it was more like to entangle and discover him, than to clear him.

(i) *He went out into the portico.*] Considering the magnificence of the *Jewish buildings* at this time, it is reasonable to conclude, that *this* portico which belonged to the *high-priest's palace*, was some stately *piazza* or *colonnade*; and therefore I chose rather to render it *portico*, than *porch*, a word equally applicable to the meanest buildings of that kind.

(k) *The cock crew.*] It is strange, this circumstance did not remind him of *our Lord's* prediction, and bring him to some sense of his sin: perhaps it did; and he might return persuaded, that he should be more courageous if he met with a second attack.

(l) *For it was cold.*] It is well known, that the *coldness of the nights* is generally more sensible in those hotter countries than among us.

(m) *With*

who had made a fire of coals, (for it was cold,) and they warmed themselves: and [Simon] Peter stood with them, and warmed himself. [JOH. XVIII. 25.—]

MAT. XXVI. 71. And when he was gone out into the porch, [LUK. after a little while] another [maid] saw him [again,] and said unto them that were there, This *fellow* was also with Jesus of Nazareth: [and *she* began to say to them that stood by, This is *one* of them.] [MARK XIV. 69. LUK. XXII. 58.—]

JOHN XVIII.—25. They said therefore unto him, Art not thou also *one* of his disciples?

LUKE XXII.—58.—And another saw him, and said, Thou art also of them.

MAT. XXVI. 72. And [LUK. Peter] again denied [it] with an oath, [JOH. and said,] LUK. Man, I am not;] I do not know the man. [MARK XIV. 70. LUK. XXII.—58. JOH. XVIII. 25.]

LUKE XXII. 59. And [after a while] about the space of one hour after, another con-

of mind on account of what had passed, came in again, and having mingled with the servants, *stood* at the fire-side *to warm himself amongst them.* *And when he had* thus *been gone out into the portico*, and was returned into the court, *after a little while another maid saw him again, and said to them that were there*, (as her fellow-servant had done just before,) Whatever he pretends, I verily believe *this man was also with Jesus the Nazarene*; *and* presently *she began to say* openly *to them that stood by, Surely this is* [*one*] *of them* that have endeavoured to bring all the nation into confusion, and while he would pass for a friend is crept in hither as a spy. *They therefore* taking notice of what both these women had spoken, began to tax him with it, and *said to him*, What, have we a rebel so near us? Let us know plainly who thou art: *art not thou also*, who pretendest to enter these doors as a friend, [*one*] *of his disciples*, who has been doing so much mischief? *And* as he seemed in great confusion, *another man* that stood by, *saw him* perplexed, and therefore charged it home upon him, *and said*, It is certainly so; *thou art also* [*one*] *of them*, and deservest to suffer with thy Master. *And Peter*, as he could not bear his being taxed so closely with it, that he might take off all suspicion of his belonging unto Jesus, *again denied* [*him*] in the strongest manner, even *with an oath*,(m) *and said, Man*, why dost thou talk thus? I solemnly assure thee, and call God to witness to it, that *I am not* one of them; and that indeed *I do not* so much as *know the man*, but came in hither out of mere curiosity, to learn the occasion of this public alarm, without the least interest in him, or any concern at all on his account, whatever may become of him.

And as he still continued there, imagining that he should now be safe from any further challenge, *after a while, about the space of one hour*

NOTE.

(m) *With an oath.*] Dr. *Clarke* conjectures, that Peter was suffered to *fall fouler* than any of the rest of the *apostles*, (except Judas the traitor,) and to make more remarkable mistakes in his conduct, that we might thus be cautioned against that extravagant regard, which would afterwards be demanded to him and his pretended successors.

* Observe

confidently affirmed, ſaying, Of a truth this *fellow* alſo was with him; for he is a Galilean. [MAT. XXVI. 73.--MAR. XIV.—70.—]

MARK XIV. 70. And they [that ſtood by [came unto him, and] ſaid again to Peter, Surely thou [alſo] art *one* of them; for thou art a Galilean, and thy ſpeech agreeth *thereto*, [*and* betrayeth thee.] [MAT. XXVI. 73.]

JOHN XVIII. 26. One of the ſervants of the high-prieſt (being his kinſman whoſe ear Peter cut off,) ſaith, Did not I ſee thee in the garden with him?

MARK XXVI. 74. Then JOH. Peter denied again, and] began to curſe and to ſwear, *ſaying*, [LUK Man I know not what thou ſayeſt;] I know not [this] man [of whom ye ſpeak.] And immediately [LUK. while he yet ſpake,] the cock crew [the ſecond time.] [MAR. XIV. 71, 72.—LUK. XXII.

hour after he had thus denied him, *another man* in the company *confidently affirmed* that the former charge was juſt, *ſaying, Of a truth this man was alſo with him*, and is a follower of this Jeſus; *for* it is plain *he alſo is a Galilean*, and every one knows that moſt of his diſciples are of that country. *And* upon this, *they that ſtood by came to him, and ſaid to Peter again, Surely* it is as this man aſſerts; and notwithſtanding thy denying it, there is no room to doubt but *thou art alſo* [*one*] *of them, for thou art* certainly *a Galilean: and* I know it, ſaid one that was there, by *thy ſpeech*; for ſuch I have obſerved to be thy dialect and accent, as *agrees* [*to that*] country, [*and*] plainly *diſcovers thee* to be of Galilee, as moſt of this man's ſeditious followers are. And *one of the* domeſtic *ſervants of the high-prieſt, being a relation of his whoſe ear Peter had cut off*, preſſed the charge home upon him, and *ſaid*, How can you have the aſſurance to deny it? Take heed what you ſay: *did not I* myſelf *ſee thee in the garden with him?** *Then Peter*, being terrified to the laſt degree to think of the danger to which he ſhould be expoſed, if he was diſcovered to be the perſon that made the attack on the ſervant of the high-prieſt, which might in ſuch a circumſtance expoſe him even to capital puniſhment, *denied* it *again* more violently than ever; *and* that he might not any more be called in queſtion, he, *with execrations and oaths aſſerted*, as he had done before, I tell thee, *man, I know not what thou meaneſt* by ſuch a falſe and groundleſs accuſation; *I do not* ſo much as *know this man of whom you ſpeak*, and was ſo far from being in the garden with him, that I am abſolutely a perfect ſtranger to him. *And* he had no ſooner thus denied him in this ſhocking manner, but *immediately*,

NOTE.

* Obſerve here, in order to reconcile the four Evangeliſts, that divers perſons concurred in charging Peter with belonging to Jeſus. 1. The maid that let him in, afterwards ſeeing him at the fire, firſt put the queſtion to him, and then poſitively affirmed, that he was with Chriſt. 2. Another maid accuſed him to the ſtanders by, and gave occaſion to a man, to renew the charge againſt him, which cauſed the ſecond denial. 3. Others of the company took notice of his being a Galilean, and were ſeconded by the kinſman of Malchus, who affirmed he had ſeen him in the Garden; and this drew on the third denial.

(n) *The*

XXII. 60. JOH. XVIII. 27.]

ately, while he yet spake, the words of Jesus were fulfilled, and according to the warning he had given him, *the cock crew the second time.* (n)

LUKE XXII. 61. And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord [Jesus,] how he had said unto him, Before the cock crow [Mark, twice,] thou shalt deny me thrice. [Mat. XXVI. 75. Mark XIV. 72.]

Then Jesus having been examined by the council in a more retired room, was now brought back into the hall, while they were consulting what they should do with him, so that he stood within hearing when Peter thus ungratefully denied him; and hearing such shocking language from a voice so familiar to him, just as those dreadful words proceeded out of his mouth, *the Lord turned* about, *and looked upon Peter* with a mixture of earnestness and tenderness in his countenance, which through the secret energy of the Spirit that went along with it, pierced him to the very heart: *and* then *Peter recollected the word of the Lord Jesus, how he had said to him* but that very evening, *Before the cock crow twice, thou shalt deny me thrice.* (See Mark xiv. 30.)

62 And Peter went out, and [Mark. when he thought thereon, he] wept bitterly. [Matt. XXVI.—75. Mark XIV.—72.]

And Peter could no longer bear the place, nor stand in the sight of his injured Master, but immediately *went out* (o) quite overwhelmed with grief and shame; *and covering [his head]* with his mantle, (p) he seriously reviewed that heinous crime, in which he had discovered so much weakness and ingratitude; and when he attentively thought thereon, and entered into all its aggravating circumstances, *he wept bitterly,* and most earnestly intreated the Divine pardon for so great and inexcusable a sin.

I M-

NOTES.

(n) *The cock crew.*] The Jews pretend, that all the cocks used to be removed out of Jerusalem at the time of the Passover; but that Jewish tradition is highly improbable; or if the custom did prevail in Christ's time, some cock was accidentally left behind, or returned unobserved to this place. The hurry of such a night as this, might have occasioned much greater neglects than this supposes.

(o) *And Peter went out.*] It is observable, that Luke in two or three lines here calls him *three times* by the name of Peter; that memorable *name* which Christ had given him, with a particular view to that fortitude and resolution with which he was to defend the gospel: perhaps thereby intending to intimate, *how low* this couragious hero was now fallen, and yet to what *a height* of holy magnanimity he was afterwards raised, and thereby enabled to stand as *a rock* in that sacred cause, and so fully to *answer the name* with which his Master had honoured him.

(p) *And covering his head* with his mantle.] *Covering the head,* was a token of mourning and shame, well becoming Peter on this occasion. (Compare 2 Sam. xv. 30. Esth. vi. 12. and Jer. xiv. 3, 4.)—As for our version, [when he thought thereon,] I can find no passage in antiquity in which the word has such a signification; though to be sure that phrase expresses what was truly the case. I have therefore inserted it in the paraphrase, as I would take every opportunity of paying all the respect to so valuable a *translation* as ours is in the main.

IMPROVEMENT.

HOW loudly does this affecting ſtory ſpeak to us, in the words of the apoſtle, "Let him that thinketh he ſtandeth take heed leſt he fall." (1 Cor. x. 12.) *Peter* profeſſed the warmeſt zeal; and gave his *Lord* repeated, and, no doubt, very ſincere aſſurances of the firmeſt reſolution in his cauſe; and yet, except *Judas* the traitor, none of his *brethren* fell ſo low as he. But a few hours before he had been with *Chriſt* at the ſacred *table*, and had heard from his own lips thoſe gracious *diſcourſes* which, as echoed back from his word, do ſtill ſtrike ſo ſtrongly on the heart of every true believer. He had juſt ſeen thoſe words remarkably, and even miraculouſly verified, that "Jeſus having loved his own that were in the world, loved them to the end." (John xiii. 1.) How reaſonably then might it have been expected, that *his own* ſhould alſo have continued their moſt zealous and conſtant affection to him? But *Peter*, who, if poſſible, was more than doubly *his*, as a *diſciple*, as an *apoſtle*, as a diſtinguiſhed *intimate*, moſt ſhamefully *denies him*; and that not only *once*, but a *ſecond*, yea, and a *third* time, even with *oaths* and *curſes*, as if he would by that diabolical language give a ſenſible proof that he did not belong to *Chriſt*: and who indeed, that had heard it, would have imagined that he did? Nay, to aggravate it yet farther, it was done in the preſence of the *other diſciple*, and even of *Chriſt* himſelf, who ſurely was much more painfully wounded by this perfidiouſneſs of *Peter*, than by all the rage and fury of his enemies. *Lord, what is man!* What is our boaſted ſtrength but weakneſs! and if we are left unto ourſelves, how do our moſt ſolemn reſolutions melt like ſnow before the ſun! "Be thou ſurety for thy ſervants for good!" (Pſal. cxix. 122.)

Mat. xxvi. 69,—74

Mark xiv. 66,—71

John xviii. 15, 16.

Luke xxii. 61

"The Lord turned, and looked upon Peter." So may he graciouſly *look upon us*, if we at any time make any approach towards ſin! May he *look upon us* with a glance which ſhall penetrate our hearts, and cauſe *floods* of penitential *ſorrow* to flow forth! "Peter went out, and wept bitterly." He quitted that dangerous ſcene where temptation had met and vanquiſhed him; and choſe retirement and ſolitude to give vent to his overflowing ſoul. Thus may we recover ourſelves; or rather, thus may we be recovered by Divine grace, from thoſe ſlips and falls which in this frail ſtate we are in danger of making! Let us *retire* from the buſineſs and ſnares of life; that we may attend to the voice of conſcience, and of God ſpeaking by it; and may ſo taſte *the wormwood and the gall*, that our ſouls may long have them in *remembrance*. To conclude;

ibid.

clude; let us expreſs the ſincerity of our *godly ſorrow*, by a more cautious and reſolute guard againſt the occaſions of ſin, if we would not be found to trifle with God when we pray "that he would not lead us into temptation, but would deliver us from evil."

[*To be continued.*]

Mr. Bruce's Journey from the Nile, acroſs the Deſert of the Thebaid, thro' the Marble Mountains, to Coſſeir, on the Red Sea. [*Continued from page* 99.]

FIVE men with firelocks, and a number of Arabs with lances, having come towards us, and being challenged by the centinel for not giving *the word*, were then deſired to ſtand, or they would be fired upon. They all cried out, *Salam Alicum*! i. e. *Peace be between us*, and I intimated that any three of them might come forward, but deſired them to keep away the Arabs. Three of them accordingly came, and then two more. They delivered a meſſage from Sidi Haſſan, [the captain of the caravan,] that my people had killed a man; they deſired that the murderer might be delivered to them, and that I ſhould come to his tent, and ſee juſtice done. "I told them, that none of my people, however provoked, would put a man to death in my abſence, unleſs in defence of their own lives; that, if I had been there, I ſhould certainly have ordered them to fire upon a thief catched in the act of ſtealing within my tent; but, ſince he was dead, I was ſatisfied as to him, only expected that Sidi Haſſan would give me up his companion, who had fled; that, as it was near morning, I ſhould meet him when the caravan decamped, and hear what he had to ſay in his defence. In the mean time I forbade any perſon to come near my tent, or quarters, on any pretence whatever, till day light." Away they went murmuring, and we heard no more of them. We ſince found, that we had ſtood in the way of a common practice, of ſtripping theſe poor ſtrangers, the Turks, who come every year this road to Mecca.

Oppoſite to where we were encamped is Terſowey, a large mountain, partly green-marble, partly granite, with a red bluſh upon a grey ground, with ſquare oblong ſpots. About forty yards within the narrow valley, which ſeparates this mountain from its neighbour, we ſaw a part of the ſuſt or ſhaft of a monſtrous obeliſk of marble, very nearly ſquare, broken at the end, and towards the top. It was nearly thirty feet long, and nineteen feet in the face; about two feet of the bottom were perfectly inſulated, and one whole ſide ſeparated from the mountain. The gully had been widened and levelled, and the road made quite up to underneath the block. We ſaw likewiſe, throughout the plain, ſmall pieces of jaſper, having green, white, and red ſpots, called in Italy,

Italy, "Diaſpo Sanguineo." All the mountains on both ſides of the plain ſeemed to be of the ſame ſort.

Feb. 22d, at half paſt one in the morning, we ſet out full of terror about the Atouni. We continued in a direction nearly eaſt, till at three we came to the defiles; but it was ſo dark, that it was impoſſible to diſcern of what the country on each ſide conſiſted. At day-break, we found ourſelves at the bottom of a mountain of granite, bare like the former. We ſaw quantities of ſmall pieces of various ſorts of granite and porphyry, ſcattered over the plain, which had been carried down by a torrent, probably from quarries of ancient ages; theſe were white, mixed with black ſpots; red, with green veins, and black ſpots. After this, all the mountains on the right hand were of red marble in prodigious abundance, but of no great beauty. They continued, as the granite did, for ſeveral miles along the road, while the oppoſite ſide was all of dead-green, ſuppoſed ſerpentine marble.

It was one of the moſt extraordinary ſights I ever ſaw. The former mountains were of conſiderable height, without a tree, or ſhrub, or blade of graſs upon them: but theſe now before us had all the appearance, the one of having been ſprinkled over with Havannah, the other with Brazil ſnuff. I wondered, that, as the red is neareſt the ſea, and the ſhips going down the Abyſſinian coaſt obſerve this appearance within lat. 26°, writers have not imagined this was called the *Red Sea* upon that account, rather than for the many weak reaſons they have relied upon.

About eight o'clock we began to deſcend ſmartly, and, half an hour after, entered into another defile like thoſe before deſcribed, having mountains of green marble on every ſide of us. On our left, we ſaw the higheſt mountain we had yet paſſed. We found it, upon examination, to be compoſed of ſerpentine marble; and, through about one-third of the thickneſs, ran a large vein of jaſper, green, ſpotted with red. Its exceeding hardneſs was ſuch as not to yield to the blows of a hammer; but the works of old times were more apparent in it, than in any mountain we had ſeen. Ducts, or channels, for carrying water tranſverſely, were obſerved evidently to terminate in this quarry of jaſper: a proof that water was one of the means uſed in cutting theſe hard ſtones.

About ten o'clock, deſcending very rapidly, with green marble and jaſper on each ſide of us, but no other green thing whatever, we had the firſt proſpect of the Red Sea, and, at a quarter paſt eleven, we arrived at Coſſeir. It has been a wonder with all travellers, and with myſelf among the reſt, where the ancients procured that prodigious quantity of fine marble, with which all their buildings abound. That wonder, however, among many others, now ceaſes, after having paſſed, in four days, more granite, porphyry, marble, and jaſper, than would build Rome, Athens, Corinth, Syracuſe, Memphis, Alexandria, and half a dozen ſuch cities. It ſeemed to be very viſible, that thoſe openings in the hills, which I call Defiles, were not natural but artificial;

ficial; and that whole mountains had been cut out at theſe places, to preſerve a ſlope towards the Nile as gentle as poſſible: this, I ſuppoſe, might be a deſcent of about one foot in fifty at moſt: ſo that, from the mountains to the Nile, thoſe heavy carriages muſt have moved with as little draught as poſſible, and, at the ſame time, been ſufficiently impeded by friction, ſo as not to run amain, or acquire an increaſed velocity, againſt which, alſo, there muſt have been other proviſions contrived. As I made another excurſion to theſe marble mountains from Coſſeir, I will, once for all, here ſet down what I obſerved concerning their natural appearance.

The porphyry ſhews itſelf by a fine purple ſand, without any gloſs or glitter on it, and is exceedingly agreeable to the eye. It is mixed with the native white ſand, and fixed gravel of the plains. Green unvariegated marble, is generally ſeen in the ſame mountain with the porphyry. Where the two veins meet, the marble is for ſome inches brittle, but the porphyry of the ſame hardneſs as in other places.

The granite is covered with ſand, and looks like ſtone of a dirty, brown colour. But this is only the change and impreſſion the ſun and weather have made upon it; for, upon breaking it, you ſee it is grey granite, with black ſpots, with a reddiſh caſt, or bluſh over it. This red ſeems to fade and ſuffer from the outward air, but, upon working or poliſhing the ſurface, this colour again appears. It is in greater quantity than the porphyry, and nearer the Red Sea. Pompey's pillar ſeems to have been from this quarry.

Next to the granite, but never, as I obſerved, joined with it in the ſame mountain, is the red marble. It is covered with ſand of the ſame colour, and looks as if the whole mountain were ſpread over with brick duſt. There is alſo a red marble with white veins, which I have often ſeen at Rome, but not in principal ſubjects, I have alſo ſeen it in Britain. The common green (called Serpentine) looks as if covered over with Brazil ſnuff. Joined with this green, I ſaw two ſamples of that beautiful marble they call Iſabella; one of them with a yelloviſh caſt, which we call Quaker-colour; the other with a blueiſh, which is commonly termed Dove-colour. Theſe two ſeem to divide the reſpective mountains with the ſerpentine. In this green, likewiſe, it was we ſaw the vein of jaſper; but whether it was abſolutely the ſame with this which is the bloody jaſper, or blood-ſtone, is what we had not time to ſettle.

I ſhould firſt have made mention of the verde antico, the dark green with white irregular ſpots, becauſe it is of the greateſt value, and neareſt the Nile. This is produced in the mountains of the plain green, or ſerpentine, as is the jaſper, and is not diſcoverable by the duſt, or any particular colour upon it. Firſt, there is a blue fleaky ſtone, exceedingly even and ſmooth in the grain, ſolid, and without ſparks or colour. When broken, it is ſome-

thing lighter than a ſlate, and more beautiful than moſt marble; it is like the lava of volcanoes when poliſhed. After lifting this, we come to the beds of verde antico; and here the quarrying is very obvious, for it has been uncovered in patches, not above twenty feet ſquare. Then, in another part, the green ſtone has been removed, and another pit of it wrought.

I ſaw, in ſeveral places in the plain, ſmall pieces of African marble ſcattered about, but no rocks or mountains of it. I ſuppoſe it is found in the heart of ſome other coloured marble, and in ſtrata, like the jaſper and verde antico, and, I ſuſpect, in the mountains of Iſabella marble, eſpecially of the yelloweſt ſort of it, but this is mere conjecture. This prodigious ſtore of marble is placed upon a ridge, whence there is a deſcent to the eaſt or weſt, either to the Nile or Red Sea. The level ground and hard-fixed gravel are proper for the heavieſt carriages, and will eaſily and ſmoothly convey any weight whatever to its place of embarkation on the Nile; ſo that another wonder ceaſed, how the ancients tranſported thoſe vaſt blocks to Thebes, Memphis, and Alexandria."

Coſſeir, is a ſmall mud-walled village, built upon the ſhore, among hillocks of floating ſand. It is defended by a ſquare fort of hewn ſtone, with ſquare towers in the angles, which have in them three ſmall cannon of iron, and one of braſs, all in very bad condition; of no other uſe but to terrify the Arabs, and hinder them from plundering the town when full of corn, going to Mecca in time of famine. The port, is on the ſouth-eaſt of the town. It is nothing but a rock, which, runs out about four hundred yards into the Red Sea, and defends the veſſels, which ride to the weſt of it, from the north and north-eaſt winds, as the houſes of the town cover them from the north-weſt. There is a large incloſure with a high mud-wall, and, within, every merchant has a ſhop or magazine for his corn and merchandiſe.

The caravan from Syene arrived at this time, eſcorted by four hundred Ababdé, all upon camels, each armed with two ſhort javelins. The manner of their riding was very whimſical; they had two ſmall ſaddles on each camel, and ſat back to back, which might be, in their practice, convenient enough; but, if they had been to fight with our travellers, every ball would have killed two of them.

Mr. Bruce now took up his quarters in the caſtle, and as the Ababdé had told ſtrange ſtories about the Mountain of Emeralds, he determined to make a voyage thither. He choſe a man who had been twice at theſe mountains of emeralds; and with the beſt boat then in the harbour, on the 14th of March, 1769, they ſailed from the harbour of Coſſeir. They kept coaſting along, with a very moderate wind, much diverted with the red and green appearances of the marble mountains upon the coaſt. Their veſſel had one ſail, like a ſtraw mattraſs, made of the leaves of a kind of palm tree, which they call *Doom*. It was fixed above, and drew

drew up like a curtain, but did not lower with a yard like a ſail; ſo that upon ſtreſs of weather, if the ſail was furled, it was ſo top-heavy, that the ſhip muſt founder, or the maſt be carried away. But, by way of indemnification, the planks of the veſſel were ſewed together, and there was not a nail, nor a piece of iron, in the whole ſhip; ſo that when you ſtruck upon a rock, ſeldom any damage enſued.

On the 15th, Mr. Bruce ſaw a large high rock, like a pillar, riſing out of the ſea. This iſland is about three miles from the ſhore, of an oval form, riſing in the middle. It ſeems to be of granite; and is called, in the language of the country, Jibbel Siberget, which has been tranſlated *the Mountain of Emeralds*. Siberget, however, is a word in the language of the *Shepherds*, who, probably, never in their lives ſaw an emerald; and though the Arabic tranſlation is *Jibbel Zumrud*, and that word has been transferred to the emerald, a very fine ſtone, oftener ſeen ſince the diſcovery of the new world, yet Mr. Bruce very much doubts, whether either *Siberget* or *Zumrud* ever meant emerald in old times.

Mr. Bruce, having ſatisfied his curioſity as to theſe mountains, without having ſeen a living creature, returned to his boat. They continued this voyage, and, after encountering ſtorms that were nearly proving fatal to them, they arrived ſafe at Coſſeir. On the 5th of April, Mr. Bruce embarked on board a veſſel he had procured for the purpoſe, and ſailed from that port for Jidda.

On the 9th, they arrived at Tor, a ſmall ſtraggling village, with a convent of Greek Monks, belonging to Mount Sinai. It ſerves as a watering-place for ſhips going to and from Suez. From this we have a diſtinct view of the points of the mountains Horeb and Sinai, which appear behind and above the others, their tops being often covered with ſnow in winter.

The ridge of rocks that run along behind Tor, bound that low ſandy country, called the Deſert of Sin, to the eaſtward. On the 12th, they paſſed the iſland of Tyrone, in the mouth of the Elanitic Gulf, which divides it near equally into two; or rather the north-weſt ſide is narroweſt. The direction of the Gulf is nearly north and ſouth.

The following ſingular cuſtom prevails on the Eaſtern Coaſt of the Red Sea, for the preſervation of Chriſtians who have the misfortune to be ſhipwrecked on that coaſt. "I would not have it imagined (ſays Mr. Bruce) that my caſe was abſolutely deſperate, even if I had been known as a Chriſtian, and had fallen into the hands of the Arabs, of Arabia Deſerta, or Arabia Petrea, ſuppoſed to be the moſt barbarous people in the world, as indeed they probably are. Hoſpitality, and attention to one's word, ſeem in theſe countries to be in proportion to the degree in which the people are ſavage. A very eaſy method is known, and followed with conſtant ſucceſs, by all the Chriſtians trading to the Red Sea from Suez to Jidda, to ſave themſelves if thrown on the

the coaſt of Arabia. Any man of conſideration from any tribe among the Arabs, comes to Cairo, gives his name and deſignation to the Chriſtian ſailor, and receives a very ſmall preſent, which is repeated annually if he performs ſo often the voyage. And for this the Arab promiſes the Chriſtian his protection, ſhould he ever be ſo unfortunate as to be ſhipwrecked on their coaſt.

The Turks are very bad ſeamen, and loſe many ſhips, the greateſt part of the crew are therefore Chriſtians; when a veſſel ſtrikes, or is aſhore, the Turks are all maſſacred if they cannot make their way good by force; but the Chriſtians preſent themſelves to the Arab, crying *Fiarduc*, which means, "we are under immediate protection." If they are aſked, who is their Gaffeer, or Arab, with whom they are in friendſhip? They anſwer, Mahomet Abdelcader is our Gaffeer, or any other. If he is not there, you are told he is abſent ſo many days journey off, or any diſtance. This acquaintance or neighbour, then helps you, to ſave what you have from the wreck, and one of them with his lance draws a circle, large enough to hold you and yours. He then ſticks his lance in the ſand, bids you abide within that circle, and goes and brings your Gaffeer, with what camels you want, and this Gaffeer is obliged, by rules known only to themſelves, to carry you for nothing, or very little, wherever you go, and to furniſh you with proviſions all the way. Within that circle you are as ſafe on the deſert coaſt of Arabia, as in a citadel; there is no example or exception to the contrary that has ever yet been known. There are many Arabs, who, from ſituation, near dangerous ſhoals or places, where ſhips often periſh, have perhaps fifty or a hundred Chriſtians, who have been ſo protected: So that when this Arab marries a daughter, he gives perhaps, his revenue from four or five protected Chriſtians, as part of his daughter's portion. I had, at that very time, a Gaffeer, called Ibn Talil, an Arab of Harb tribe, and I ſhould have been detained perhaps three days till he came from near Medina, and carried me (had I been ſhipwrecked) to Yambo, where I was going.

[*To be continued.*]

On the TRINITY.

RESPECTING the Doctrines to be believed, [by all to whom the Goſpel is preached] it is objected, that they are *myſterious*; they relate to perſons and things in another world, which are therefore *hidden* from us; we can neither ſee them, nor hear them: None of the ſenſes, with which we are at preſent endowed, can reach or perceive them. What then is to be done? Why, certainly, we muſt believe the account which God, by his prophets and apoſtles, has been pleaſed to give us, and we muſt form our notions of them, as well as we can, by compariſon with thoſe things which are the objects of our ſenſes. Our ſtate with regard to God, and the glories of his heavenly Kingdom, is exactly like the ſtate of a blind man, with regard to the Sun, or the light

which

which iſſues from it; yet, he would be unreaſonable, ſhould he refuſe to believe what his friends, who do ſee it, tell him concerning it; tho', after all, they can give him but a very poor, imperfect idea of it. If it pleaſed God to open his eyes, and beſtow on him the bleſſing of ſight, he would know more of the matter in one ſingle moment, than deſcription, ſtudy, and meditation, could have taught him in a hundred years, or a thouſand years, or ten thouſand years. Such is our caſe. We cannot ſee God; we cannot ſee the Father, the Son, and the Holy Spirit; we cannot ſee how they are Three, and how they are One. But ſhall we therefore, in oppoſition to the authority and word of God himſelf, deny that they are? We may reaſon and diſpute upon the ſubject for ages; but in that inſtant, when we are admitted to his preſence, and "ſee Him as he is," every doubt and difficulty will vaniſh at once; and we ſhall know—how little we *did* know, or poſſibly *could* know before. Tell a blind man, your ſight can travel over the ſpace of one hundred millions of miles, as ſoon as it can move the diſtance of ten yards.—How full of abſurdity, contradiction, and impoſſibility, muſt this aſſertion appear to him who can conceive of motion only in ſlow ſucceſſion! Yet it is a certain truth: For let a perſon be led forth, in a clear night, with his eyes cloſed; and opening them, he will ſee the remoteſt ſtar in the firmament, that can be ſeen at all, as ſoon as he will ſee a candle, at the diſtance only of a few yards from him.

This inſtance may ſerve to ſhew, how very ill qualified we are to diſpute with our Maker concerning his own Nature and Exiſtence, and the things of another and inviſible world. Of the truth of Revelation we have the moſt deciſive evidence, that of the ſenſes, and the miracles wrought by Chriſt and his Apoſtles, of which the eyes and ears of men were ſufficient judges. Knowing therefore aſſuredly that God hath ſpoken, and giving diligent attention to that which he hath ſpoken, it is our part at preſent to believe what we ſhall one day be permitted to ſee.

Another objection to the doctrines of which we are treating is, that learned men have been engaged in controverſies about them for many hundred years, and are not yet agreed: What therefore muſt the unlearned do? To this it may be anſwered, in the firſt place, that learned men have carried on controverſies about every thing. Some have thought there is no Revelation at all; ſome that there is no Providence; ſome that there is no God; and ſome have denied that there is any world but this, in which we live; others have maintained, that this world itſelf is a dream and a fancy, exiſting only in our minds, and that in reality there is no ſuch thing. So that if we wait till all learned men agree, we ſhall believe nothing, know nothing, and do nothing.

2. All the diſputes concerning the Trinity have been owing to one ſingle circumſtance, namely, the vain, idle, and preſumptuous curioſity of man, who, inſtead of believing that which God hath revealed, will ever be prying into that which God hath not revealed.

vealed. That there is in the Deity a diſtinction, and an union; that God is Three, in ſome reſpect, and One in ſome other reſpect; this is what we are required to believe: And who can prove that it is not ſo? Or why ſhould any man diſpute it? But we are not content, unleſs we know preciſely the manner how the three Perſons are one God; how the Son is generated, and how the Holy Ghoſt proceeds: Hence the ſubject has been overwhelmed and confounded by an inundation of ſcholaſtic and metaphyſical controverſy, which it requires no ſmall degree of penetration and ſagacity as well as of learning, to underſtand; if indeed ſome of it can be underſtood at all. If you aſk, what the unlearned are to do, with regard to this diſpute?—I anſwer, they are happy in their ignorance, in which I would wiſh them ever to continue. Two learned phyſicians may differ in opinion, as to the manner in which the human body is nouriſhed by its food; they may perplex each other with hard words; they may argue themſelves out of temper, and loſe their appetite; while an unlearned, plain, honeſt countryman eats his meal in quietneſs, gives God thanks for it, goes forth in the ſtrength of it to his labour, and in the evening receives his reward.

In the concerns of this world, as well as of another, the moſt intereſting truths are always the plaineſt; they are matters of fact, on which we may depend, without being ſolicitous to know exactly how they are brought about. Who can tell by what means a ſmall ſeed buried in the earth, and there becoming to all appearance, dead and putrid, ſhoots forth into a blade, and an ear, producing thirty, ſorty, or ſixty ſeeds, of its own kind? A man calling himſelf a philoſopher, might defy the huſbandman to ſhew, how this could poſſibly be. The huſbandman's common ſenſe would direct him to anſwer, that it was not his concern to ſhew *how* it could be; that he knew it certainly would be, and therefore ſhould continue to ſow; which ſhould he, upon the ſtrength of the philoſopher's arguments, neglect to do, the world muſt be ſtarved. Biſhop HORNE's Sermons Vol. IV.

A ſhort Account of the Death of Mr. PAUL GREENWOOD; by Mr. PAWSON.

IN the year 1766, I was ſtationed in Mancheſter Circuit, with that eminently pious and faithful Servant of GOD, Mr. PAUL GREENWOOD. In March, 1767, he was taken ill of a very bad fever at Warrington; and notwithſtanding he was delirious moſt of the time of his ſickneſs, yet all his converſation was ſpiritual and heavenly. The firſt time the gentleman, at whoſe houſe he lodged, perceived that he was in a delirium, was upon aſking Mr. Greenwood how he did? He anſwered, "They tell me that the "heavens and the earth are fled away, and there is no more place "found for them." Mr. Gaſkill replied, "Well, if they are,

"we

"we shall have new heavens and a new earth, you know." "That is true," said Mr. Greenwood, and was out of bed in a moment. When he got to the window, he observed, "The Lord hath spared this corner where we live; what a mercy that is?"

The last night of his life, he preached and prayed the whole time, till day-light appeared in the morning. He then said, "Another "Sun shall arise; Christ the Sun of Righteousness, with healing in his wings;" and immediately fell asleep in the Lord. It is something remarkable, that his aged mother, a most excellent Christian, died happy in the love of God, at Keighley in Yorkshire, the same morning. What a joyful surprise, when those two kindred spirits met together at the Gates of Heaven!

Mr. Greenwood was a Christian of the primitive stamp; he was particularly remarkable for genuine simplicity, integrity, and spiritual-mindedness. His fervent zeal for the prosperity of the work of God, in the conversion of sinners, and building up of the saints in their most holy faith, appeared in all his actions; and his labours in the ministry were attended with the blessing of Heaven, in every place where he preached. The sacred fire of divine Love was kept continually burning in his own soul, so that he was always ready for every good word and work. He continually preached wherever he went, and had a word in season for every one that came in his way. I never till that time, saw any one man so universally lamented as he was; multitudes attended his Funeral; many of whom most sincerely loved and highly esteemed him, for his eminent piety and usefulness.

JOHN PAWSON.

Mr. FLETCHER's LETTERS.

To the Rev. Mr. CHARLES WESLEY.

My dear Sir, Madeley, July 26, 1763.

EVERY thing is pretty quiet here now. Many of our offences die away; tho' not long ago, I had trials in abundance, but blessed be the Lord he gave me his peace. It is not, however, without fighting that I keep it. One of my late trials might have had consequences to make me quit Madeley; and, I praise God, I am ready to do it without looking behind me, even *this day*. The young person I mentioned, as being sorely tempted of the Devil, is happily delivered; and we have had the testimonies of Mr. Mould who preached here three weeks ago, and of Mr. R——, who spent four days here, and preached last Sunday. He is an excellent young man, and only wants a little of the Methodist zeal to temper the reserve of Mr. W——.

When will you come to Madeley? What do you do at London? Have you repaired the breach, and healed the plague? May the Lord give you all the wisdom, the patience, the zeal, the gentleness, and the health you stand in need of! Ask them for your poor brother, J. F.

To Miss HATTON.

Madam, Madeley, Aug. 31, 1763.

I Am heartily glad to find by the contents of your letter, that your heart is more set upon obtaining the one thing needful, *Christ in us*, with all his graces, *the hope of glory*. I beg, in my Master's name, you would cherish the conviction of *the need* of this prize of your high calling, and pursue it in the new and living way in which the fathers trod, that of the *cross*, and that of *faith*. We travel in the first, by continually denying self, in the desire of the flesh, the desire of the eye, and the pride of life. And we advance in the second, by *aiming* at Christ, *claiming* Christ, *embracing* Christ, *delighting* and *rejoicing* in Christ received in the heart, through the channel of the gospel promises. To be able to go on in the way of the cross and that of faith, you stand in need of much recollection, and steady watchfulness over the workings of your own heart, and diligent attention to the whispers of divine grace. That the Lord would powerfully enable us to run on with faith and patience, till we inherit the promises, is the prayer of, your servant in Christ, J. F.

To Mrs. GLYNNE.

Dear Madam, Madeley, Sept. 2, 1763.

I Thank you for your kind remembrance, and good wishes that I might eat the everlasting bread of our Father's house, expressed by a present of the most incorruptible bread our earth affords. I should be glad to take the opportunity of Mr. Wesley's stay at Salop, to thank you in person, and eat with you the bread —the unleavened bread of sincerity and truth, handed out by him; but I am obliged to set out to day for Lady Huntingdon's college, and shall not, I fear, be in Shropshire, when Mr. Wesley comes.

If the Father of lights hath drawn your soul in any warmer desires after the glorious sense of his love, and enabled you to sit down and count the cost, and give up *fully*, whatever may have a tendency to keep you out of the delightful enjoyment of the pearl of great price, I shall rejoice greatly; for it is my hearty desire, that all my Christian friends, and I, might grow up daily towards the measure of the full stature of Christ.

I return you my most affectionate thanks, Madam, for your book, and for the franks you added to it. May you use all the promises of the gospel as franks from Jesus, to send momentary petitions to heaven, and may an unwearied faith be the diligent messenger! What

What proved a disappointment to you, was none to me, having been forced, by many such disappointments, to look for comfort in nothing but these comprehensive words,—"Thy will be done!" A few more trials will convince you, experimentally, of the heavenly balm they contain, to sweeten the pains and heal the wounds, that crosses and afflictions may cause. We often improve more, by one hour's resignation, than by a month's reading; and when we can exercise neither gifts nor graces, one of the last is always excepted—*Patience*; which is then worth all the rest. O let us make the best of our day, Madam:—a day of grace;—a gospel day;—a day of health;—a precarious day of life! Let us believe, hope, love, obey, repent, spend, and be spent for Him, who hath loved us unto death.

Mr. M. said your portmanteau would go to day; but whether it goes or stays, let neither wind nor tide keep us back from Jesus Christ. That his love may fill our hearts, is the repeated wish of Dear Madam, your unworthy friend and servant in Christ.

J. F.

To the Rev. Mr. CHARLES WESLEY.

My dear Sir. Madeley, Sept. 9, 1763.

I See that we ought to learn continually to cast our burdens on the Lord, who alone can bear them without fatigue and pain. If Mr. Maxfield returns, the Lord may correct his errors, and give him so to insist on the fruits of faith as to prevent antinomianism. I believe him sincere; and though obstinate and suspicious, I am persuaded he has a true desire, to know the will and live the life of God. I reply in the same words you quoted to me in one of your letters, "Don't be afraid of a wreck, for Jesus is in the ship." After the most violent storm, the Lord will, perhaps, all at once, bring our ship into the desired haven.

You ask me a very singular question with respect to women; I shall, however, answer it with a smile, as I suppose you asked it. You might have remarked that for some days before I set off for Madeley, I considered matrimony with a different eye to what I had done: and the person, who then presented herself to my imagination was Miss Bosanquet. Her image pursued me for some hours the last day, and that so warmly, that I should, perhaps, have lost my peace, if a suspicion of the truth of Juvenal's proverb, *Veniunt a dote sagittæ*, had not made me blush, fight, and fly to Jesus, who delivered me, at the same moment, from her image and the idea of marriage. Since that time, I have been more than ever on my guard against admitting the idea of matrimony, sometimes by the consideration of the love of Jesus, which ought to be my whole felicity; and at others, by the following reflections: How could she chuse such a man as me? If, notwithstanding all my self love, I am compelled cordially to despise

myself, could I be so wanting in generosity, as to expect another to do that for me, which I cannot do for myself,—to engage to love, to esteem, and honour me?

I will throw on my paper some reflections, which the last paragraph of your letter gave rise to, and I beg you will weigh them with me, in the balances of the sanctuary.

Reasons for, and against matrimony.

1. A tender friendship is, after the love of Christ, the greatest felicity of life; and a happy marriage is nothing but such a friendship between two persons of different sexes.	1. Death will shortly end all particular friendships. The happier the state of marriage, the more afflicting is widowhood: besides, we may try a friend and reject him after trial; but we cannot know a wife, till it is too late to part with her.
2. A wife might deliver me from the difficulties of housekeeping, &c.	2. Marriage brings after it an hundred cares and expences; children, a family, &c.
3. Some objections and scandals may be avoided by marriage.	3. If matrimony is not happy, it is the most fertile source of scandals.
4. A pious and zealous wife might be as useful as myself; nay, she might be much more so among my female parishioners, who greatly want an inspectress.	4. I have 1000 to 1 to fear that a wife instead of being a help, may be indolent, and consequently useless; or humoursome, haughty, capricious, and consequently a heavy curse.

Farewell. Yours, J. F.

To Mr. VAUGHAN.

Dear Sir,

AS you desire me to tell you simply what I think of the state of your soul, as described in your letter, I will do it as the Lord shall enable me.

I praise him that he has begun a good work in you, which I make no doubt, he will finish, if you do not counteract the operations of his grace. Your having sometimes free access to the throne of grace, but soon falling back into deadness and darkness, is the common experience of many who walk sincerely, tho' slowly towards Sion. It argues, on one side, *the drawings of faith*; and, on the other, *the power* of unbelief. I would compare such souls to the child of the Patriarch, who came to the birth, nay, saw the light of this world, and yet returned again into his mother's womb, until, after a greater struggle, he broke through all that was in his way, and left the place where he had been so long in prison. If

If you fall ſhort, yet be not caſt down; on the contrary, rejoice that God has begun, and will finiſh his work in you; and ſtrive more earneſtly to enter in at the ſtrait gate. Watch more unto prayer, and pray for that faith, which enables the believer *now* to lay hold on eternal life. Remember, however, that your prayers will not avail much, unleſs you deny yourſelf, and take up every croſs, which the Lord ſuffers men, devils, or your own heart to lay upon you. In *the name* of Jeſus, and in *the power* of his might, break through all; and you will find daily more and more, that JESUS is the Light of the World, and that he, who follows him, *ſhall not walk in darkneſs*. The peace of Jeſus be with you! Farewell. Yours, &c. J. F.

To Miſs HATTON.

Madeley, March 5th, 1764.

YOU ſeem, Madam, not to have a clear idea of the happineſs of the love of Jeſus; or, at leaſt, of your privilege of loving him again. Your dulneſs in private prayer ariſes from the want of familiar friendſhip with Jeſus. To obviate it, go to your cloſet, as if you were going to meet the deareſt friend you ever had; caſt yourſelf immediately at his feet, bemoan your coldneſs before him, extol his love to you, and let your heart break with a deſire to love him, till it actually melts with his love. Be you, if not the importunate widow, at leaſt, the importunate virgin; and get your Lord to avenge you of your adverſary:—I mean your *cold heart*.

You aſk me ſome directions to get *a mortified* ſpirit: in order to get it, get Recollection.

RECOLLECTION is a dwelling within ourſelves; a being abſtracted from the creature, and turned towards God.

RECOLLECTION is both outward and inward, OUTWARD recollection conſiſts in *ſilence* from all idle and ſuperfluous words; and in *ſolitude*, or a wiſe diſentanglement from the world, keeping to our own buſineſs, obſerving and following the order of God for ourſelves, and ſhutting the ear againſt all curious and unprofitable matters. INWARD recollection conſiſts in ſhutting the door of the ſenſes, in a deep attention to the preſence of God, and in a continual care to entertain holy thoughts, for fear of *ſpiritual idleneſs*.

Through the power of the Spirit, let this recollection be ſteady, even in the midſt of hurrying buſineſs; let it be calm and peaceable; and let it be laſting. "Watch and pray, leſt you enter into temptation."

To maintain this recollection, beware of engaging too deeply, and beyond what is neceſſary, in outward things: beware of ſuffering your affections to be entangled by worldly deſire, your imagination to amuſe itſelf with unprofitable objects, and indulging yourſelf in the commiſſion of what are called *ſmall faults*.

For

For want of continuing in a recollected frame all the day, our times of prayer are frequently dry and useless, imagination prevails, and the heart wanders: whereas we pass easily from recollection to delightful prayer. Without this spirit, there can be no useful self-denial, nor can we know ourselves; but where it dwells, it makes the soul all eye, all ear; traces and discovers sin, repels its first assaults, or crushes it in its earliest risings.

In recollection let your mind act according to the *Drawings of Grace*, and it will probably lead you either, to contemplate Jesus as crucified, and interceding for you; or to watch your senses and suppress your passions, to keep before God in respectful silence of heart, and to watch and follow the motions of grace, and feed on the promises.

But take care here, to be more taken up with the thoughts of God than of yourself: and consider how hardly recollection is sometimes obtained, and how easily it is lost. Use no *forced* labour to raise a particular frame: nor tire, fret, and grow impatient, if you have no comfort; but meekly acquiesce and confess yourself unworthy of it; lie prostrate in humble submission before God, and patiently wait for the smiles of Jesus.

May the following MOTIVES stir you up to the pursuit of recollection. (1) We must *forsake all and die to all first* by recollection. (2) Without it *God's voice* cannot be heard in the soul. (3) It is the *altar*, on which we must offer up our Isaacs. (4) It is instrumentally *a ladder* (if I may be allowed the expression) to *ascend* into God. (5) By it the soul gets to its *centre*, out of which it cannot rest. (6) Man's soul is the temple of God: recollection is the *Holy of Holies*. (7) As the wicked by recollection find *hell* in their hearts, so faithful souls find *heaven*. (8) Without recollection all means of grace are *useless*, or make but a light and transitory impression.

If we would be recollected, we must expect to *suffer*. Sometimes God speaks immediately to the heart, we must then continue to listen with a more humble silence. Sometimes, assaults of the heart, or of the tempter, may follow, together with weariness and a desire to turn the mind to something else: here we must be patient:—By *patience unwearied* we inherit the promises.

Dissipated souls are severely punished. If any man *abide* not in Christ, he is cast out as a branch;—cast out of the light of God's countenance into the *drudgery* of the senses. He dries up, and a barrenness follows in the use of the means. The world and Satan gather and use him for their service. He is cast into the fire of the passions, of guilt, of temptation, and, perhaps, of hell.

As dissipation always meets its punishment, so recollection never fails of its reward. After patient waiting comes communion with God, and the sweet sense of his peace and love. Recollection is a castle, an inviolable fortress against the world and the Devil: it renders all times and places alike, and is the habitation where Christ and his Bride dwell.

I give

I give you these hints, not to set Christ aside, but that you may, according to the light and power given to you, take these stones and place them upon the Chief Corner-stone, and cement them with the Blood of Jesus, until the superstructure, in some measure, answers to the excellence of the foundation. I beg an interest in your prayers for myself and those committed to my charge, and am, with sincerity, Madam, your servant for Christ's sake, J. F.

A LETTER from a Gentleman to the Rev. Mr. WESLEY.

SCARCE any nation passes a century, without some remarkable fluctuation. How should it be otherwise? For how can that be perpetually stable, wherein man, full of instability, is principally concerned? It is certain therefore, that all the quiet in a nation is ordered by divine wisdom: As all the confusions and convulsions are permitted by divine justice. Let us view the present state of *Great-Britain* in this light: resting assured, that all which befalls us, is intended to promote our good, in this world, and that which is to come.

"This land is ripe for judgments. How few are there herein, who ever intend to please God in all they do? And all besides are subjects of divine wrath. For all who live without any regard to God, are wilful sinners against God, and every hour liable to the stroke of his offended justice.

"And what shall these do, when visited by the sword, the plague, the famine, or the furious elements? O that they would turn to God, through the Saviour of sinners! Surely then they would find mercy! Yea, and probably see the salvation of God, even in the land of the living.

"But what shall the Christians do in the time of public calamities? Be still, look up, and follow Providence. Be still, O my soul, in the midst of tumults and the distress of nations. Take no comfort in any thing but in the consciousness of divine love. Listen to his voice, and quietly wait to see the hand of God over all. If you are uncertain what to do, look up, and expect wisdom from above. If you fear, look up for courage and faith, to act well on all occasions. If the sword is at your throat, look up for submission to the wise and gracious will of God. Look up for power to pray without ceasing, and in every thing to give thanks. Follow Providence. Do not run before, but after the hand that leads the simple hearted, with a steady attention, and a determinate purpose to do what is pleasing to him.

"But what shall the Christians do, if the storm come, if our country be actually invaded? The general answer must be the same; Be still: Look up: Follow Providence. A particular answer is hard to give yet. Only so far one may say, 1. We must take great care of our spirit. If we sink into the world's

tears

fears or joys, we shall lose our hold on God. The spirit of the christians, and the spirit of the world are entirely different. They can never agree in what appertains to the work of God, either in his dispensations of grace or justice. 2. Every one should deeply consider what he is called to. Some may think it would be a sin to defend themselves. Happy are they, if they can refrain from judging or condemning those that are of a different persuasion. Certain it is, some have fought and died in a just cause, with a conscience void of offence. To some therefore it may be matter of duty, to repel the common enemy. 3. They who believe they are called to this, should proceed in all things in a Christian spirit. They should if possible join in one body. They should endeavour to avoid trifling company and conversation. They should learn their exercise with prayers and hymns. But who of us is sufficient for these things?"

The preceding serious and sensible Letter was published by Mr. Wesley in the latter end of the year 1755, when this Nation was involved in War with France and threatened with Invasion: No apology is necessary for re-publishing it at this alarming crisis, when the minds of many people are deeply affected with the prospect of public calamities.

The Triumph of OECONOMY.

WHEN the collection was making to build Bethlem Hospital, those who were employed to gather donations for that purpose, went to a small house, the door of which being half open, they overheard an old man, the master, scolding his servant maid, for having thrown away a match without using its both ends. After diverting themselves some time with the dispute, they presented themselves before the old gentleman, and explained the cause of their coming; though, from what had just passed, they entertained very little, if any, hopes of success. The supposed Miser, however, no sooner understood the business, than he stept into a closet, from whence he brought a bag, and counted out four hundred guineas, which he generously gave them. No astonishment could exceed that of the collectors, at this unexpected reverse of their expectations; they loudly testified their surprise; and scrupled not to inform their benefactor, that they had overheard his quarrel with the servant girl. "Gentlemen," said he, "your surprise is occasioned by a thing of very "little consequence. I keep house, and save or spend money "my own way; the first furnishes me with the means of doing "the other. With regard to benefactions and donations, you "may always expect most from prudent people, who keep their "own accounts." When he had thus spoken, he begged them

to

to withdraw without the ſmalleſt ceremony; to prevent which he ſhut the door; not thinking half ſo much of the four hundred guineas, which he had juſt *given* away, as of the match which had been *careleſsly* thrown into the fire.

POETRY.

VERSES ſpoken at the breaking-up of the Free Grammar School, in Mancheſter.*

TWO honeſt Tradeſmen, meeting in the Strand,
One took the other, briſkly by the hand;
"Hark ye," ſaid he, 'tis an odd ſtory this
"About the crows;"—"*I don't know what it is*,"
Replied his friend.—"No! I'm ſurpriz'd at that;
"Where I come from it is the common chat;
"But you ſhall hear; an odd affair indeed!
"And, that it happen'd, they are all agreed;
"Not to detain you from a thing ſo ſtrange,
"A gentleman, that lives not far from Change,
"This week, in ſhort, as all the Alley knows,
"Taking a puke, has thrown up *three black crows*."

"*Impoſſible!*"—"Nay, but it's really true;
"I have it from good hands, and ſo may you."—
"*From whoſe, I pray?*"——So having nam'd the man,
Straight to enquire his curious comrade ran.
"*Sir, did you tell*;"—relating the affair.—
"Yes, Sir, I did; and if its worth your care,
"Aſk Mr. Such-a-one, he told it me,
"But, by the bye, 'twas *two* black crows, not *three*."

Reſolv'd to trace ſo wond'rous an event,
Whip, to the third, the virtuoſo went.
"*Sir*,"—and ſo forth.—"Why yes; the thing is fact,
"Tho' in regard to number not exact;
"It was not *two* black crows, but only one;
"The truth of *that* you may depend upon.
"The gentleman himſelf told me the caſe."—
"Where may I find him?"—"Why in ſuch a place."

Away goes he, and having found him out,
"Sir, be ſo good as to reſolve a doubt:"——

* Theſe Verſes are intended to impreſs upon the minds of young People in particular, the folly and madneſs of liſtening to idle reports and vague rumours, which generally have their origin from the moſt ridiculous and groſs Miſunderſtandings; and frequently are productive of infinite miſchief to the Public at large, as well as to individual members of Society.

Then

Then to his laſt informant he referr'd,
And begg'd to know, if *true* what he had heard,
" Did you, Sir, throw up a black crow?"—" Not I."
" Bleſs me! how people propagate a Lie!
" Black crows have been thrown up, *three*, *two*, and *one*?
" And here, I find, all comes, at laſt, to *none!*
" Did you ſay *nothing* of a crow *at all?*"—
" Crow—Crow—perhaps I might, now I recall
" The matter over."—" And, pray Sir, what was't?"
" Why, I was horrid ſick, and, at the laſt,
" I did throw up, and told my neighbour ſo,
" Something that was—*as black*, Sir, as a crow."

[Dr. BYROM.

By Faith we live ON GOD, by Works we live TO GOD, and by Love we live IN GOD.

FAITH, holy channel to celeſtial Life!
By thee ſuſtain'd, on DEITY we live;
Eternal Pleaſures realiz'd we prove,
And all the Fruits of Paradiſe receive.

Hence by our Works, our birth divine we prove,
And ſhew that GOD delights with man to dwell,
And like aſpiring flames a luſtre ſhed
On objects round them, while to Heaven they ſwell.

But LOVE, (bleſt ſpring of both) excels in worth;
'Tis man conceal'd within JEHOVAH's breaſt,
And GOD imparted to the human ſoul,—
A Life divine, and Eden repoſſeſt.

Nov. 2, 1794. [By a young Lady.]

CHAP. VII. of PROVERBS, PARAPHRASED.

MY ſon, th' inſtruction that my words impart,
Grave on the living tablet of thy heart;
And all the wholeſome precepts that I give,
Obſerve with ſtricteſt reverence, and live.

Let all thy homage be to wiſdom paid,
Seek her protection, and implore her aid;
That ſhe may keep thy ſoul from harm ſecure,
And turn thy footſteps from the harlot's door,
Who with curs'd charms lures the unwary in,
And ſooths with flattery their ſouls to ſin.

Once

Once from my window as I caſt mine eye,
On thoſe that paſs'd in giddy numbers by,
A youth among the fooliſh youths I ſpy'd,
Who took not ſacred wiſdom for his guide.

Juſt as the ſun withdrew his cooler light,
And evening ſoft led on the ſhades of night,
He ſtole in covert twilight to his fate,
And paſs'd the corner near the harlot's gate;
When lo, a woman comes! ——
Looſe her attire, and ſuch her glaring dreſs,
As aptly did the harlot's mind expreſs:
Subtle ſhe is, and practis'd in the arts,
By which the wanton conquer heedleſs hearts:
Stubborn and loud ſhe is, ſhe hates her home,
Varying her place and form: ſhe loves to roam:
Now ſhe's within, now in the ſtreet doth ſtray,
Now at each corner ſtands, and waits her prey.
The youth ſhe ſeiz'd; and laying now aſide
All modeſty, the female's juſteſt pride,
She ſaid, with an embrace, Here at my houſe
Peace-offerings are, this day I paid my vows.
I therefore came abroad to meet my dear,
And lo, in happy hour, I find thee here.

My chamber I've adorn'd, and o'er my bed
Are cov'rings of the richeſt tap'ſtry ſpread;
With linen it is deck'd from Egypt brought,
And carvings by the curious artiſt wrought:
It wants no glad perfume Arabia yields,
In all her citron groves and ſpicy fields;
Here all her ſtore of richeſt odours meets,
I'll lay thee in a wilderneſs of ſweets.
Whatever to the ſenſe can grateful be
I have collected there, —— I want but thee.
My huſband's gone a journey far away,
Much gold he took abroad, and long will ſtay:
He nam'd for his return a diſtant day.

Upon her tongue did ſuch ſmooth miſchief dwell,
And from her lips ſuch welcome flatt'ry fell,
Th' unguarded youth, in ſilken fetters ty'd,
Reſign'd his reaſon, and with eaſe comply'd,
Thus does the ox to his own ſlaughter go,
And thus is ſenſeleſs of the' impending blow.
Thus flies the ſimple bird into the ſnare,
That ſkilful fowlers for his life prepare.
But let my ſons attend. Attend may they
Whom youthful vigour may to ſin betray;

Let

Let them falſe charmers fly, and guard their hearts
Againſt the wily wanton's pleaſing arts;
With care direct their ſteps, nor turn aſtray
To tread the paths of her deceitful way;
Leſt they too late of her fell power complain,
And fall, where many mightier have been ſlain.

The SETTING SUN.

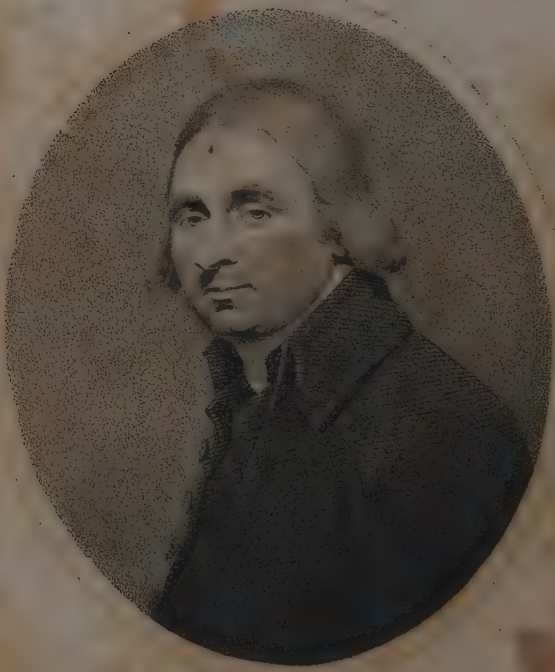
BEHOLD the mighty Sovereign of the Day,
How glorioufly he ſinks him down to reſt,
The train of his refulgent robes diſplay
Beauties immenſe, that cannot be expreſt;
The weſtern ſky appears like burniſh'd gold,
The towering clouds as mounts of burning braſs,
And onward as in ſolemn pomp they paſs
New floods of glory to our view unfold.
So ſinks the juſt Man to the peaceful tomb,
(His warfare finiſh'd, and his labours o'er)
Bright beams of comfort in his viſage bloom,
And heavenly ecſtacies his frame o'erpower;
He ſinks to reſt, like yonder ſetting Sun
To *riſe again*,—a more refulgent courſe to run.

Nov. 1794. J. C. B. CAMPBELL.

SOLITUDE.

I LOVE thee, SOLITUDE;—thy thoughtful brow,
And penſive mien, and evenneſs of mind,
Delight me much: but ah! I know not how
From buſy care my wearied ſoul to' unbind.
From infancy afflictions' have been my lot,
And noiſy ſcenes the portion of my days,
Tho' I have wiſh'd for thee within ſome cot
Quietly to dwell, while fleeting Life decays.
But man ſcarce ever has what he deſires,
His fondeſt hopes oft periſh in the bud.
Perhaps Almighty Providence deſcries,
That what we covet moſt—is leaſt our good.
Well; tho' I love thee, yet on this I'll reſt,
Whate'er my lot is,—ſurely that is beſt.

IBID.



Mr. Tho.s Rutherford,

Aged 41.

Preacher of the Gospel.

THE

Arminian Magazine,

For APRIL 1795.

The EXPERIENCE of Mr. ZECHARIAH YEWDALL.

[*Continued from page* 114.]

THE Converſion of my brother, was inſtrumental of increaſing my deſires to obtain the ſame bleſſing of divine Peace and Pardon, which the Lord had graciouſly beſtowed upon him. About the ſame time I met with Mr. JOHN NELSON's JOURNAL, which was of conſiderable uſe to me. When I ſaw the great change wrought upon his mind, the ſufferings he patiently and courageouſly endured for the ſake of the Goſpel, his deliverances from trouble, and the Bleſſing which attended his faithful labours as a miniſter of Chriſt,—I was deeply affected, and aſtoniſhed at my own indolence and unfruitfulneſs; I eſteemed myſelf no better than a mere trifler in Religion, and ſaw the expediency of beginning anew to ſeek for heart-felt Repentance. The evil of Unbelief, I had frequently heard of from others, without being able to underſtand what they meant; but now I felt the plague within my own ſoul, and ſaw the deſperate wickedneſs that was ſpread thro' all the powers of my ſinful heart: This important, but painful diſcovery, urged me to apply more fervently to the Throne of Grace.

Several young perſons being added to our Society, we frequently met together for prayer, ſinging, and religious converſation, and often attended preaching and love feaſts in the neighbouring ſocieties. Theſe were refreſhing ſeaſons, and the awful concerns of Eternity were impreſſed upon our minds. But we were not always faithful to divine Grace; too great an attachment to each other, introduced unprofitable and trifling converſation and unwatchfulneſs; eſpecially when we returned home together, or tarried longer in each other's company than was neceſſary: by this means, ſearching the Scriptures, private duties, and meditation, were neglected; which brought barrenneſs and deadneſs into our ſouls, and prevented our progreſs in real vital Religion. Theſe evils were diſcovered to me, and I ſaw the danger of being enſnared by inordinate affection. The words of our Lord continually ſounded in my ears, "Seek ye firſt the kingdom of God, and his righteouſneſs." I was enabled through Grace ſolemnly to renew my reſolutions and diligence, and to eſcape the ſnares and temptations which others fell into. But moſt of my young companions ſlighted the warnings that were repeatedly given them, they

they trifled away the Grace of God, and turned back again into the world; I remember only one of them that was truly converted.

About a year after my Brother found Peace, his wife likewise obtained the same blessing. Previous to her conversion, she occasionally attended the preaching, and we perceived at times, that she was much affected. But she watched over the professors of religion with an evil eye, and every little thing which she supposed to be amiss among them, filled her mind with prejudice and bitterness. However the rod of affliction, accompanied with sore temptations, lay heavy upon her, and kept alive gracious desires, and convictions of her sin and misery. One day, being in an adjoining apartment, we were greatly alarmed at her cries; upon entering the room, and enquiring into the cause, we found her weeping for joy, the Lord having graciously manifested unto her soul his forgiving Love; and so powerful was her deliverance from the horrible temptations of the wicked one, that she was never assaulted by them any more.

In the midst of many mercies, and out-pourings of the Grace of God, I still remained fast bound in the fetters of unbelief. I had now been a seeker of salvation three years; and, as I thought, more in earnest, than many others who had obtained the blessing. I began to suspect that I was either a trifler, or indulged some secret evil, which lay concealed at the door, and prevented me from being accepted. In the midst of these apprehensions and fears, the enemy took advantage and suggested,—"If there is such a thing as unconditional Reprobation, you are one of those who are reprobated to eternal misery, and consequently, it is in vain for you to strive to enter in at the strait gate." Although this temptation assaulted me in a gloomy hour, yet I was enabled to resist it, by recollecting that the insinuation was contrary to Scripture, to every divine Attribute, and to all that I had known of the Mercy and Goodness of God.

My father frequently attended our meetings, and the Lord powerfully strove with him, but the prejudice of education so far prevailed, that he stood at the door or windows to hear, as he apprehended it would give offence to come in with his hat on. At times I ventured upon religious conversation with him, when I perceived he was inclined to hear me. He had met with some severe crosses and trials, particularly from one of the Friends, whom he supposed had used him hardly. But these distresses had a good effect, and drove him to seek the Lord more earnestly. At last I prevailed with him to go into our Chapel at Bradford, by assuring him that the Society would not be displeased with the trifling circumstance of his hat, as they were well acquainted with the custom in use among the Quakers. But he was rather ashamed, as he thought the eyes of the people were more upon him than the Preacher, which induced him for the future to adopt the common practice in our meetings. A gracious work commenced

menced in his soul, which was evidenced by a visible change in his temper and conversation. He was deeply humbled before the Lord, and we frequently observed the silent tears of contrition drop from his eyes. He saw the necessity of an inward change, and the importance of obtaining the knowledge of salvation by the remission of sins. This yielded me great satisfaction, and induced me frequently to call upon my parents, and unite in prayer with them.

As the Lord continued to enlighten my understanding, I plainly discovered that my Mother was under a deception, by appropriating to herself the Promises peculiar to the people of God, altho' she was not yet truly awakened. I endeavoured faithfully and affectionately to inform her of her danger; for which she was afterwards unfeignedly thankful. I likewise prevailed with my parents to attend the class-meetings, which were made very useful to them by hearing the experience of converted persons; and they were admitted into Society by Mr. Tho. Taylor, together with several of our relations who had been educated among the Quakers. About six weeks after my father's admission into the society, the Lord was pleased to release him from his earthly pilgrimage. He had all the marks of a humble penitent, and continued in prayer and supplication to his last breath; and I have no reason to doubt, but that he is happy with the Lord.

I still continued under the dominion of accursed unbelief, and frequently harrassed by satanic temptations. The enemy suggested, "That I should languish all my days in misery, and die at last in darkness." The temptation drove me to the Lord, and I felt a determination, that if I did perish, it should be at his feet, crying for mercy. My convictions increased, and I saw evidently, that nothing could make me happy, short of a clear manifestation of the pardoning Love of God, and the Witness of his Spirit in my conscience, testifying that I was adopted into his family. Some of my friends, who were a little inclined to Calvinism, attempted to help me out of the Slough of Despond, on the wrong side, by endeavouring to persuade me, "That all was well; and that I had nothing to fear." But my Conscience replied, "I am "an unbeliever, and consequently under the wrath of God; for "he that believeth not, is condemned already." I have since been often thankful to God for giving me these discoveries of my unbelief, and the sinfulness of it; and likewise the nature and necessity of a thorough work of regeneration; otherwise I might have been seduced to stop short of a saving acquaintance with Christ, and either turned back again into the world, or rested in lukewarmness and empty opinions, instead of real heart Religion.

In 1775, Mr. Thomas Taylor, and Mr. William Bramnah, were appointed to labour in our Circuit. They were the happy instruments of a great revival among us, and several hundred sinners were turned from lying vanities, to the living God; many

of whom found Peace before me: This, through the fooliſhneſs of my heart, led me often into evil-reaſonings, and I was afraid of being for ever left behind, and becoming a caſt-away at laſt. One Sunday morning Mr. Brammah preached at our village, the word was quick and powerful, and reached the hearts of many. A friend from Bradford accompanied Mr. Brammah; he had for a long ſeaſon oppoſed the Doctrine of Chriſtian Holineſs, but being convinced of his miſtake, he diligently ſought and obtained the bleſſing of Purity of Heart; his teſtimony this morning in the ſociety meeting, affected us very much, and left a laſting impreſſion upon the minds of the people.

The Lord continued to viſit me with his ſacred reviving influences, and excite me to perſevere diligently in all the means of grace. I often found the penetential hymns of ſingular benefit, particularly the following verſe in "Wreſtling Jacob:"

What tho' my ſinking fleſh complain,
And murmur to contend ſo long,
I riſe ſuperior to my pain;
When I am weak, then am I ſtrong:
And when my all of ſtrength doth fail,
I ſhall with the God-man prevail.

Being jealous that my convictions were not deep enough, and that I ſtill came ſhort of true repentance, I beſought the Lord, if nothing leſs would do to awaken me thoroughly, to ſhake me over the mouth of Hell; for I ſeemed willing to do, or ſuffer any thing, ſo I might but find the bleſſing and the peace of God. Being at a prayer-meeting on a Sunday evening in the month of November, I found power to wreſtle with the Lord. When the meeting concluded, and the people were going away, a young woman who had been a ſinner, began to weep bitterly and cry aloud for mercy. At firſt I was aſhamed of the poor object, and tempted to think that the people would imagine ſhe was a hypocrite, and that we received any one among us, however vile their character. I had not indulged theſe reflections long, before my pride received a dreadful blow, by the following words being applied to my conſcience, "So then, you think yourſelf better than "this harlot! You are a phariſee wrapt up in ſelf-righteouſneſs. "How true it is, that "publicans and harlots enter into the king-"dom of Heaven before you!" In an inſtant I ſaw myſelf in a worſe ſtate than the unfortunate woman, and had ſuch a diſcovery of my heart-unbelief, and the wrath of God hanging over my guilty head, as I can never deſcribe. I was afraid of dropping into Hell, and cried aloud for mercy. Two or three more were in the ſame condition with us, and our cries might have been heard at a conſiderable diſtance. In theſe circumſtances we remained about two hours, and in the mean time our friends prayed for us, and earneſtly exhorted us to believe in the Lord Jeſus Chriſt. My companions in diſtreſs received ſome conſolation,

but

but I was like Rachael weeping for her children, and refuſing to be comforted. I returned home in great anguiſh of ſpirit and cruel bondage, till I obtained, in ſome degree, a view of Chriſt, which brought my mind into a calm ſtate. But I am doubtful whether I was fully ſet at liberty at that time; if it was ſo, I ſoon loſt it, by falling again into evil-reaſonings and unbelief.

The Lord's day following, the young woman and another perſon, found peace. This in ſome reſpect encouraged me, as I ſaw there was mercy for the chief of ſinners; but when I conſidered the ſhort time they were under conviction; and the years I had ſought the Lord, to my apprehenſion in vain, the enemy took advantage and led me into a labyrinth of evil reaſonings, till I was ready to murmur againſt God, and ſunk deeper into unbelief. In this ſtate of darkneſs I wandered till the month of March following, during which time ſeveral more of my companions ſtruggled into liberty, whereas I was compelled to cry out

> But ſtill I remain In bondage and pain,
> Unable to bear, Or to ſhake off my chain:
> In the furnace I cry, Come, Lord, from the ſky,
> Make haſte to my help, Or in Egypt I die!

Some days before I was delivered from the power of unbelief and the burden of ſin, I ſeemed, to my own apprehenſion, ſinking into a ſtate of lukewarmneſs; and although I was outwardly as circumſpect as ever, yet inward ſin raged violently. I found a law within my members, warring againſt the law of my mind, and bringing me into captivity to the law of ſin: For though I delighted in the law of God after the inward man, or according to the meaſure of the grace of Repentance which I had received, yet when I would do good, evil was preſent with me.

At this time the work of religion proſpered much in our village; believers were daily added, and the Society continually increaſed in number; our pariſh church being about three miles off, the outward people very ſeldom went there, but too frequently lounged away the Sabbaths in idleneſs: theſe conſiderations induced us to attempt building a Chapel in the village, to which the inhabitants in general were well inclined to aſſiſt according to their ability. While we were deliberating upon this buſineſs, I was ſore oppreſſed by ſin and Satan. Sometimes I was afraid that the erecting of the new chapel would involve me in ſo much anxiety and care, as to become a ſnare to my ſoul, and plunge me into dead formality or lukewarmneſs. As I was meditating upon theſe matters, it occurred to my mind, "'Tis often darkeſt before "day-break; perhaps it may be ſo with reſpect to the riſing of "the Sun of Righteouſneſs upon my ſoul." I conſidered the dilemma of the Iſraelites when they were eſcaping from Egypt; on their right hand and alſo on the left, were inacceſſible mountains; before them lay the Red Sea; and an enraged tyrant with his hoſt, hung upon their rear; their caſe ſeemed deſperate, and

their

their deſtruction inevitable; yet they were commanded to go forward! Obedience to the divine command, terminated in a glorious deliverance to them, and the utter overthrow of their enemies. I ſaid to myſelf, "Cannot the Lord alſo deliver me, and "ſet my ſoul at perfect liberty, although I am ſurrounded with "difficulties and enemies on every ſide?" Theſe reflections encouraged me to hope, and look up for the Salvation of God.

On a Sabbath morning, under Mr. Brammah's preaching, my diſtreſs was ſo great, that it was with the utmoſt difficulty I could reſtrain myſelf from crying out aloud, but before the concluſion of the ſermon, my burden was removed, and the Lord revived me with heavenly conſolations. I continued comfortable all the next day, when it was impreſſed upon my mind, "That the Lord had ſet my ſoul at liberty;" but I diſregarded the impreſſion, being afraid it was only a device of the enemy to deceive me, which I dreaded as much as Hell itſelf, and reſolved rather to go mourning all my days, ſo I might be ſaved at laſt, than be deluded and periſh in my deluſion. On Wedneſday evening, the witneſs of pardon again appeared in my mind; and I now began to regard it a little, and to hold the bleſſing with a trembling hand; neither daring fully to believe that I was juſtified, nor to caſt away my hope. Next day, as I was meditating upon the Apoſtle's words, "There is now no condemnation to them that are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit;" I was led to a cloſe examination of my conſcience; and upon a ſtrict ſcrutiny I diſcovered, that I had no condemnation, except when I gave way to unreaſonable doubts and unbelieving fears. This encouraged me to venture my whole ſoul upon Chriſt in Faith, and then I received a clear and ſatisfactory teſtimony that the Lord had blotted out my ſins, that I was born of God, and adopted into his family; the following words eſpecially were applied to my heart, "Be-"lieve, hold faſt your ſhield, and who—ſhall pluck you from his "hand?" and preſently after, "It is God that juſtifieth; who is "he that condemneth?" I haſtened to my friends, who had ſympathized with me in the day of darkneſs and tribulation, and acquainted them with what the Lord had done for my ſoul; they rejoiced to hear the good news, and we praiſed the Lord together.

The gladneſs of that happy day,
O may it ever, ever ſtay!
Nor let my faith forſake its hold,
Nor hope decline, nor love grow cold.

In our ſociety were ſeveral perſons who had gone through deep convictions and temptations previous to their obtaining pardoning mercy; when they received the Bleſſing, their peace and joy were abundant, for ſome days; but in a ſhort time they were exerciſed with temptations to diſcredit the reality of the deliverance God had granted unto them; ſometimes they gave place to evil reaſonings, and then they were brought into great diſtreſs, and

condemned

condemned themſelves for their weakneſs in liſtening to the enemy. As they communicated their joys and griefs to me, I was not entirely ignorant of Satan's devices, and concluded that ſimilar ſuggeſtions would beſet all young converts. In the ſimplicity of my heart I ſaid, "But if ever the Lord gives me living Faith, the "enemy ſhall not rob me of it." However, in a few hours after I had enjoyed the clear witneſs of my juſtification through faith in Chriſt Jeſus, the enemy ſuggeſted, "You are not *very happy*; "—not ſo happy as you *expected*:—Have you not ſpoken peace "to yourſelf too ſoon? even before God has ſpoken peace to "you?" Through the light of divine grace I immediately diſcovered an adverſary and anſwered, "I know I was ſet free from "the burden and curſe of ſin;—I am conſcious that I was un-"ſpeakably happy in the love of Chriſt;—nor have I in theſe few "hours ſo ſinned, as to cauſe him to depart from me:—theſe "doubts muſt therefore come from an enemy, who envies my "happineſs, and is ſtriving to rob me of my ſhield, and to make "me as miſerable as himſelf." By exerciſing Faith upon my great Redeemer, I was enabled to hold faſt my confidence, and to reſiſt the wicked one. In the evening I went to a claſs-meeting, and although I was ſtill aſſaulted by the tempter, yet I teſtified to my brethren the great things the Lord had done for my ſoul, and he again viſited me with his mighty conſolations, and diſperſed every doubt and fear and temptation. I ſaw clearly that I had not believed in vain, nor followed a cunningly deviſed fable; but it was my privilege to live by faith, and to hold faſt the grace received, by continually watching unto prayer, and walking humbly and cloſely with the Lord.

[*To be continued in our next.*]

An ALARM to GREAT BRITAIN, with an Invitation to Repentance from the Reſpite of Judgment, repreſented in a SERMON, on a day of general and public Faſting, Humiliation, and Prayer, By the Rev. Mr. ROBERT GILBERT, from

JEREMIAH XVIII. 7, 8.

At what Inſtant I ſhall ſpeak concerning a Nation, and concerning a Kingdom, to pluck up, and to pull down, and to deſtroy it: If that Nation againſt whom I have pronounced, turn from their Evil, I will repent of the Evil that I thought to do unto them.

THAT there is a GOD, with whom we have a deep and univerſal concern, I ſhall here take for granted, and that both the private happineſs of individuals, and the proſperity of national communities certainly depend upon his favour; and, that the increaſe or continuance, the diminution or deprivation of either,

either, are subject to his wise and sovereign appointment. Hence it is, that we have been called afresh, by the voice of the supreme Civil Authority, to a joint attendance upon "this great Governor of the World," and that we look upon it to be a seasonable, and as such an indispensible duty, to concur with the solemn Assemblies of this Day, in paying him a public homage.

The belief of the Existence and Providence of God is fundamental to all Religion. And it is supported by the highest evidence derived from Reason and Revelation. By the latter of which, we are not only more convincingly instructed, as to what he might do with us, but also directed, as to the expectations which we may warrantably form from the Acts of his Government.

What he might do with this, or any other nation, is very plainly and familiarly represented in the six first verses of this chapter; where the Prophet illustrates the absolute and uncontrolable Power of God over all the children of men, who are the work of his hands, and the subjects of his dominion. And that he might be the better qualified to teach this lesson, he is ordered "to go down to the house of a potter," which was near at hand, and to make his observations on the work which was carrying on there. Accordingly he went, as he informs us in the 3d verse. And "behold," the potter was employed "on a work upon the wheels. And the vessel which he made of clay, was marred in his hands. So he made it again another vessel, as seemed good to the potter to make it." The prophet could not fail observing how freely this Artificer used his own pleasure, and how easily and how quickly the vessels received, under his skilful hand and the turning of a wheel, whatever figure he chose they should have, as being most suitable to answer the intention for which they were severally wrought. And by this observation, and with this image fresh upon his mind, he was furnished with a message, which he was charged to deliver to the People. For we are told, in the 5th and 6th verses, that when he had observed this, "The word of the Lord came to him, saying, O house of Israel, cannot I do with you as this potter? saith the Lord." As if he had said, "Instructed by this similitude, do you go and declare my incontestable authority and irresistible power to form and dispose of kingdoms and nations, so as shall serve my own purposes and my own pleasure. For I have an infinitely superior power, and a clearer right and dominion over them, than the potter over his clay. And there is no nation so politic, and no kingdom so potent, but I can turn or overturn them with the most perfect freedom and facility. I can unmake or new model them. And as to any changes which I mean to introduce among them, they shall be as yielding, and as little capable of resisting my powerful appointment." "Hath not the potter power over the clay, of the same lump to make one vessel unto honour and another unto dishonour (a)?"

nour (a)? Let the potſherds ſtrive with the potſherds of the earth. Shall the clay ſay to him that faſhioneth it, what makeſt thou (b)?" Which of you does not perceive, that this challenge would be equally indecent, and this reſiſtance as ineffectual, from the moſt powerful and flouriſhing kingdoms, as it would be from the individuals, of which they are compoſed? For in the hands of the Almighty, all the nations of the earth are but "as clay in the hands of the potter, yea, as the drop of the bucket, or the ſmall duſt of the balance (c)." And to his wiſdom and will, as to any condition, which he ſhall appoint them, they are equally bound to ſubmit. "He takes up the Iſles as a very little thing (d)!" There is no withſtanding his Fiat, when he determines the greateſt revolutions in the kingdoms of the world, which he can either multiply or enlarge, and again diminiſh and reduce. "He increaſeth the nations, and deſtroyeth them; he enlargeth the nations, and ſtraiteneth them again (e)."

But we are not only taught by this familiar emblem, how the univerſal Sovereign (if he would take to himſelf his great Power) might deal with us, but according to what meaſures he will proceed: and particularly, that when he is advancing againſt a nation or a kingdom, in a way of judgment for their ſins, if ſuch a devoted nation is awakened and turns to him by unfeigned repentance, the Lord's controverſy, in that caſe, will be taken up, the proceſs of his judgment againſt it arreſted, and the aſpect of his Providence, which appeared threatening and formidable, will put on the reviving ſmiles of benignity and mercy. This is the great principle laid down in the firſt recited paſſage of Scripture; and it is an invariable meaſure of the divine adminiſtration, which, as it was always purſued with relation to the Jewiſh nation, ſo will it be obſerved, in like manner, in reference to any other people. "At what time I ſhall ſpeak concerning a nation, or concerning a kingdom, to pluck up, and to pull down, and to deſtroy it: If that nation againſt whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them."

The text contains in it three things, which I pray God, it may be as inſtructive and profitable, as it is now ſeaſonable and proper, for us to conſider.

I. A ſuppoſition of a nation, or a kingdom being arrived to a very dangerous criſis.

II. A propoſition of a wiſe Expedient to be taken; or its proper deportment in ſuch a ſituation. And,

III. a Divine Promiſe aſcertaining the ſucceſs.

I. We have here to be conſidered, a ſuppoſition of a nation or a kingdom being arrived to a very dangerous criſis. "At what inſtant I ſhall ſpeak concerning a nation, or concerning a king-

(a) Rom. ix. 21. (b) Iſai. xlv. 9. (c) Iſai. xl. 15.
(d) Iſai. xl. 16. (e) Job vii. 23.

dom, to pluck up, and to pull down, or to deſtroy it." This is "ſpeaking terrible things in righteouſneſs." This is, as it were, "laying the axe to the root of the tree;" and portends nothing leſs than a final overthrow and extirpation. And (which infinitely raiſes the terror of it) this awful alarm is given by God himſelf. Nevertheleſs he is not to be charged with the imputation of any rigorous ſeverity. For it ſeems, that through his long-ſuffering and abounding clemency, he generally ſpeaks concerning a nation, before he proceeds to extremities againſt it; and uſually awakens it with previous omens of his diſpleaſure, ere vengeance breaks forth to lay it deſolate. This, I ſay, is the ordinary proceſs of divine Providence. And it may be, no nation or kingdom ever utterly periſhed, or ſo much as ſuffered any ſad reverſe in its ſtate, without various divine pre-monitions; though at the ſame time it is a lamentable truth, that theſe warnings have frequently left a people drenched in their ſecurity. So the old world before the flood, had ſufficient warnings of impending deſtruction, "by the preaching of Noah and the building of the ark, by which (as the apoſtle ſays) he condemned the world (f)." Nevertheleſs no ſerious notice being taken of theſe things, they were ſurprized with that aſtoniſhing and overwhelming ruin, as if they had never received any ſuch intimations (g). So he dealt with the Church under the Old Teſtament, in and by the miniſtry of the Prophets; and ſuch admonitions have been ordinarily given to all others, who have had any knowledge of him and his ways. "They that are wiſe will obſerve theſe things;" and even the ſimple, when they ſhall be overtaken by public calamities, will not be able to complain, that they were not warned of their approach; or that in the day of Divine patience, they wanted the calls of God to repentance, whereby impending judgments might have been averted. Accordingly, it is uſual with God in the Scriptures, to call heaven and earth to witneſs againſt the children of men, that he did not fail to admoniſh them, by various means, of that which would befal them in the end.

There are certainly ſuch conjunctures wherein God may be ſaid to ſpeak concerning nations and kingdoms. And if we carefully attend to the voice either of his Word or his Providence, we may learn when theſe critical ſeaſons are.

Various rules are laid down in his Word, according to which he will ſteadily act, in reference to the nations and kingdoms of the earth, in the different circumſtances there deſcribed. And theſe are illuſtrated by a variety of ſtriking examples, to direct our judgments in ſimilar caſes. And as the remoter judgments, which he inflicted in former ages, "happened to the ancients for enſamples, and are recorded for our admonition, upon whom the ends of the world are come (h)," any nation, at this day, by blowing off the duſt from thoſe ancient diſpenſations of Providence, might eaſily read its own doom.

(f) Heb. xi. 7. (g) Matt. xxiv. 38, 39. (h) 1 Cor. x. 11.

But

But beſides theſe admonitions of his Word, wherein he ſpeaks this awful language, his Providence is making frequent comments upon it. So that by obſerving and comparing both, every believer may know what he is pronouncing, and what he is intending, at leaſt ſo far as is neceſſary for direction in his own duty. And in this, if he be faithful, he ſhall find acceptance, thro' the mercy of God and the mediation of Jeſus Chriſt.

And now, to apply what has been already ſuggeſted to the ſtate of our own caſe. Have we not ſome reaſon to apprehend, that God has been ſpeaking thus concerning our nation and concerning this kingdom? With this Book of God in our hands, in which the ordinary rule, by which he proceeds in a way of judgment, is ſo plainly laid down, can we conſider our own circumſtances and compare them with the awful denunciations of judgment, which are recorded among theſe Oracles of Truth, and not perceive, that if theſe warnings are not attended to, he will certainly avenge himſelf upon ſuch a nation as this? Perhaps there is no nation under heaven which he has favoured with ſuch a ſeries of public bleſſings, as we and our forefathers have enjoyed. We have been privileged with a long enjoyment of the Light of his glorious Goſpel, whoſe early rays have not only glanced upon theſe Britiſh Iſles, but have ſhone out with their full ſplendor, through a long day of gracious viſitation. And though for a while they were obſcured by the miſts of Popery, yet he did not ſuffer us to ſit long in darkneſs, before we were made a Reformed People, as we are (would to God we were ſuch in the full ſenſe of that expreſſion!) to this day. This bleſſing has been the great mark of the reſentment of our popiſh enemies, and they have been unwearied in their attempts to diſpoſſeſs us of it. But our God has never abandoned his own cauſe, and our grand intereſts, as Chriſtians and Proteſtants, either to Pagan Invaders or Romiſh Apoſtaſy, out of which we had ſo happily and ſo early eſcaped. We are ſtill, my brethren, Britons and Proteſtants:—Characters beſpeaking the moſt happy diſtinctions, had they been ſuitably ſupported. We live under an adminiſtration, by means whereof we have long exulted in the peaceable enjoyment of our civil and religious liberties, in willing ſubjection to our moſt gracious and rightful ſovereign, the father of a free and a grateful people. We enjoy a conſtitution, which at the ſame time that it includes in it all the advantages, is calculated to preclude the dangers and the miſchiefs which are to be apprehended from every other form of government, ſubſiſting at this day upon the face of the earth. But who does not obſerve, that our uninterrupted and peaceable enjoyment of theſe invaluable bleſſings, together with innumerable others accompanying or reſulting from them, has been wantonly abuſed, and moſt juſtly forfeited, amongſt perſons of all ranks and conditions, by that iniquity which has greatly abounded amidſt ſuch abounding mercy, to the open diſhonour of the Divine Name? Yes, we have abuſed the goodneſs of our God. We have deſpiſed

his word and the admonitions of his providence: And so much venality and corruption, so much pride and luxury, and such a train of odious vices have been perpetrated and abetted among us, that if our God should now rise up in judgment against us, we might most reasonably take up that sorrowful confession, which the Prophet once put into the mouth of his ancient church, viz. "The Lord is righteous; but we have rebelled against him." Lam. i. 18.

Yet ah! how few, even of those who may take this confession upon their lips, are effectually convinced! How little are they grieved! And how do they hate to be reformed! I know there are some of you who entertain sad apprehensions of these perilous times. And yet how many do we behold around us, who are apparently insensible of the dangers of the land? Let us drop a tear for England's security in this dangerous crisis: when not only her dangers, but her iniquities seem to demand it.

That her iniquities and her dangers are numerous, is too apparent to be denied. Consider the Lord's Controversy, first opening in his Word, and carrying on by his Providence, in several of the acts of which, we discern a correspondency with his righteous sentence, and a virtual declaration of that which we have reason to fear, he has pronounced concerning us.

We have had the admonition of lesser judgments for many past years, to warn us of a more general calamity drawing on, if they should prove ineffectual for the purposes, for which they were inflicted. And now the sword is again drawn out of its scabbard, who shall sheathe it, or prescribe bounds to its devastations? Yes, the rage of war is let loose afresh and we cannot be secure against a French invasion. We certainly know that a powerful enemy is making the most formidable preparations. The legions collected and crouded along the coasts, are wrought up to a pitch of inveteracy against us, whom they have been industriously taught to consider, not only as unjust aggressors, but as a band of Pirates. We have met likewise with repeated disappointments, or rather with providential rebukes: And amidst the clamours of mismanagement, we have heard the complaining of the poor in our streets, of the scarcity of bread, in a season of severity. By these means, we are awfully instructed, in whose hands our times and our possessions are, and where our dependance lies, not only for the better accommodations, but for the very necessaries of life.—These clouds have been long gathering, and now hang black over our heads; and they awfully admonish us, how easily God can discharge from them a storm of vengeance. And if at this very instant, he only speak the word of command "concerning this nation and this kingdom, to pluck up, to pull down, and to destroy it," we cannot but perceive, in what readiness his instruments are, to pluck up those fences, wherewith our liberties and our lives, our religion, and every thing that is dear to us, have been guarded and secured. But, to relieve you under the horror

of

of so dreadful a prospect, as that of a nation or a kingdom (and this our own nation) in so dangerous a crisis, I proceed to the expedient proposed to be taken by such a nation or kingdom: or to consider what is suggested in the text, as to its proper deportment in such a situation.

[*To be concluded in our next.*]

The LIFE of Mrs. JANE KERR.

Written by her HUSBAND.

MRS. KERR was a native of Killysovin, in the County of Down, in Ireland. Her parents were in easy circumstances, and enabled to give their daughter a genteel education. As she advanced in years, she contracted a fondness for company, and an attachment to what the world calls innocent amusements; nevertheless, she regularly attended public worship, and assumed a form of religion, and from thence inferred that she was in a sure and safe way to heaven, because she was mercifully preserved from every kind of immorality. However the pleasures of this world afforded but a transient satisfaction, and she frequently returned from them with remorse and bitterness, reflecting how insufficient they were to communicate happiness to an immortal spirit created for the enjoyment of God. But having no opportunity of obtaining better information, she continued in an unconverted state till the twenty-fifth year of her age.

Under the direction of an all-wise Providence, I preached at her brother's house, from Prov. xxviii. 13. This was the first discourse she ever heard from a Methodist preacher; the word reached her conscience, and she presently saw and felt herself a fallen, guilty sinner. Next morning I preached again from Matt. v. 3, 4, 5. and endeavoured to explain and enforce the nature of true Religion. The divine blessing attended the discourse to her mind, and she clearly discerned the necessity of obtaining the favour and image of God. Her convictions were accompanied with a strong and deliberate resolution to consecrate her body and soul unreservedly to the Lord. It was now discovered unto her, that what she had called "an innocent life," was only one continued course of practical Atheism; and that without pardon for her past sins, and the sanctifying influences of the blessed Spirit to assist her for the future, endless misery must be the dreadful consequence. But the views she had of the mercy and grace of God, inclined her to hope for Redemption, and encouraged her to seek the Lord with all earnestness and diligence; and that nothing might retard her progress in religion, she at once gave up all superfluous dress, vain and unprofitable company, and all sinful conformity to the world. She attentively regarded, and instantly obeyed the Word of God, which says, "Come out from among

among them, and be ye ſeparate, and ye ſhall be my ſons and daughters, ſaith the Lord Almighty;" "Be not conformed unto this world," [in ſpirit, temper, dreſs, &c.] "but be ye tranſformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." She did not confer with fleſh and blood, but courageouſly cut off the right hand, and plucked out the right eye ſin; being determined at all events, to follow him, "who was a man of ſorrows and acquainted with grief." I have often heard her devoutly wiſh, that the Methodiſts would avoid all conformity to this evil world; as nothing grieved her more, except actual ſin, than to ſee them ſliding into thoſe habits and cuſtoms which are ſo contrary to the Spirit of the Goſpel; and this tenderneſs of conſcience ſhe retained to the end of her warfare.

Having obtained a diſcovery of the want of vital Religion, no company afforded her ſatisfaction, but ſuch as were either happy in the love God, or earneſtly ſeeking after it: To theſe ſhe could ſay from the fulneſs of her heart, whether they were rich or poor, "Whoſoever ſhall do the will of God, the ſame is my brother, and my ſiſter, and mother." With them ſhe delighted to converſe upon the things of God, in order to attain an experimental acquaintance with the bleſſed privileges of the Goſpel. She was unwearied in her endeavours to promote the glory of God, and the welfare of all ſhe had any intercourſe with; and continually kept in view the ſalvation of her own ſoul, reſolving never to reſt till ſhe received ſuch a manifeſtation of forgiving love, and the witneſs of the Spirit, as excluded all doubts and fears. Nor did the Lord deſpiſe the ſighings of the poor and needy, but graciouſly drew her with the cords of love, encouraging her with the reviving attractions of his bleſſed Spirit. In order to profit by theſe divine influences, ſhe frequently retired into a ſummer-houſe in her father's garden, and there poured out her ſoul in fervent prayer to him who ſeeth in ſecret, and regardeth the ſupplications of every humbled penitent. She likewiſe read a portion of the holy Scriptures every day, together with other pious books that were recommended as edifying and profitable to one in her circumſtances. Many times ſhe experienced much conſolation and happineſs in her intercourſe with the Lord, although ſhe had not yet acknowledged that ſhe was accepted through the Beloved; being reſolved not to ſtop ſhort of a clear and full evidence of redemption thro' the Blood of Jeſus. This unſpeakable mercy the Lord was pleaſed to beſtow upon her while I was preaching from Pſalm xxx. 5, "In his Favour is Life." The Lord ſpoke to her heart by the power of his Spirit, "Daughter, be of good cheer, thy ſins are forgiven." Doubts and fears fled away, and ſhe could boldly teſtify,

My GOD is reconcil'd,
His pardoning voice I hear;
He owns ME for his Child,
I can no longer fear:

His

His Spirit anſwers to the Blood,
And tells me, I am BORN of GOD!

Her heart was now filled with lively gratitude, and praiſe flowed from her joyful lips; ſhe was conſtrained to declare, "The Lord hath dealt bountifully with me." She knew the value of the Bleſſing which was conferred upon her; and as ſhe had been an earneſt and diligent ſeeker during the ſeaſon of conviction, ſo likewiſe ſhe continued to walk uprightly with the Lord, as ſhe had received him; being careful to hold faſt the Pearl of great price, and to keep a conſcience void of offence. Her knowledge enlarged in proportion to the increaſe of faith and love; and ſhe was enabled to bear the ſharpeſt trials with patience, and to run the race ſet before her, looking unto Jeſus; by which means ſhe increaſed daily in the divine favour and image.

About this time ſome relations gave her much concern; they repreſented to her father, that the Methodiſts were a poor deſpiſed people, and that it was a great diſcredit to any genteel people to entertain them, or even to hear them. Theſe inſinuations, for a ſeaſon, prejudiced the minds of ſome of the family againſt religion; but being greatly concerned for their ſouls' ſalvation, ſhe applied more frequently to the Throne of Grace in their behalf; nor were her labours in vain; in a ſhort time, thoſe perſons who ſeemed moſt hurt, began to feel the ſinfulneſs of ſin, and to ſeek the Lord in earneſt, and ſoon found a clear ſenſe of his forgiving love. This change added greatly to her comfort and encouragement in well-doing; and ſhe knew by experience, in ſome degree, the truth of theſe words,

——————Prayer ardent
Opens Heaven, and lets down a ſtream of glory
On the conſecrated hour of man
In audience with the Deity.

As ſhe retained her firſt love, and unreſervedly devoted herſelf to the Lord, he did not permit her long to remain without a diſcovery of the nature and neceſſity of a deeper work of Grace: ſhe ſaw the remains of the carnal mind, and the happineſs thoſe enjoy who are pure in heart. This bleſſed privilege ſhe ſought for with all her ſoul and ſtrength; but the enemy endeavoured to embarraſs and interrupt her progreſs, by ſuggeſting, that the ſmall degree of faith and love, which ſhe poſſeſſed, rendered her unfit to obtain the Bleſſing of complete ſanctification. At other times he inſinuated, that it was quite too ſoon for her to expect purity of heart, becauſe many profeſſors who had been much longer in the way, had not yet obtained it. Although ſhe was a little diſcouraged by theſe and ſimilar temptations, nevertheleſs ſhe reſolutely perſevered in purſuit after Holineſs, reſolving never to reſt till ſhe experienced fully, the cleanſing efficacy of the Blood of Chriſt. At the quarterly meeting, while Mr. T. H. was at prayer before the firſt ſermon, the Lord granted her the bleſſing ſhe ſo ardently

ardently desired; he spoke in great love and mighty power to her soul, "I will, be thou clean." Immediately she was conscious that the virtue of the Blood of Christ was applied to her heart in such a manner, as to remove inward sin, with all those hereditary evil and unhappy tempers that are connected with it. Her mind was stayed upon the Lord in a peculiar manner, she sunk into nothing before him, and he filled her with the abundance of peace and joy in believing; her grateful heart overflowed with love, and her lips shewed forth his praise.

This great deliverance was granted unto her about nine months after she first heard the Gospel in its power and purity; and every part of her subsequent life, was a proof of the truth and reality of the change that was then effected in her soul by the mighty power of God. Those who had frequent opportunities of seeing and conversing with her, could not but acknowledge, that she was unwearied in attending upon all the ordinances, that she manifested the most unfeigned love to God and his people: and was zealous for his glory and the prosperity of true religion. In the midst of trials and afflictions, her patience and resignation were conspicuous; to an evenness of mind, and a constant sweetness of temper, were added profound humility, and a complete victory over the devices and snares of the wicked one.

As she continued to run with patience and fortitude the race set before her, so in proportion to her diligence and fidelity, the Lord enlarged the capacity of her mind, and discovered more abundantly the beauty of Holiness, and the excellency of Christ Jesus. She saw the value of precious souls, and her zeal for their conversion and happiness daily increased. It was her meat and drink to do the will of her heavenly Father, and promote the happiness of all around her. As she was the first fruit of the Gospel in that neighbourhood, the Lord qualified her for being useful to the souls of others, especially the weak and ignorant, who were desirous of assistance in the way of salvation. As every one who feared God had free access to her, the greater part of the society, occasionally applied for direction in their various complaints and distresses. But as she had a mean opinion of her own understanding, she acted on these occasions with great caution; and in every difficulty had recourse to the Lord by humble prayer, for wisdom, that she might advise and encourage, exhort and reprove, each of them, as their various circumstances required. Nor were her labours in this line of duty, in vain; the Lord did, out of the mouth of one who was comparatively but as a child in grace, perfect praise.

Many of the Letters which she wrote to particular friends, discover unfeigned piety, deep humiliation, and calm resignation to the Will of God; a short extract from one or two of them, perhaps, will not be unacceptable to the reader.

October

October 14, 1761.

"Glory be to GOD in the higheſt; I believe he is reviving his work in my ſoul. I came here yeſterday to the quarterly meeting, and I truſt to remember it to all eternity. O how do I feel "the overwhelming power of ſaving Grace," deſcending and reſting upon me. Jeſus is my all in all, and my ſoul continually cries out, "Lord, increaſe my faith, for thy name's ſake." Indeed I cannot expreſs how much I deſire to be a true Follower of my lamb-like Lord; and I feel myſelf much encouraged to hope that I ſhall be one of that happy number, "who through faith and patience inherit the Promiſes." Help me by your prayers, that I may "never ſtand ſtill till the Maſter appears!"

November 16, 1791.

"I bleſs the Lord, that notwithſtanding my paſt unfaithfulneſs, he ſtill gives me power to draw near unto him with a child-like confidence, and tell him all my complaints; and he graciouſly hears and ſaves me in the trying hour. I ſee much beauty in Holineſs, and I earneſtly deſire from the ground of my heart, to be, not almoſt, but altogether a Chriſtian, both in heart and life, that I may ſhew forth the praiſes of him who hath called me from darkneſs into his marvellous light. Bleſſed be his almighty Name, I have enjoyed for ſome time paſt ſuch cloſe communion with the Father and the Son, as I am not able to expreſs. And O how much I deſire to have his whole Image ſtamped upon my heart, and to be filled with his Spirit; but he is faithful who hath promiſed, who alſo will do it. Lord, make me faithful unto death, for the ſake of Jeſus Chriſt my Lord. Amen. Amen."

When the ſubject of our intended union was firſt introduced, ſhe obſerved, that no perſon could be a ſuitable companion for a preacher, unleſs ſhe had a tolerable ſhare of wiſdom and holineſs; but in both theſe concerns ſhe looked upon herſelf as very deficient, and conſequently improper to fill that ſtation in life. We agreed to aſk counſel of God in this momentous affair; and that it might be done in the moſt ſolemn manner, a day of faſting and prayer was ſet apart for the purpoſe of obtaining the bleſſing and direction of Heaven; being well aſſured that no happineſs could be enjoyed, except we ſteadily and conſtantly obeyed the Will of God. After we had humbly and carefully ſought the Lord, we were perfectly ſatisfied in our own minds, that our union would be agreeable to the divine Will, and of mutual advantage to each of us. Our marriage was ſolemnized July 19, 1792, and I am fully perſuaded, that during the ſhort time we were permitted to live together, we enjoyed as much happineſs as human nature is capable of in this ſtate of affliction and mortality. But alas! how precarious and ſhort-lived are all earthly enjoyments, "Unſtable as the wind, and fleeting as the ſhade!"

[*To be concluded in our next.*]

On TRUTH.

MANY delight in giddineſs of thought, and eſteem it bondage to be tied to a fixed belief, or ſteadineſs of opinion; affecting the uſe of free will in thinking, as well as in acting. But it is not the labour of finding out Truth, nor, when found, the authority it exerciſes over men's thoughts, that brings lies in favour, but a natural, though *depraved* love of the lie itſelf. It is hard to conceive that men ſhould love a lie, where it neither affords pleaſure, as with poets, nor profit, as with merchants; but for the lie's ſake: But I know not how, Truth, like naked, open day-light, does not ſhew the maſquerades and triumphs, the farces and fooleries of the world, half ſo magnificently as torches and candle light. The mixture of a lie ever adds to pleaſure; and if there were taken out of men's minds vain opinions, flattering hopes, falſe valuations of things, imaginary pleaſure, and the like, a large number of men would be left poor, and dejected, oppreſſed with melancholy languor.

One of the Fathers calls poetry the wine of devils, becauſe it fills the imagination with vain things; though poetry is, in ſuch, but the ſhadow of a lie, and it is not the lie paſſing through the mind which injures, but that which ſinks and ſettles in it. But, however, theſe things are in men's depraved judgments, yet, Truth, which alone is authorized to judge itſelf, teaches that the inquiry after Truth, its acquiſition, and enjoyment, is the ſovereign good of human nature.

The firſt creature of God, in his ſix days work, was the light of ſenſe; the laſt the light of reaſon; and his ſabbath work ever ſince, the illumination of his ſpirit. Firſt he breathed light on the face of matter, and then into the face of man, and he ſtill breathes light into the face of his choſen. It is a pleaſure to ſtand on the ſhore, and to ſee ſhips toſſed by the waves: a pleaſure to ſtand on a tower, and to behold an engagement, and its events and viciſſitudes below. But no pleaſure is comparable to ſtanding upon the ground of truth, (a hill not to be commanded, where the air is always pure and ſerene,) and from thence to behold the errors and wanderings, the miſts and tempeſts in the vale beneath; provided this proſpect is with pity, and not with pride. It is a heaven upon earth, when the mind moves in charity, reſts in providence, and turns upon the poles of Truth.

To paſs from philoſophical and theological Truth, to Truth or veracity in civil buſineſs, it is acknowledged even by thoſe who do not practice it, that plain dealing is the honour of a man's nature; and that a mixture of falſehood is like baſe alloy in coin, which may make the metal work the better, but debaſes it; for theſe windings are the goings of the ſerpent, who moves on the belly and not upon the feet. No vice ſo overwhelms a man with ſhame, as when he is found falſe and perfidious. Montaign, therefore,

therefore, answered well, when being asked why giving the lie should be so disgraceful a charge, he said, "If it be well weighed, to say a man lies, is as much as to say, he is a bravado to God, and a coward to men." For the liar insults God, and crouches to men. [Lord BACON's ESSAYS.

The PRESENCE of GOD in a FUTURE STATE.

"IN the Presence of GOD is fulness of Joy, and at his Right Hand there are Pleasures for evermore." All happiness assuredly dwells with God. The *fountain of life* is justly said to be *with him*. That supreme and independent BEING must necessarily possess within himself every principle of beatitude; and no cause from without can possibly affect his untroubled felicity. From before the Throne of God issues the River of Life, full, unmixed, and pure; and the pleasures which now we are permitted to taste, are all derived from that source. Whatever gladdens the hearts of men or angels, with any real and satisfactory joy, comes from heaven. It is a portion of the "pure influence flowing from the glory of the Almighty;" a ray "issuing from the brightness of the everlasting Life." It is manifest, therefore, that every approach to God must be an approach to felicity. The enjoyment of his immediate presence must be the consummation of felicity.

The whole of what is implied in arriving at the presence of the Divinity, we cannot expect to comprehend. Such expressions as these of Scripture, "Beholding the face of God; being made glad with the light of his countenance, and satisfied with his likeness; seeing light in his light; seeing no longer darkly as thro' a glass, but face to face: seeing him as he is;" are expressions altogether mysterious, conveying sublime, though obscure ideas of the most perfect happiness and highest exaltation of human nature.

In order to convey some faint idea of that future bliss, by such an image as we can now employ, let the image be taken from the most glorious representative of the Supreme Being, with which we are acquainted in this world, the Sun in the heavens. As that resplendent luminary cheers and revives the universe, when, after the darkness of a tempestuous night, it comes forth in the morning with its brightest lustre, and inspires every heart with gladness; as ascending gradually through the heavens it converts that whole vast extent, over which its beams are diffused, into a region of light; and thus changes entirely the state of objects, by arraying all nature in beauty, and transforming it into the image of its own brightness:—Some such change as this, though in a degree infinitely superior, we may conceive the revelation of the Divine Presence to produce upon the human soul. "I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness."—There are two sublime and expressive views of the Divine

Eſſence given us in ſcripture, on which it may be edifying that our thoughts ſhould reſt for a little, in order to aid our conceptions of the bleſſedneſs in the preſence of God. It is ſaid, "God is Light *; God is Love †." Let us conſider what fulneſs of joy muſt ariſe from ſuch manifeſtations of the Divine Eſſence to the bleſſed.

God is Light. The revelation of his preſence infers, of courſe, a complete diffuſion of light and knowledge among all who partake of that preſence. This unqueſtionably forms a primary ingredient of happineſs. Angels are happier than men, becauſe they enjoy more enlarged knowledge and views; becauſe they labour under none of our unhappy deceptions; but ſee the truth as it is in itſelf; ſee it as it is in God. Sharing the ſame light which illuminates them, good men in a future ſtate will ſhare in their felicity.

Moreover, the light that flows from the preſence of Him who is the original ſource of light, not only baniſhes miſeries which were the effects of former darkneſs, but alſo confers the moſt exquiſite enjoyment. Narrow is the ſphere within which the mind can ſee at all; and even there it can ſee only darkly as through a glaſs. But when it ſhall be enlarged beyond this duſky territory, let looſe from this earthly priſon, and in *God's light* permitted to *ſee light*, the moſt magnificent and glorious ſpectacles muſt open to the view of the purified ſpirit. What muſt it be to behold the whole ſtupendous ſcene of nature unveiled, and its hidden myſteries diſcloſed! To trace the wiſe and juſt government of the Almighty, through all thoſe intricacies which had ſo long perplexed us! To behold his hand conducting ten thouſand worlds, which are now unknown to us; and throughout all the regions of boundleſs ſpace, to view wiſdom and goodneſs perpetually acting, and diverſifying its operations in forms of endleſs variety! Well may ſuch diſcoveries inſpire that ſong of the bleſſed, which the apoſtle John heard "as the voice of many waters, and as the voice of mighty thunderings, ſaying, Hallelujah! For the Lord God omnipotent reigneth. Great and marvellous are thy works, Lord God Almighty; juſt and true are thy ways, thou King of ſaints ‡!" As *God is Light*, ſo alſo it is ſaid in ſcripture,

God is Love. His preſence muſt of courſe diffuſe Love, among all who are permitted to dwell in it. "He that loveth not, knoweth not God. He that dwelleth in love, dwelleth in God, and God in him. ‖ Heaven implies a ſociety; and the felicity of that ſociety is conſtituted by the perfection of love and goodneſs, flowing from the preſence of the God of love. "Beholding his glory, [the inhabitants above] are changed into the ſame image." In that temple of eternal Love, which his preſence has hallowed and conſecrated, no ſound but the voice of harmony is ever heard; no appearances ever preſent themſelves but thoſe of peace and joy,

* 1 John i. 5. † 1 John iv. 8. ‡ Rev. xix. 6;—xv. 3.
‖ 1 John iv. 8. 16.

Conſidering

Conſidering God under theſe two illuſtrious characters which are given of him in ſcripture, as *Light* and as *Love*, it follows that in his preſence there muſt be "fulneſs of joy." Juſtly may theſe ideas excite in our hearts that ardent aſpiration of the Pſalmiſt: "My ſoul thirſteth for God, for the living God; O when ſhall I come and appear before him!"—But, in order to arrive at the preſence of God, the path of life muſt previouſly be ſhewn to us by him, and in this path we muſt perſevere to the end. Theſe two things cannot be disjoined, a [holy] life and a happy eternity. "Who ſhall aſcend unto the hill of the Lord? and who ſhall ſtand in his holy place? He only who hath clean hands and a pure heart. Between a corrupted heart and the God of light and love, there never can be any connection. But of this we may reſt aſſured, that the path of piety and virtue, purſued with a firm and conſtant ſpirit, will, in the end, thro' the merits of our bleſſed Redeemer, bring us to that preſence, where "is fulneſs of joy, and where are pleaſures for evermore."

[Extracted from Dr. BLAIR's Sermons, Vol. IV. pa. 142.]

The VANITY of the WORLD.

THE Men of the World, who have inceſſantly laboured in purſuing after the Deſire of the Fleſh, the Deſire of the Eye, and the Pride of Life, will readily own that all that is *paſt* is Vanity, if it were only becauſe *it is paſt*. They have found it ſo, and are convinced of it by a thouſand experiments. They know that the World, like the prince of it the Devil, has been a liar from the beginning, and has always deceived and diſappointed them. And they will even acknowledge that the *preſent* life which they live, is alſo vanity; indeed they actually feel it ſo, are uneaſy under it, and for that reaſon wiſh—the *preſent* were *paſt*! And becauſe it does not fly away faſt enough, they contrive a thouſand arts and devices to beguile the time, and divert their attention from the diſagreeable ſenſations of the preſent moment. They not only find, that whoſoever drinks of theſe waters ſhall thirſt again, but they feel themſelves dry, even while they are drinking; yea, their very drinking increaſes their thirſt. They are conſcious of an emptineſs within, after they have feaſted upon the world, and feel that they ſucked nothing but wind and confuſion from the breaſts of her conſolation. They abound, they overflow, they ſurfeit with exceſs, and yet they are not pleaſed; there is ſomething ſtill wanting. They *poſſeſs* enough, but they *enjoy* little, and their ſouls are empty while their arms are full; ſo dreadful is their unhappineſs, whether they have the things of this world, or have them not. If they are not in the poſſeſſion of them, then they pine and languiſh with vexation, and fret with envy againſt thoſe who are more fortunate than themſelves. And if they have them, yet the matter is not mended, for then they are troubled at their vanity, and ſigh to ſee themſelves ſo miſerably diſappointed.

They

They will therefore readily be brought to confeſs that the paſt and preſent are altogether vanity. All the queſtion is concerning what is to *come*. And though, ſince the paſt and preſent were once future, they have every reaſon to ſuſpect the ſame of that part of a ſinful life which remains, viz. that when it comes to be preſent, it will be as vain as thoſe other futures were, when preſent or paſt. They need only to conſult their memory for the vanity of their paſt life; and their preſent ſenſe, for the vanity of what they now enjoy; yet they are ſo amazingly bewitched, that they cannot forbear pleaſing themſelves with the fond deluſion that they ſhall find greater contentment in that which is *behind*; that their happy days are yet to come:—that they ſhall one time or other be better ſatisfied with their condition;—and that happineſs, which has hitherto been too ſlippery for their hold, and like a ſhadow or a vapour, has ſlipped through their graſping arms, ſhall one day be confined within the circle of their embraces. Hence they proceed to fictions and ſuppoſitions, projecting ſchemes of happineſs to themſelves, and imagining how well it would be with them, and how finely they ſhould enjoy themſelves, if they were but in ſuch and ſuch circumſtances. Thus they fancy, or rather, thus they dream, and in the ſtrength of this weak imagination, they begin every day with freſh expectation, enter upon new labours and expences, in the chaſe of happineſs; which ſome of them purſue ſo eagerly, and are for overtaking ſo very ſoon, that they quicken their pace, and are for *living faſt*, as they call it, though they overtake nothing by it in the event, but an early grave, and in the literal ſenſe, run themſelves *out of breath*.

This is the ſentiment and the conduct of thoſe who are without God in the world; thus they think, and thus they act; or rather, thus they dream, and thus they walk in their ſleep. While the pleaſures, on which their fond hopes are fixed for happineſs, are *coming, or to come*, their vanity does not appear;—on the contrary, there is nothing thought of then but content and ſatisfaction; nothing but Elyſian proſpects, dreams of happineſs, and landſcapes of Paradiſe. For there is a ſtrange fallacy in *hereafter*; and diſtance, which leſſens objects to the eye, magnifies them to the imagination. They are big with the hopes of that part of life which is coming on, and live day after day upon the fancy of what To-morrow will produce; like the ſpectators of a play, ſtill in expectation of the next ſcene: but yet when To-morrow comes, they find it juſt like yeſterday, vain and without content; and ſo will every *To-morrow* be, when it comes to be *To-day*; except they turn to God with all their heart, and ſeek and find his favour and image.

When the Lovers of ſenſual Pleaſures, have appointed the day for ſuch an enjoyment, with what impatience do they long for the happy ſeaſon? They complain of the heavy progreſs of time, and are contriving how to paſs the dull interim away that delays

their

their gratification, and enviously ſtands between them and their promiſed entertainment. But yet when the long-look'd-for happineſs arrives, they find it quite another thing in the enjoyment than it was in the idea; that it will not bear the weight they lay upon it; that it neither anſwers their expectations, nor ſatisfies their deſires:—they find, in ſhort, that there is nothing in it; and ſo they are ſerved from day to day.

Men commonly think of no other diſappointment but only the not having what they deſire, and this, in their language, is called, *not to ſucceed:* But if they do indeed ſucceed and accompliſh their wiſh, they will find another, and a worſe diſappointment, the not *enjoying* what they have, the diſappointment of *fruition*. This may juſtly be called a worſe diſappointment, becauſe it is neceſſary, perpetual, and unavoidable. The firſt ſort of diſappointment may be often prevented by artful management. A man may ſometimes compaſs his point, and obtain the thing that he wills: But no management or addreſs, no ſkill or contrivance, can prevent the ſecond: No, nor any *ſucceſs* neither: Becauſe it is with the ſucceſs that this diſappointment begins. For no ſooner is any thing enjoyed, no ſooner does any of the reverſions of fancied happineſs fall, but it is weighed in the ballance and found wanting!

Thus it has been from the beginning, and thus it will be to the end of a ſinful life; every part of which is a cheat, a deluſion, a lie; and every one that thus lives,—walks in a vain ſhadow. He that is *poor* and *low* in the world, fancies it a kind of heaven to be rich and great; but when he is ſo, does he find it ſuch a happy ſtate as he before imagined? Were his life lengthened to an antediluvian ſtretch, what would he be the better? It would be a mere nothing, not only when paſt, but even while preſent; he would only repeat the ſame things over a little oftener, and make more frequent turnings in the ſame dull circle. He would not find that luſtre in riches and honour, which now at a diſtance flaſhes and ſparkles in his eyes, but would ſoon grow ſick and tired of all the empty ſhow and vain parade of human greatneſs.

But what if knowledge and worldly wiſdom were added to affluence and honours? Would this mend the matter or produce happineſs in that mind which is deſtitute of the Life of GOD? No; the man would be leſs pleaſed than ever, both with himſelf, and all about him. He would be leſs able to bear the follies and impertinences of converſation, which would ſtrike more diſagreeably upon his delicate ſenſe, as harſh ſounds do upon a nice and well-tuned ear. That which pleaſes him now, would not reliſh with him then; nay it is very difficult to ſay what would afford him ſatisfaction; becauſe he would ſee through the vanity of every thing, in ſuch a manner as to take pleaſure in nothing. The pleaſures of this world are founded upon ignorance; and a wiſe man can find no paradiſe in them, tho' a fool ſometimes may. It is a juſt obſervation, and conſonant to univerſal experience, that "In much

" In much wisdom [i. e. worldly wisdom] is much grief; and he that increaseth knowledge increaseth sorrow."

And there are clear and evident reasons for all this. For God having made us for the enjoyment of himself, has accordingly proportioned our capacities to the immense good of his own nature. And tho' he has limited every other sense and faculty about us, yet he has set no bounds to our desires, but has given a kind of *infinity* to our Wills, wherein, by the way, consists the principal part of the Divine Image and Resemblance in us. And therefore it is absolutely impossible that we should be satisfied with any thing here, let us enjoy what we will; because we shall still desire beyond what we enjoy. It is true indeed, a man may be here very miserable, because that strong spring whereby he stands bent for happiness, will make him the more sensible of those pains and griefs which are contrary to it. There is no content to be found in any of the enjoyments of this world; they are all but an union of cyphers, a collection of nothing; not worth a thought, or a wish, or a tear. Religion only affords real content and true satisfaction to the soul of man; and the more we increase in the Peace of God, and in Holiness of heart and life, the more happy and comfortable will our lives be.

In order to be effectually convinced of the Vanity of the World, we must seek and obtain the mighty operations and quickening influences of the blessed Spirit, working in our hearts an inward sentiment exceeding the force of all rational light. Men indeed may see by reason, and feel by experience, the emptiness of all things here below, but they must be so convinced as to give over expecting and projecting, building castles in the air, and making up fools paradises to themselves; otherwise, in the midst of all their reflections and experience, they will follow after the world as eagerly and impetuously, as if they had never made trial of its deceits, or were sensible of its vanities. A general and notional conviction will have very little influence upon the heart, such as swims in the brain, and floats in the fancy, such as musing and thoughtful men form to themselves in a study, but presently lose and forget again as soon as they come abroad into this bewitching world. But divine convictions are deep, lively, and abiding; they sink down into the bottom of the soul, and from thence as an inner spring, actuate and enforce all our outward motions.

If this world be altogether vanity, then we may learn how foolish and mad it is to continue any longer in sin. It is generally taken for granted, that no one sins purely for sin's sake; it is the consideration of some pleasure or advantage, that induces him to it. " What will you give me," said Judas to the chief priests, " and I will deliver him to you?" And the same is the language of every sinner, to those traders for souls, the world, the flesh, and the devil, " What will you give me?" " Why, all this will I give thee," says Satan, shewing him some of the vain pleasures that perish in the using. He has the advantage of coming with

ready

ready money in his hand (such as it is) for which the greedy sinner likes his chapman, and accordingly deals with him. In all sin there is at least an implicit, if not an express contract, and every sinner plainly makes a bargain, selling his soul as really and truly, though not always at the same price, as Judas did our Saviour. But alas! what a mad and foolish bargain will it prove in the end! For if the enemy could make good his offer in the largest extent, when he says, "All this will I give thee;" yet what is that mighty ALL? What is there in this vain world that can induce us to offend an infinite God, and run the hazard of being miserable to all Eternity? And shall I sell my God, my Soul, my Heaven for this? May we not with great propriety put the question of the Psalmist, "Are they not without understanding that work wickedness?" They call themselves indeed Rational Creatures, and perhaps set up for great wits; but have they so much as Common Sense and Understanding? Or rather ought not every sinner more justly to say to the God he has offended, in the words of the humble penitent, "So foolish was I and ignorant, and even as a beast before thee."

From the consideration of that constantly successive vanity, which as a shadow always attends and keeps pace with this present world, we may be further instructed to make the more careful provision for another World; to seek out for something more lasting and satisfying, a better and more enduring substance, even that "Inheritance which is incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for us."

The SUFFERINGS of our BLESSED LORD.

SECTION IV.

JESUS is examined at the High-Priest's Hall, and afterwards condemned by the Sanhedrim on confessing himself to be the Messiah. Mat. XXVI. 59,—68. Mark XIV. 55,—65. Luke XXII. 63, to the end. John XVIII. 19,—23,—28.

JOHN XVIII. 19.

THE high-priest then asked Jesus of his disciples, and of his doctrine.

JOHN XVIII. 19.

WE now return to the examination of Jesus before the council, the thread of the story having been a little interrupted on the sad occasion of Peter's fall. *The high-priest therefore interrogated Jesus*, as he stood before him, *concerning his disciples, and concerning his doctrine*; what it was that he taught, and with what view he had gathered so many followers.

20 Jesus answered him, I spake openly to the world; I ever taught

Jesus answered him and said, What I have taught has been delivered in the most public manner, and *I have spoke* it *openly* and freely *to*

taught in the synagogue, and in the temple, whither the Jews always resort, and in secret have I said nothing.

the world; *I have always*, as I had proper opportunity, *taught in the synagogues, and in the temple, whither the Jews continually resort* in the greatest numbers; *and have said nothing in secret*, even to my most intimate friends, but what has been perfectly agreeable to the tenor of my public discourses. *Why dost thou* therefore *examine me*, whose testimony in my own cause will not, to be sure, be much regarded in such a circumstance as this, when I am standing as on a trial for my life? *Ask those that heard* [*me*,] *what I have spoken to them* in the whole series of my ministry; for *behold they know* it, and I am willing to appeal to any impartial person among them, as to the innocence, propriety, and usefulness of *what I have said.*

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by, struck Jesus with the palm of his hand, saying, Answerest thou the high-priest so?

Such was the calm and rational reply which Jesus made to those that examined him. *But when he had spoken these things, one of the officers* belonging to the court, *who* then *stood by*, rudely *gave Jesus a blow, saying, Dost thou* presume to *answer the high-priest thus*, by sending him to others for a reply to his question?

23 Jesus answered him, If I have spoken evil; bear witness of the evil, but if well, why smitest thou me?

And *Jesus*, with his usual mildness, *replied*, *If* thou hast been one of my hearers, and canst say, that *I* at any time *have spoken evil*, either of God or man, in the course of my preaching, thou wilt do well to *bear* thy *testimony concerning that evil: but if* I have spoken *well, why dost thou strike me?* Can reason be answered by blows? or can such a sober appeal to it deserve them?

MAT. XXVI. 59. Now the chief priests and elders, and all the council, sought [for] false witness against Jesus to put him to death. [Mark XIV. 55.]

Now the chief priests, and the elders of the people, *and the whole sanhedrim*, with all its officers, not being able to make out a sufficient accusation against Jesus from such answers as these, maliciously endeavoured by the vilest means to have something criminal alledged against him; and as they were determined to condemn him, that they might colour over their proceedings with some form of law, they *sought for false evidence against Jesus, upon which they might condemn him to die*; and managed the trial in so partial and unjust a manner that they did in effect invite any of the most infamous of mankind to come and depose against him, with the assurance of being favourably heard: *But they found none* that fully answered their pur-

60 — But found none: [for] though many

pose (a);

many false witnesses came, [*and* bare false witness against him,] yet found they none; [*for* their witness agreed not together.] [MARK XIV. 56.]

pose (a); *for tho' many false witnesses came,* [*and*] *falsely testified against him, yet they found none* sufficient; [*for*] *the testimonies* they gave *did not* so far *agree* together, as that a capital sentence could be passed upon him on that evidence; since such a case required, at least, the concurrent oath of two persons. (See Deut. xvii. 6. xix. 15.)

60 At the last [there] came two false witnesses, [*who* arose, and bare false witness against him,] [MARK XV. 57.]

61 And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days.

At length there came two false witnesses, [*who*] maliciously wresting some words he had formerly spoken, relating to his own death and resurrection, *rose up, and falsely testified against him, Saying,* upon their oaths, *This fellow said,* in our hearing, *I am able to destroy the temple of God, and to build it* up again *in three days:* and would any one talk of destroying it, unless he was an enemy to that holy place? or think of building it again so soon, unless he was in league with Beelzebub? [*Yea*] one of them, designing to aggravate the matter, confidently affirmed (b), *We heard him say, I will destroy this temple that is made with hands, and in three days* time *I will build* up *another,* which shall be *made without* the help of *hands,* in obedience to my command. *But even here their testimony was defective,* not being sufficient to convict him *; as evidently appears from comparing the differ-

MARK XIV. 58. We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

ent

NOTES.

(a) *Sought for false evidence,—but found none.*] As this was a great proof of Christ's innocence, (for otherwise his confederates might have been glad to purchase their own security by impeaching him;) so it is a singular instance of the power of God over men's minds, that for all the rewards these great men could offer, no two consistent witnesses could be procured to charge him with any gross crime. Possibly the exertion of his miraculous power in striking to the ground those that were most forward to seize him, might intimidate the spirits of some, who might otherwise have been prevailed upon.

(b) Designing to aggravate the matter, &c.] This is one instance among many others, in which the bow of malice has been broke by over-straining it, and innocence cleared up by the very extravagance of those charges which had been advanced against it.—It is observable that the words which they thus misrepresented, were spoken by Christ at least three years before. (Compare John ii. 19.) Their going back so far to find matter for the charge they brought, was a glorious, tho' silent, attestation of the unexceptionable manner in which our Lord had behaved himself during all the course of his public ministry.

* What perplexed the pontiffs and the scribes, was that, admitting all that was attested, it did not amount to what could be accounted a capital crime. This made the High Priest think of extorting from our Lord's mouth, a confession which might supply the defect of evidence. This expedient succeeded to their wish. Jesus, though not outwitted by their subtlety, was no way disposed to decline suffering, and therefore readily supplied them with the pretext they wanted.

Dr. CAMPBELL.

rent words in which it was expreſſed: and as this difference was obſerved in court, they could not for ſhame proceed upon the evidence ſo as to condemn Jeſus to death for words, which no two perſons could pretend to aſcertain; nor would they indeed have amounted to a capital crime, if they had jointly been charged upon him.

However, they reſolved to try him in full council, even on this ſlender evidence, hoping that ſome further diſcovery would ariſe, in the proceſs of the examination. *And* accordingly, *as ſoon as it was day*, after a very ſhort receſs, *the elders of the people, and the chief prieſts and the ſcribes*, who made up the Sanhedrim, *aſſembled together*; *and they cauſed Jeſus to be brought from* [*the houſe of*] *Caiaphas* the high-prieſt, *to their council*, or to that magnificent chamber where their court uſed to ſit for the diſpatch of public buſineſs. *And* producing what imperfect evidence they had, to give ſome colour to their proceedings, while no regard was ſhewn by Jeſus to ſuch falſe and frivolous accuſations, *the high-prieſt ſtood up in the midſt* of the council, *and aſked Jeſus, ſaying, Anſwereſt thou nothing? What is it that theſe men teſtify againſt thee?* Is it true, or falſe? *But Jeſus*, knowing how vain it would be to plead for himſelf in ſo unrighteous a court, whoſe members came determined to condemn him, *was ſilent, and made no reply:*

LUKE XXII. 66. And as ſoon as it was day, the elders of the people, and the chief prieſts and the ſcribes came together, and led [Jeſus from Caiaphas] into their council. [JOH. XVIII. 28.]

MARK XIV. 60. And the high-prieſt ſtood up in the midſt, and aſked Jeſus, ſaying, Anſwereſt thou nothing? What is it which theſe witneſs againſt thee? [MAT. XXVI. 62.]

61—But [Jeſus] held his peace, and anſwered nothing. [MAT. XXVI. 63.]

And they ſaid to him, Why art thou ſo much upon the reſerve? Doſt thou give up the pretenſions thou haſt formerly made, or doſt thou ſtill maintain them? *If thou art* indeed *the Meſſiah, tell us* plainly, and it will bring matters to a ſhort iſſue (c). *And he ſaid to them, If I tell you* ever ſo plainly, I know that *you will not believe: And if I alſo aſk* [*you,*] Wherefore it is that you perſiſt in this unreaſonable infidelity, *you* will only overbear me with renewed violence, and *will neither anſwer nor diſmiſs me.*

LUKE XXII. 67. [And they ſaid,] Art thou the Chriſt? tell us. And he ſaid unto them, If I tell you, you will not believe.

68 And if I alſo aſk *you*, you will not anſwer me, nor let me go.

And

NOTE.

(c) *If thou art the Meſſiah, tell us.*] Probably theſe wretches hoped to gain a great advantage againſt Jeſus either way: if he confeſſed it, they would condemn him on that confeſſion; and if he denied it, they would expoſe him on that denial, as afraid to maintain the pretenſions he had made.

¶ *I adjure*

MAT. XXVI.—63. And [again] the high-priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of [the blessed] God? [Mark XIV.—61.]

And again the high-priest answered and said to him, Think not that such evasions will suffice, in an affair of such importance as this: thou knowest I have a way of coming at the certain truth, and therefore *I adjure thee* in the most solemn manner, *by* the name and authority of *the living God,* whose high-priest I am, and to whom he has committed the power of administering this oath *, *that thou tell us* directly in the plainest terms, *whether thou be the Messiah, the Son of the ever-blessed God,* or not?

64 [And] Jesus saith unto him, Thou hast said: [I am:] nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right-hand [LUK. of the power of God,] and coming in the clouds of heaven. [MARK XIV. 62. LUKE XXII. 69.

And Jesus boldly *said to him, Thou hast said* [*right,*] and mentioned me by my true and proper title; for *I am* indeed the Messiah, nor will I ever recede from that claim: and *moreover,* though you may now condemn me to death for asserting it, yet *I* solemnly *declare to you* all, That *hereafter* the day will come, when *ye shall see the Son of man,* who now stands in this despised and lowly form at your tribunal, exalted to all the dignity and glory which that high title imports, *sitting at the right-hand of the power* and majesty *of God, and coming* with irresistible strength *on the clouds of heaven,* to take vengeance on the proudest of his enemies (d).

LUKE XXII. 70. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

And upon this, as they were willing to make sure of so important a confession, *they* pressed him with the question again, and *all said,* as in amazement, *Art thou then* really *the Son of God,* who is promised under the character of the Messiah? and wilt thou actually abide and stand by this

NOTES.

* *I adjure thee*;—this appears to have been the Jewish manner of administering an oath. Gen. xxiv. 3. we have an account of the oath administered by Abraham to his steward, which is rendered in our Translation, "I will make thee swear by the Lord, the God of Heaven, and the God of the earth;"—from the Septuagint it may be translated, "I adjure thee by Jehovah, the God of Heaven and earth." After such adjuration, by a magistrate or lawful superior, the answer returned by the person adjured, was an answer upon oath: A false answer was perjury; and even the silence of the person adjured was not deemed innocent. See Exod. xxii. 11. Lev. v. 1. Prov. xxix. 24, and xxx. 9. Dr. C.

(d) *Ye shall see the Son of man, &c.*] There seems a plain reference here to the view in which the Son of man is represented, Dan. vii. 13, 14. where he is said to come with the clouds of heaven to receive a dominion, &c. or to appear, as God did on Mount Sinai, in a chariot of clouds attended by angelic hosts. Our Lord looked very unlike that person now; but nothing could be more awful, majestic, and becoming, than such an admonition in these circumstances.—Dr. Whitby excellently proves, in his Note on Mat. xxvi. 64. that the *right-hand of power* is a phrase equivalent to *the right-hand of God.*

* *They*

this profession, that thou art * ? *And he said to them*, I will never retract it; *ye say* right, and may be assured *that I am.*

MAT. XXVI. 65. Then the high-priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? Behold, now ye have heard his blasphemy. [MARK XIV. 63, 64.]

Then the high-priest, with all the hypocritical forms of pious indignation, *rent his clothes*, as in grief for the great dishonour done to God by so false an oath (e), and so presumptuous a claim, as he pretended this to be; *and* he *said*, *He has now spoken* the most direct *blasphemy*, in professing himself to be the Son of the most high God, *what further need have we of witnesses? Behold, now ye have heard his blasphemy*, with your own ears. *What think ye* therefore as to the punishment he deserves? *They answered and said, He is guilty of* the most notorious of all crimes, and deserves immediately to be put to *death: what need have we* indeed *of any other testimony? for we ourselves have heard [it] from his own mouth. And* thus *they all condemned him as guilty of a capital crime:* and accordingly sentence was passed upon him, no witness appearing in his defence, and none daring to plead his cause; though some of the council, who had a friendship for him, and particularly Joseph of Arimathea, and Nicodemus, disapproving these unrighteous proceedings, either absented themselves, or withdrew. (Compare Luke xxiii. 50, 51, and John xix. 38.

66 What think ye? They answered and said, He is guilty of death: [LUK. What need we any further witness? for we ourselves have heard of his own mouth.] [And they all condemned him to be guilty of death.] [MARK XIV.—64. LUKE XXII. 71.]

LUKE XXII. 63. [Then] the men that held Jesus, mocked him, [MARK and some began to spit] in his face,] [MAR. and to buffet him;] and

Then the men that attended the court, and *had Jesus in custody*, finding he was condemned by the sanhedrim, *insulted him* with renewed injuries and affronts, *and* carried that insolent usage yet further than they had done before (f); for *some*

NOTES.

* *They all said, Art thou then the Son of* GOD *?*—Both these, the Son of God, and the Son of Man, were known Titles of the Messiah, the one taken from his divine, and the other from his human nature. Mr. WESLEY.

(e) *Rent his clothes.*] Though the high priest was forbidden to rent his clothes in some cases when others were allowed to do it, (Lev. xxi. 10.) yet in case of Blasphemy, or any public calamity, it was thought allowable. (See 1 Macc. xi. 71. and Josephus, book ii. 15. § 2, 4.) Caiaphas therefore by this action expressed in the strongest and most artful manner, his horror at hearing so vile a wretch, as he pretended Jesus was, thus claiming the sovereignty over Israel, and a seat at the Right-Hand of God; and this, when adjured upon oath on so solemn an occasion.

(f) Carried that insolent usage yet farther than they had done before.] Luke mentions these indignities *before* his being led to the council, in which he tells us he was examined on oath, as above: but Matthew and Mark mention them, as immediately succeeding his being condemned, as guilty of Blasphemy in the answer he made when adjured by the high priest; and do not so particularly as Luke,

distinguish

and [others] smote *him.* [MAT. XXVI. —67. Mark XIV. 65.]

64 And when they had blind-folded him, [MAR. the servants] struck him on the face, [with the palms of their hands,] and asked him, saying, Prophecy [unto us, thou Christ,] who is it that smote thee? MAT. XXVI.—67, 68. [MAR. XIV.—65.]

65 And many other things blasphemously spake they against him.

some of them with rude indignity *began* even *to spit in his face, and to buffet him; and others* scornfully abused and *beat him* *: *And* in derision of his title to the character he claimed, *having covered his eyes, the officers* and servants *struck him on the face with the palms of their hands,* and on the head with staves; *and* in a scoffing and contemptuous manner, *asked him, saying,* If thou art indeed the true Messiah, *divine to us, O [thou] Christ, who it is that smote thee?* * Such were the vile indignities they offered him, *and many other abusive things they spake against him:* so that, on the whole, had he been the vilest malefactor, they could not have used him worse: and common humanity, even in that case, would not have allowed of such barbarous insults.

IMPROVEMENT.

THUS was the patient Lamb of God surrounded by his blood-thirsty enemies: Thus did the dogs encompass him, and the strong bulls of Bashan beset him on every side: (Psal. xxii. 12, 16.) Thus was he brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth: (Isa. liii. 7, 8.) He was taken from judgment, and suffered the worst kind of murder, even that which had the appearance of being legal. But those gentle words which he dropped in the midst of all the injuries which were offered him, are surely worthy ever to be recorded and remembered. It had always been his care to provide things honest in the sight of all men: and as he answered with a most graceful and coura-

Luke xxii. 63,—66

Mark xiv. 60, 61

John xviii. 23

NOTES.

distinguish what happened in his examination at the house of Caiaphas, from other subsequent circumstances. The attentive reader will observe how they are formed in our compound text into one consistent narration. I do not see it necessary to suppose, that Christ answered to two adjurations, the one some hours after the other. Matthew and Mark naturally enough relate the whole of his examination together, tho' carried on in two different places; and it is probable, some insults preceded, and others, yet more violent, followed, his being thus solemnly condemned by the Sanhedrim as guilty of death.

† *Divine to us,* —The English verb, *to prophecy,* denotes to foretell what is future: Here a declaration was required concerning what was past. The verb, *to divine,* is applicable to either, as it denotes, simply, to declare any truth not discoverable by the natural powers of man. From the Evangelists Mark and Luke, we learn that our Lord was at this time blindfolded. Dr. C.

* After our Lord declared that he was the Son of God, the Sanhedrim doubtless ordered him to be taken out, while they were consulting what to do. And then it was, that the soldiers who kept him, began these insults upon him. Mr. W.

gious

gious Appeal to all that heard him, as to the innocence and usefulness of his doctrine; so it is well worthy our observation and reflection, that God so far restrained the rage and malice of hell, that no such false witnesses arose against him, as could on the whole asperse his character, or bring it under any brand of public infamy; tho' Judas, as well as others, might have fought a reward, or at least an indemnity for their own villany, in accusing him. And indeed, it is no inconsiderable instance of God's providential government of the world, that wicked men are restrained by this one remainder of reverence for the Divine omniscience, and dread of his vengeance, from destroying the reputation and lives of his children; especially in countries, where (as in our own) the punishment which human laws inflict on Perjury is so much below its desert. Mat. xxvi. 59, 63.

When Jesus was examined on oath, he witnessed a good confession, and cited those that were now his Judges, to appear at his Bar. Nor was it a vain boast! The Son of man is now sitting at the Right Hand of Power, and will ere long come in the clouds of heaven: and then they that condemned, and insulted, and pierced him, shall mourn because of him, (Rev. i. 7.) May we be now so wise, as to kiss the Son in token of our humble allegiance to him, lest he be then justly angry with us: yea, lest we immediately perish from the way, when his wrath is but beginning to be kindled! (Psal. ii. 12.) 63, 64

[*To be continued.*]

Mr. BRUCE's TRAVELS.

[*Continued from page* 146.]

ON the 16th of April we anchored in the mouth of the Port of Yambo. In the castle are 200 Janissaries. The inhabitants of Yambo are deservedly reckoned the most barbarous of any upon the Red Sea, and the Janissaries keep pace with them, in every kind of malice and violence. We did not go ashore all that day, because we heard a number of shots, and had received intelligence from shore, that the Janissaries and town's people, for a week, had been fighting together. In the evening, the captain of the port came on board, and brought two Janissaries with him; I asked them how many had been killed in the eight days they had been engaged? They answered, with some indifference, not many, about a hundred every day, or a few less or more, chiefly Arabs. We heard afterwards, when we came on shore, one only had been wounded, and that a soldier, by a fall from his horse. Soon after they went, we heard a great firing, and saw lights all over the

the town. At night the firing had abated, and the captain of the port came again on board, with three officers, ſervants to the two Agas, or Governors of the town. They ſaid they had orders from their maſters to bid me welcome, and attend me on ſhore whenever I pleaſed. I told them, that I did not think it conſiſtent with ordinary prudence, to riſk myſelf at ten o'clock at night, in a town ſo full of diſorder as Yambo appeared to have been for ſome time, and where ſo little regard was paid to diſcipline or command, as to fight with one another. They ſaid that was true, and I might do as I pleaſed; but the firing that I heard did not proceed from fighting, but from their rejoicing upon making peace.

In ſhort, we found, that, upon ſome diſcuſſion, the garriſon and townſmen had been fighting for ſeveral days, in which diſorders, the greateſt part of the ammunition in the town had been expended, but it had ſince been agreed on, by the old men of both parties, that no body had been to blame on either ſide, but the whole wrong was the work of *a Camel*. *A camel*, therefore, was ſeized, and brought without the town, and there a number on both ſides having met, they upbraided the *camel* with every thing that had been either ſaid or done. The *camel* had killed men, *he* had threatened to ſet the town on fire, and to burn the Aga's houſe, and the caſtle; *he* had curſed the Grand Signior, and the Sherriffe of Mecca, the ſovereigns of the two parties; and, the only thing the poor animal was interreſted in, *he* had threatened to deſtroy the wheat that was going to Mecca. After having ſpent great part of the afternoon in upbraiding the *camel*, whoſe meaſure of iniquity, it ſeems, was near full, each man thruſt him through with a lance, devoting him *Diis manibus & Diris*, by a kind of prayer, and with a thouſand curſes upon his head. After which every man retired, fully ſatisfied as to the wrongs he had received from the *camel*. The reader will eaſily obſerve in this, ſome traces of the azazel, or ſcape-goat of the Jews, which was turned out into the wilderneſs, loaded with the ſins of the people. (Lev. xxi. 5.)

Next morning I went to the palace, in which were ſome very handſome apartments. There was a guard of Janiſſaries at the door, who, being warriors, lately come from the bloody battle with the *camel*, did not fail to ſhew marks of inſolence, which they wiſhed to be miſtaken for courage.

The two Agas were ſitting on a high bench upon Perſian carpets; and about forty well-dreſſed and well-looking men, (many of them old) ſitting on carpets upon the floor, in a ſemicircle round them. They behaved with great politeneſs and attention, and aſked no queſtions but general ones. A very good houſe was provided for me by one of the Agas, and a man of his ſent to ſhew me to it.

Hitherto all was well; but it had been with me an obſervation, which had conſtantly held good, that too proſperous beginnings in theſe countries always ended in ill at the laſt. I was therefore reſolved to uſe my proſperity with great temperance and caution, make myſelf as ſtrong, and uſe my ſtrength as little, as it was poſſible for me to do.

In the evening, before we departed, about nine o'clock; I had an unexpected viſit from the youngeſt of the two Agas, who, after many pretended complaints of ſickneſs, and injunctions of ſecreſy, at laſt *modeſtly* requeſted me to give him ſome *ſlow poiſon*, that might kill *his brother*, without ſuſpicion, and after ſome time ſhould elapſe. I told him, all the gold, and all the ſilver in the world, would not engage me to poiſon the pooreſt vagrant in the ſtreet, ſuppoſing it never was to be ſuſpected or known but to my own heart. All he ſaid, was, "Then your manners are not the *ſame* as ours."—I anſwered, drily, "*Mine*, I thank God, are not," and ſo we parted.

On the 28th of April we ſailed from Yambo, and on the 3d of May, at 4 o'clock in the afternoon, anchored in the port of Jidda, cloſe upon the key, where the officers of the cuſtom-houſe immediately took poſſeſſion of our baggage.

From Yambo to Jidda I had ſlept little, making my memoranda as full upon the ſpot as poſſible. I had, beſides, an aguiſh diſorder, which very much troubled me, and in dreſs and cleanlineſs was ſo like a Galiongy (or Turkiſh ſeaman) that the Captain of the Port was aſtoniſhed at hearing my ſervants ſay I was an Engliſhman, at the time they carried away all my baggage and inſtruments to the cuſtom-houſe. He ſent his ſervant, however, with me to the Bengal-houſe, who promiſed me, in broken Engliſh, all the way, a very magnificent reception from my countrymen. Upon his naming all the captains for my choice, I deſired to be carried to a *Scotchman*, a *relation of my own*, who was then accidentally leaning over the rail of the ſtair-caſe, leading up to his apartment. I ſaluted him by his name; he fell into a violent rage, calling me *villain*, *thief*, *cheat*, and *renegado raſcal*; and declared, if I offered to proceed a ſtep further, he would throw me over the ſtairs. I went away without reply, and the ſervant, my conductor, ſcrewed his mouth, and ſhrugged up his ſhoulders. "Never fear, ſays he, I will carry you to the *beſt of them all*." We went up an oppoſite ſtair-caſe, whilſt I thought within myſelf, if thoſe are their India manners, I ſhall keep my name and ſituation to myſelf while I am at Jidda. I ſtood in no need of them, as I had credit for 1000 ſequins and more, if I ſhould want it, upon Yuſef Cabil, Vizir, or Governor of Jidda.

I was conducted into a large room, where Captain Thornhill was ſitting, in a white callico waiſtcoat, a very high-pointed white cotton night-cap, with a large tumbler of water before him, ſeemingly very deep in thought. The ſervant brought me forward by the hand, a little within the door; but I was not deſirous of

advancing

advancing much farther, for fear of the ſalutation of being thrown down ſtairs again. He looked very ſteadily, but not ſternly, at me; and deſired the ſervant to go away and ſhut the door. "Sir, ſays he, are you an Engliſhman?"—I bowed.—"You ſurely are ſick, you ſhould be in your bed, have you been long ſick?"—I ſaid, "long Sir," and bowed.—"Are you wanting a paſſage to India?"—I again bowed.—"Well, ſays he, you look to be a man in diſtreſs; if you have a ſecret, I ſhall reſpect it till you pleaſe to tell it me, but if you want a paſſage to India, apply to no one but Thornhill of the Bengal Merchant. Perhaps you are afraid of ſomebody, if ſo, aſk for Mr. Greig my lieutenant, he will carry you on board my ſhip directly, where you will be ſafe."—"Sir, ſaid I, I hope you will find me an honeſt man, I have no enemy that I know, either in Jidda or elſewhere, nor do I owe any man any thing."—"I am ſure, ſays he, I am doing wrong, in keeping a poor man ſtanding, who ought to be in his bed. Here! Philip! Philip!"—Philip appeared. "Boy, ſays he, in Portugueſe, which, as I imagine, he ſuppoſed I did not underſtand; here is a poor Engliſhman, that ſhould be either in his bed or his grave; carry him to the cook, tell him to give him as much broth and mutton as he can eat; the *fellow* ſeems to have been ſtarved, but I would rather have the feeding of ten to India, than the burying of one at Jidda."

Philip de la Cruz was the ſon of a Portugueſe lady, whom Captain Thornhill had married; a boy of great talents, and excellent diſpoſition, who carried me with great willingneſs to the cook. I made as aukward a bow as I could to Captain Thornhill, and Philip carried me into a court-yard, where they uſed to expoſe the ſamples of their India goods in large bales. It had a portico along the left-hand ſide of it, which ſeemed deſigned for a ſtable. To this place I was introduced, and thither the cook brought me my dinner. Several of the Engliſh from the veſſels, laſcars, and others, came in to look at me; and I heard it, in general, agreed among them, that I was a very thief-like fellow, and certainly a Turk, and that they ſhould not like to fall into my hands.

I fell faſt aſleep upon the mat, while Philip was ordering me another apartment. In the mean time, ſome of my people had followed the baggage to the cuſtom-houſe, and ſome of them ſtaid on board the boat, to prevent the pilferring of what was left. The keys had remained with me, and the Vizir had gone to ſleep, as is uſual about mid-day. As ſoon as he awaked, being greedy of his prey, he fell immediately to my baggage, wondering that ſuch a quantity of it, and that boxes in ſuch a curious form, ſhould belong to a mean man like me; he was therefore full of hopes, that a fine opportunity for pillage was now at hand. He aſked for the keys of the trunks, my ſervant ſaid, they were with me, but he would go inſtantly and bring them. That, however, was too long to ſtay; no delay could poſſibly be granted. Accuſtomed to

pilfer, they did not force the locks, but, very artiſt like, took off the hinges at the back, and in that manner opened the lids, without opening the locks.

The firſt thing that preſented itſelf to the Vizir's ſight, was the firman of the Grand Signior, magnificently written and titled, and the inſcription powdered with gold duſt, and wrapped in green taffeta. After this was a white ſattin bag, addreſſed to the Khan of Tartary, with which Mr. Peyſſonel, French Conſul of Smyrna, had favoured me, and which I had not delivered, as the Khan was then priſoner at Rhodes. The next was a green and gold ſilk bag, with letters directed to the Sherriffe of Mecca; and then came a plain crimſon-ſattin bag, with letters addreſſed to Metical Aga, ſword-bearer (or Selictar, as it is called) of the Sherriffe, or his great miniſter and favourite. He then found a letter from Ali Bey to himſelf, written with all the ſuperiority of a Prince to a ſlave.

In this letter the Bey told him plainly, that he heard the governments of Jidda, Mecca, and other ſtates of the Sherriffe, were diſorderly, and that merchants, coming about their lawful buſineſs were plundered, terrified, and detained. He therefore intimated to him, that if any ſuch thing happened to me, he ſhould not write or complain, but he would ſend and puniſh the affront at the very gates of Mecca. This was very unpleaſant language to the Vizir, becauſe it was now publicly known, that Mahomet Bey Abou Dahab was preparing next year to march againſt Mecca, for ſome offence the Bey had taken at the Sherriffe. There was alſo another letter to him from Ibrahim Sikakeen, chief of the merchants at Cairo, ordering him to furniſh me with a thouſand ſequins for my preſent uſe, and, if more were needed, to take my bill.

Theſe contents of the trunk were ſo unexpected, that the Vizir thought he had gone too far, and called my ſervant in a violent hurry, upbraiding him for not telling who I was. The ſervant defended himſelf, by ſaying, that neither he, nor his people about him, would ſo much as regard a word that he ſpoke; and the Cadi of Medina's principal ſervant, told the Vizir plainly to his face, that he had given him warning enough, if his pride would have ſuffered him to hear it.

All was now wrong, my ſervant was ordered to nail up the hinges, but he declared it would be the laſt action of his life; that nobody opened baggage that way, but with intention of ſtealing, when the keys could be got; and, as there were many rich things in the trunk, intended as preſents to the Sherriffe, and Metical Aga, which might have been taken out, by the hinges being forced off before he came, he waſhed his hands of the whole procedure, but knew his maſter would complain, and loudly too, and be heard both at Cairo and Jidda. The Vizir took his reſolution in a moment like a man. He nailed up the baggage, ordered his horſe to be brought, and attended by a number of naked

ſoldiers,

ſoldiers, he came down to the Bengal houſe, on which the whole factory took alarm.

About 26 years before, the Engliſh traders from India to Jidda, fourteen in number, were all murdered, ſitting at dinner, by a mutiny of theſe wild people. The houſe has ever ſince lain in ruins, having been pulled down and forbidden to be rebuilt.

Great enquiry was made after the Engliſh nobleman, whom nobody had ſeen; but it was ſaid that one of his ſervants was there in the Bengal houſe; I was ſitting drinking coffee on the mat, when the Vizir's horſe came, and the whole court was filled. One of the clerks of the cuſtom-houſe aſked me where my maſter was?—I ſaid, "In heaven." The captain of the port's ſervant now brought forward the Vizir to me, who had not diſmounted himſelf. He repeated the ſame queſtion, where my maſter was?—I told him, I did not know the purport of his queſtion, that I was the perſon to whom the baggage belonged, which he had taken to the cuſtom-houſe, and that it was in my favour the Grand Signior and Bey had written. He ſeemed very much ſurpriſed, and aſked me how I could appear in ſuch a dreſs?—"You cannot aſk that ſeriouſly, ſaid I; I believe no prudent man would dreſs better, conſidering the voyage I have made. But, beſides, you did not leave it in my power, as every article, but what I have on me, has been theſe four hours at the cuſtom-houſe, waiting your pleaſure."

We then went all up to our kind landlord, Captain Thornhill, to whom I made my excuſe, on account of the ill uſage I had firſt met with from my own relation. He laughed very heartily at the narrative, and from that time we lived in the greateſt friendſhip and confidence. All was made up, even with the Vizir; and all heads were employed to get the ſtrongeſt letters poſſible to the Naybe of Maſſuah, the King of Abyſſinia, Michael Suhul the Prime Miniſter, and the King of Sennaar.

Metical Aga, great friend and protector of the Engliſh at Jidda, and in effect, we may ſay, *ſold to them*, for the great preſents and profits he received, was himſelf originally an Abyſſinian ſlave, was the man of confidence, and directed the ſale of the king's and Michael's gold, ivory, civet, and ſuch precious commodities, that are paid to them in kind; he furniſhed Michael, likewiſe, with returns in fire-arms; and this had enabled Michael to ſubdue Abyſſinia, murder the king his maſter, and ſeat another on his throne.

On the other hand, the Naybe of Maſſuah, whoſe Iſland belonged to the Grand Signior, and was an appendage of the government of the Baſha of Jidda, had endeavoured to withdraw himſelf from his allegiance, and ſet up for independency. He paid no tribute, nor could the Baſha, who had no troops, force him, as he was on the Abyſſinian ſide of the Red Sea. Metical Aga, however, and the Baſha, at laſt agreed; the latter ceded to the former the iſland and territory of Maſſuah, for a fixed ſum annually;

nually; and Metical Aga appointed Michael, governor of Tigre, receiver of his rents. The Naybe no ſooner found that he was to account to Michael, than he was glad to pay his tribute, and give preſents to the bargain; for Tigre was the province from which he drew his ſuſtenance, and Michael could have over-run his whole territory in eight days, which once belonged to Abyſſinia. Metical's power being then univerſally acknowledged and known, the next thing was to get him to make uſe of it in my favour.

We knew of how little avail the ordinary futile recommendations of letters were. We were veteran travellers, and knew the ſtyle of the Eaſt too well, to be duped by letters of mere civility. There is no people on the earth more perfectly polite in their correſpondence with one another, than are thoſe of the Eaſt; but their civility means little more than the ſame ſort of expreſſions do in Europe, to ſhew you that the writer is a well bred man. But this would by no means do in a journey ſo long, ſo dangerous, and ſo ſerious as mine.

We, therefore, ſet about procuring effective letters, letters of buſineſs and engagement, between man and man; and we all endeavoured to make Metical Aga a very good man. My letters from Ali Bey opened the affair to him, and firſt commanded his attention. A very handſome preſent of piſtols, which I brought him, inclined him in my favour, becauſe, as I was bearer of letters from his ſuperior, I might have declined beſtowing any preſent upon him.

The Engliſh gentlemen joined their influence, powerful enough to have accompliſhed a much greater end, as every one of theſe have ſeparate friends for their own affairs, and all of them were deſirous to befriend me. Added to theſe was a friend of mine, whom I had known at Aleppo, Ali Zimzimiah, i. e. keeper of the holy well at Mecca, a poſt of great dignity and honour. This man was a mathematician, and an aſtronomer, according to their degree of knowledge in that ſcience.

All the letters were written in a ſtyle ſuch as I could have deſired, but this did not ſuffice in the mind of a very friendly and worthy man, who had taken an attachment to me ſince my firſt arrival, This was Captain Thomas Price, of the Lion of Bombay. He firſt propoſed to Metical Aga, to ſend a man of his own with me, together with the letters, and I do firmly believe under Providence, it was to this laſt meaſure I owed my life. With this Captain Thornhill, heartily concurred, and an Abyſſinian, called Mahomet Gibberti, was appointed to go with particular letters, beſides thoſe I carried myſelf, and to be an eye-witneſs of my reception there.

There was ſome time neceſſary for this man to make ready, and a conſiderable part of the Arabian Gulf ſtill remained for me to explore. I prepared therefore to ſet out from Jidda, after having made a conſiderable ſtay in it.

[*To be continued.*]

An

An Extract from the Bishop of LONDON's Charge to the Clergy of that Diocese, at the Visitation in 1794.

HIS Lordship having stated a few particulars relating chiefly to the Discipline and Order of the CHURCH, proceeds to a Subject highly important and interesting, viz. "The present state "of RELIGION in Foreign Countries, and the influence it may "have on *this*, and the new Duties and Obligations which this "new Situation of the Christian World brings along with it re-"specting ourselves."

"Among the great variety of most extraordinary and unexampled events which have taken place since we last met here, there is none more singular and astonishing than the success which has attended a new sect and description of men, who have of late made their appearance in Europe, and assumed the style and title of PHILOSOPHERS. These men, after having waged open war with the Gospel for near half a century; after having all that time deluged Europe with their writings against it; after having assailed it with all the powers of wit, genius, eloquence, ridicule, calumny, and invective, and by these means considerably encreased the number of their proselytes, and the boldness of their pretensions, have at length, from small beginnings, risen into consequence; have established a regular system and school of infidelity on the Continent; have avowed their grand object to be the extirpation of Christianity from the earth, and the substitution of Philosophy in its room; and, to the astonishment of all the world, have actually found means in one part of Europe, to carry this most singular project (to a certain degree) into execution.

If you ask what the meaning is, of that thing called Philosophy, which has thus in one country nearly supplanted Christianity, and hopes to do it in others, I must refer you to the writings of all the great leaders of this new sect, of Helvetius, of Voltaire, of D'Alembert, of D'Argens, of Raynal; but above all, to that recent, most curious, and most authentic publication, the Posthumous Works of a late illustrious monarch on the continent, Frederick the Second. You will there see a faithful delineation of the real tenets and opinions of the most celebrated Philosophers of Europe, of the founders and legislators of the great empire of infidelity, with the philosophic monarch himself at their head; you will see every secret of their hearts laid open in their familiar and confidential correspondence with each other; you will see that the grand object they had in view was, what I have already stated, the entire extinction of the Christian Religion; you will see that they were pretended Deists, but real Atheists; that although the *name* of a Supreme Being was sometimes mentioned, yet it was seldom mentioned but with ridicule and contempt; and that they never conceived him to be any thing more than the intelligent principle that animates all nature, the source of life and motion, the sensorium of the universe; but in other respects to-

tally

tally unconnected with this earth and its inhabitants, having no kind of direction or superintendence over them, and, " as little disturbed (these are their own words) at what may happen to them, as with what may happen to an ant-hill which the foot of the traveller may crush, unperceived by himself."

In consequence of this doctrine, these philosophers of course rejected all idea of a Providence and a moral Governor of the world. They ascribed every event to fate or fortune, to necessity or chance; they denied the existence of a soul distinct from the body; they conceived man to be nothing more than an organized lump of matter, a mere machine, an ingenious piece of clock-work, which, when the wheels refuse to act, stands still and loses all power of motion for ever. They acknowledged nothing beyond the grave, no resurrection, no future existence, no future retribution: they considered death as an eternal sleep, as the total extinction of our being; and they stigmatized all opinions different from these with the names of superstition, bigotry, priest-craft, fanaticism, and imposture.

These are the principles uniformly diffused throughout the whole of that voluminous and extraordinary work to which I have alluded; and what name should be given to principles such as these no one can entertain a moment's doubt.*

But what then are we to infer from all this? Is there any ground to apprehend that these principles will ever be generally received; that Atheism will finally establish itself in that nation where it made its first grand effort; that it will from thence spread itself over the whole continent of Europe, and at length make its way into this island?

There are, I know, those that have entertained these fears, but I must confess myself not to be one of that number. I can never bring myself to believe, that any thing so contrary to nature and experience, can ever happen. †

* I should have felt some difficulty in referring the reader to a publication so full of impiety as this, had I not been perfectly convinced, that there can hardly be a more effectual antidote to modern Philosophy than this very book, which was intended to disseminate it through the world, and may justly be considered as the grand code, the *opus magnum* of infidelity. The extreme weakness of the arguments advanced in it against the Christian religion, whenever any thing *like* argument is made use of; the wretched sophistry of all the metaphysical reasonings in it on a Supreme Intelligence, on the nature of man, on the organization of matter, on free-agency, necessity, the eternity of the world, &c. &c; the gross and fulsome adulation with which the several parties in this correspondence load their royal patron, the opprobrious epithets, and unbounded ridicule, which they constantly apply to religion, and every thing held sacred by men, not sparing even the DEITY himself; and the shameful profligacy which some of the principal characters concerned in it openly charge upon each other, cannot fail to shock and disgust every serious mind. And they present to us altogether such a picture of philosophy and philosophers, drawn by their own hands, as must for ever disgrace and sink them in the eyes of mankind, and confirm and strengthen the attachment of every thinking man to the Christian faith.

† This part was written before there had been any public disavowal of Atheism by the French Government.

The

The ideas of a God, of a Providence, of a future ſtate, are ſo natural, ſo congenial, ſo conſolatory to the human mind, ſo neceſſary to ſupport a frail being through the toils, the cares, the diſtreſſes, the calamities, the afflictions of the preſent life, that it is almoſt impoſſible to ſtifle them to any conſiderable degree, or to any great extent, among large bodies of men. It is not a very eaſy matter to take away at once the religion of a whole nation, even when another is offered in its room. We know that in the early ages of Chriſtianity, a great Prince at the head of a mighty empire, and of a powerful army, I mean the Apoſtate Julian, failed in the attempt to annihilate the religion of Chriſt, and to reſtore paganiſm, although he exerted all the force of his wit, all the powers of his eloquence, and all the weight of his influence and authority for that purpoſe; although he employed alternately menaces and arguments, perſecution and perſuaſion; and although he tempted his ſubjects with what a late celebrated hiſtorian ſomewhere calls, "the elegant and cheerful divinities of Greece and Rome;" that is, in plainer terms, with all the licentious feſtivities and ſenſual indulgences of idolatrous worſhip.

But there was a power working againſt him which he felt too ſtrong for him. He felt it as impoſſible to reconſtruct the ruins of paganiſm, as to rebuild the temple of Jeruſalem. In both caſes he was over-ruled and baffled by a ſuperior Agency: by him who ſaid, "that in Jeruſalem not one ſtone ſhould be left upon another;" and who alſo ſaid, "that his church was founded on a "rock, and that the gates of hell ſhould not prevail againſt it."

If then it is ſo arduous a taſk to make a whole nation paſs at once from one religion to another, it muſt certainly be more difficult to make them reſt ſatisfied without any religion at all; a circumſtance which never yet happened ſince the world began. And, in fact, we find that the preſent governors * of the new commonwealth begin to think that their predeceſſors went a little too far. They find that mankind *will* have *ſome* religion, and are therefore gradually relaxing a little in that article. They have opened ſome of the churches that were before ſhut up; they profeſs to acknowledge a ſupreme Being, and the immortality of the ſoul, and have ordered a feſtival to be obſerved on certain days in honour of THE ETERNAL. †

* M. Robeſpierre and his friends. End of May, 1794.

† This new confeſſion of faith, introduced by M. Robeſpierre, has been conſidered by ſome as a great improvement in the religious ſyſtem of our neighbours, and repreſented as a complete change from Atheiſm to Deiſm. That it has the name and ſhape of Deiſm is moſt certain. But what *kind* of Deiſm the author of it intended to eſtabliſh, and what it was he meant by A SUPREME BEING, may tolerably well be collected from the following paſſage in one of the moſt popular and authentic papers of Paris, publiſhed during the adminiſtration of M. Robeſpierre.

"Provided the idea of a ſupreme Being be nothing more than a *philoſophical abſtraction*, a guide to the imagination in the purſuit of cauſes and effects, a reſting

There is therefore no reason to apprehend, that Atheism will finally be established in any nation upon earth, much less that it will ever force itself upon this country, which, thank God, is not a soil fitted for so rank a weed; where scarce one solitary Atheist has appeared like a comet once in a century, and after appalling and terrifying the inhabitants with a tremendous but momentary blaze, has sunk at once into obscurity and oblivion.

But though there is no ground for apprehending the introduction of Atheism amongst us, yet we must not think ourselves secure from the inroad of *every* species of infidelity. It is not to be supposed, that the PUBLIC REJECTION OF CHRISTIANITY, by the governing part at least of a country so near our own, can possibly take place without *some* risque to ourselves, without *some* danger that our own people may catch the contagion of infidelity from their neighbours. For when we hear them (as we did repeatedly under their first rulers) representing our religion as a gross and palpable imposture; loading it with the most opprobrious appellations; treating it with every possible mark of ignominy and insult; and holding up its divine Author, his laws, his ordinances, his institutions, his ministers and altars, to universal abhorrence and contempt; when we know that these bitter invectives against revelation have been circulated in the publications of the day, through every town and every village in this island, can we suppose it possible that all this should have made no unfavourable impressions on the minds of the people, especially of the illiterate, the ignorant, and the uninformed; that it should not have corrupted the religious principles of some, who were before untainted; that it should not have confirmed the infidelity of others that were wavering and irresolute; and that it should not have lessened in still more, that respect, that reverence, that veneration for their Maker, their Redeemer, their religion, and every thing connected with it, which they had before been accustomed to entertain?

ing place for the curiosity of enquiring minds, a *notion merely speculative*, and from which no *practical consequences* are to be applied to human life, there can be *no great danger* in such an idea. But if it is to be made the foundation of *morality*; if it is to be accompanied by the supposition, that there exists a GOD, who presides over the affairs of the world, and rewards or punishes men for their actions on earth, according to some principle of retributive justice, *there can be no opinion more prejudicial to society.*" Courier Universal, 29th Frimaire (Dec. 19) 1793.

The reader will observe in this very curious extract, a plain and a just distinction made between the *Supreme Being*, of philosophers, and the GOD adored by Christians, a distinction which he ought always to keep in mind; and when he is invited (as he now is) to exchange Christianity for Deism, he will remember the *sort* of Deity he is to acknowledge. It is the *Supreme Being* of M. Voltaire, of M. Robespierre, and Mr. Paine; and is the very same that the last of these gentlemen has taken so much pains, in a recent publication, to recommend to this country. [A execrable Pamphlet, intitled, "The Age of Reason."]

For

For these reasons it will be highly necessary for every one intrusted with the care of a parish, to guard his people, with the utmost care, against these dangers; to pay a more than ordinary degree of attention to their instruction in the great fundamental truths of religion, both natural and revealed, more especially the doctrines of a moral Governor of the world, of a Providence, a Redeemer, a resurrection, a future state, and a future distribution of rewards and punishments; and to repel, with vigour and with effect, all those charges of fraud, falsehood, and fanaticism, which have been so liberally thrown on our religion. We must, my reverend Brethren, at this perilous crisis, contend with *peculiar* earnestness for the faith once delivered to the saints, and show that christianity is not, as our enemies affirm, "a cunningly devised fable," but a REAL REVELATION FROM HEAVEN, supported by such a body of evidence, as it is impossible for any unprejudiced mind to resist; by a long train of prophecies, by the most astonishing and best attested miracles; by strong internal marks of truth; by the purity of its precepts, the sublimity of its doctrines, the perfect and unspotted character of its divine Author; by an innumerable company of confessors, saints and martyrs, who have sealed their testimony to it with their blood, and by the visible good effects it has produced in promoting the welfare, comfort, and happiness of mankind.

All these evidences, it is well known, with many other important and collateral proofs of the truth of our religion, have, at various times, been stated to the world with great ability and great force of argument by men of the first distinction for talents and learning in this country, both of the laity and the clergy, both in the establishment and out of it.*

[*To be concluded in our next.*]

* Bishop Taylor, Stillingfleet, Locke, Clarke, Addison, Bentley, Butler, Doddridge, Leland, Lardner, Soame Jenyns, Beattie, Bryant, and Paley. The *Horæ Paulinæ*, and *the View of the Evidences of Christianity*, by the last mentioned author, are works of a very original character, and very distinguished excellence, and come most seasonably at this time to check the progress of modern philosophy in this part of the world.

A LETTER from the Rev. Mr. BERRIDGE, to N. G. Esq; on the Way of obtaining HOLINESS of HEART.

Dear SIR, Everton, March 23, 1761.

YOUR kind Letter I received, and shall be glad to see you and brother B. again at Everton, when your health and leisure will allow me a visit. I find your body is a crazy tabernacle still. Well, Christ will take it down after a while, and build you up a better; one like unto his own; a glorious body, neither liable to pain nor corruption: Wait for that blessed day; and in the mean time, I do not wish you better than GOD would

have you. Hereafter you will adore the mercy of God in making you inhabit such a decayed cottage. These are safe, but not pleasant tenements. Is the roof stripped? this will give you a prospect of the skies, and teach you to look up. Does the weather beat in? this will help to wash and sweeten the house. Or is the cottage in daily danger of falling? this will make you want to be out of it, and help to rid you of the vermin, who care not, as report goes, to sleep in tottering houses: and whatever helps to clear us of our corruptions, is a most unspeakable blessing. Carry your burden a little longer, and though you feel the weight of it, yet it will bring you daily gains: It will make you groan for that house not made with hands, eternal in the heavens.

I am now well satisfied that there is a state of Christian Perfection on this side Heaven; a state to be obtained by faith in Christ Jesus. Alas, we will not let Christ make us holy, else he would soon do it. How did you come to Christ for pardon? With any merit of your own? No, surely: but simply with the prayer of faith. Just so must we come to Christ for Holiness. He must be our Sanctifier, as fully, as wholly, as absolutely, as he is our Wisdom and Righteousness. A carnal seeker, is always joining his own merits to the merits of Christ, and so can obtain no pardon. And even a pardoned soul too often returns again to self, and trusting in its own strength, which prevents its progress in holiness.

Long have I laboured to give the Lord my heart, but I see the Lord alone can take it from me. Long have I strove to tear out the corruptions from my heart, but they will never stir till Christ says, "Come out;" and Christ will never speak destruction to them till I simply apply to him with the prayer of faith. I used to watch, and when temptations came, I prayed;—so far I was right;—but after praying, I fought the enemy in my own strength; and here I did foolishly, and smarted for my folly; and then I used to fret against the Lord because of my defeat. Many a sore and long conflict have I had of this kind. Sometimes I have fought a whole fortnight together against a single corruption; and at last, when I thought I could fight no longer, and was ready to surrender, to my great surprise the enemy fled from me; the reason of which I did not then understand; but now I know: While I was fighting my own battles, and relying upon my own wisdom and strength, Jesus could not strike a stroke: But when I cast myself at the Lord's feet, he took up the sword, and did valiantly. O my gracious Lord, I love Thee; Thou shalt now be my Captain, as well as my Counsellor; my Arm every moment; my Salvation all the day long!

If any one had asked me, six weeks ago, "Is Christ to be your Strength?" I should have replied, "Yes; to be sure." But then I thought that his Strength was to help out my feeble endeavours, just as I thought his merits were to help out my merits, when I was seeking for pardon. I did not make him my whole strength

in

in the battle, but only a Second in the engagement. When we admit Christ to be our all in all, then he will make us more than conquerors. Come then, my brother, let us watch and pray against sin, and look up to Jesus alone for help. Watch and pray, is Christ's word; let it be ours also. But to watchfulness and prayer, faith must be annexed, and then we shall see the great Salvation of God; and Sanctification obtained through believing in Jesus, will as much endear him to us, as ever our pardon did. May the Lord Jesus be with thy spirit and mine. Amen.

JOHN BERRIDGE.

Mr. FLETCHER's LETTERS.

To Miss HATTON.

Madam, Madeley, Sept. 3, 1764.

I Think the state your soul is in is not uncommon. The only advice I can at present give you, is not to look to *self*, except it be to believe it away. Be generously determined not to live easy, without the thought of Jesus on your mind, and his love, or at least endeavours after it, in your heart. Then get that love, or the increase of it, by *obstinately* believing the love of Christ to you, till you are shamed into some return of it. A passage I have found much relief from, when my soul hath been in the state you describe, is "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord." (Rom. vi. 11.) This reckoning by faith, I find, is not reckoning without one's host; but Christ is always ready to set his hand to the bill which faith draws.

With respect to the hinderances your worldly business lays in the way of your soul, I would have you persuaded, that they are by no means insurmountable. The following means, in due subordination to faith in Jesus, may, by the blessing of God, be of service to you.

1. Get up early, and save time before you go to business, to put on the *whole armour of God*, by close meditation and earnest prayer.

2. Consider the temptation that most easily besets you, whether it be hurry, or vanity, or lightness, or want of recollection to do what you do as unto God. Ponder the consequences of those sins, see your weakness to resist them, and get at any rate a more feeling sense of your helplessness: when you have it, you will naturally watch unto prayer, and look to Christ for strength, from moment to moment.

3. When your mind hath been drawn aside, do not fret, or let yourself go down the stream of nature, as if it was in vain to

to attempt to swim against it; but confess your fault, and calmly resume your former endeavour, but with more humility and watchfulness.

4. Steal from business now and then, though for two or three minutes only, and in the corner where you can be least observed, pour out your soul in confession, or a short ejaculation at the feet of Jesus, for power to watch, and to believe that he can keep you watching. May you feelingly believe that he hath bought the power for you, and then of a truth, you will find it done to you according to your faith. I am, &c. J. F.

To Miss HATTON.

Madeley, Dec. 1764.

I Am sensible how much I want advice in a thousand particulars, and how incapable I am safely to direct any one: I shall, nevertheless, venture to throw upon this sheet the following observations, as they came to my mind on the reading your letter.

You cannot expect on the gospel plan, to attain to such a carriage as will please all you converse with. The Son of God, the *original* of all human perfection, was blamed, sometimes for his silence, and sometimes for his speaking; and shall the handmaid be above her Master?

There is no sin in wearing such things as you have by you, if they are not out of character; I mean, if they are necessary for *your station*, and characterise *your rank*.

There is no sin in allowing yourself a little more latitude of speech, provided you listen to Christ, by inward attention to his teaching, and the end of what you say may be to introduce what is useful and edifying; for God judgeth of words according to the intention of the speaker. I may speak idly even in the pulpit; and I may speak to edification in the market, if what I say is either necessary, or proper to introduce, or drive the nail of a profitable truth. Some parables of our Lord would have been deemed *idle talk*, had it not been for the end he pursued, and, upon the whole, accomplished by them. No particular rule can be given here; a thousand circumstances of persons, tempers, places, times, states, &c. will necessarily vary a Christian's plan.

There is no sin in *looking cheerful*. No, it is *our duty* to be cheerful;—"*Rejoice evermore*;" and if it is our duty always to be *filled with joy*, it is our duty to *appear* what we are in reality. I hope, however, your friends know how to distinguish between *cheerfulness* and *levity*.

If you want to recommend religion to those you converse with, and, in *many* instances, to pluck up offence by the root, keep close to Jesus, be attentive to his still, small voice, and he will fill you with humble love, and such love will teach you, without any rule, as by the instinct of your new nature, "to become all things to all men."

You

You ask what the apostle meant by *that* expression; it is certain he did not mean to overset his own precept, "*Be not conformed to the world.*" I apprehend, that in every case, wherein we might promote the spiritual or temporal good of any one, by doing or suffering things of an *indifferent nature*, or even *painful* and *disagreeable* to us, we ought to be ready to become all things to all; provided the good we propose is superior to the inconveniences to which we submit. Here also we stand in need of humble love, and meek wisdom, that we may so weigh circumstances, as to form a right judgment in all things.

I am glad the Lord strips you: I wish *self* may never clothe you again. Beware of stiff singularity in things *barely indifferent*: it is *self* in disguise; and it is so much the more dangerous, as it comes recommended by a serious, self denying, religious appearance.

I hope the short comings of some about you will not prevent your eying the prize of a glorious conformity to our blessed Head. It is to be feared, that a few of those, who talk of having attained it, have mistaken the way; they are still *something*; and I apprehend an important step towards that conformity, is to become *nothing*; or rather to be, with St. Paul, to become in our own eyes the chief of sinners, and the least of saints.

Mr. Harris seems to me one among ten thousand; he has left a particular blessing behind him in this place.—The God of peace give us all the blessings that the Messenger and the Mediator of the New Covenant brought with him, at this time, into the world! May we so receive him, that, by a blessed exchange, as he is clad with our flesh, so we may put on him, and be covered with his righteousness and filled with his Spirit! Salute the Church in your house; from your servant in the gospel, J. F.

To Miss Hatton.

Madam, Madeley, Jan. 31, 1765.

"YOU strive, pray, resist, but are little the better;" yet pray, strive, and resist on. It is good to be tried, and to get a blessing in the very fire: we shall then know how to value it properly. But let me be free with you, Madam; do you pray, resist, and strive against wanderings with any *steadiness*, and do you do it in *cheerful hope* to overcome through the blood of the Lamb? When you have been unhinged from Christ, in mind or heart, do you with *stronger indignation* against wanderings, *a calmer expectation* of the assistance of the Spirit, and *a deeper agony* of faith, seek to be avenged of your Adversary? Do you imitate the importunate widow? If this be the case, you will not complain long; for whatsoever we thus ask in the name of Christ, we shall surely receive. And should the Lord, for reasons best known to himself, try your faith and hope; yet that longer trial will be found to praise and honour, in the end. Only faint not; and when you

you find yourself inclined to do so, in all haste fly to the cordial of the promises, and determine to take nothing else, till your heart is revived and made strong again.

The same power of God, through praying faith, is necessary to keep you from *reasoning unprofitably*. Whenever this arises to any height, there is one thing wanting, a steadily exerted Will, never thus to reason. I apprehend, that whosoever abides steadily *purposed* not to reason, shall not do it. The Will starts aside first, the resolution of course follows, and the Tempter easily takes their place. Get willing, *truly willing* under the cross, and keep there, or you will beat the air.

Last Sunday I preached two sermons upon Heb. xi. and 1. I see so much in *that* faith of the apostle, that I can hardly pray for any thing besides "that evidence of things not seen, that substance of things hoped for." To how many mistakes, and fatal errors have we opened the door by varying from the apostle, and pretending to be wiser than the Holy Ghost! The Lord fill you and yours with that faith! Farewell.

J. F.

To Miss Hatton.

Madam, Madeley, June 2, 1765.

I Thank you for the letter of your correspondent. What he says about *luminous* joy, may sometimes be the case in some of God's dear children; but I apprehend, that God's design in withholding from them those gracious influences, which work upon and melt the sensitive, affectionate part in the soul, is to put us more upon using the nobler powers, the Understanding and the Will. These are always more in the reach of a child of God, while the other greatly depend upon the texture of the animal frame; and if they are not stirred in a natural way, the Spirit of God can alone, without our concurrence, in general, excite them. Do you believe, love, take up your cross, and run after Jesus.

You must let friends and foes *talk* about your dress, while you *mind* only Jesus, his word, and your own conscience. You talk of hearing me soon.—I dare never invite any one to hear me, though I am glad to see my friends: but now I can invite you with pleasure to come and hear a preacher, who, under God, will make you amends for the trouble of a journey to Madeley. His name is M——; he may possibly stay a Sunday or two more with me; but Jesus has promised to be *always* with his poor followers: To his merciful hands I commend both you and your unworthy friend,

J. F.

[*To be continued.*]

POETRY.

POETRY.

PSALM CIV. PARAPHRASED.*

ARISE my ſoul! on wings ſeraphic riſe!
And praiſe th' Almighty Sovereign of the ſkies!
In whom alone eſſential glory ſhines,
Which not the heav'n of heav'ns, nor boundleſs ſpace confines!
When darkneſs rul'd with univerſal ſway,
He ſpoke, and kindled up the blaze of day:
Firſt faireſt offſpring of th' omnific word!
Which, like a garment, cloth'd its ſovereign Lord.
He ſtretch'd the blue expanſe from pole to pole,
And ſpread circumfluent æther round the whole.
Of liquid air he bade the columns riſe,
Which prop the ſtarry concave of the ſkies.
Soon as he bids impetuous whirlwinds fly,
To bear his ſounding chariot thro' the ſky:
Impetuous whirlwinds the command obey,
Suſtain his flight, and ſweep th' aerial way.
Fraught with his mandates, from the realms on high,
Unnumber'd hoſts of radiant heralds fly;
From orb to orb, with progreſs unconfin'd,
As lightning ſwift, reſiſtleſs as the wind.
His word in air this pond'rous ball ſuſtain'd,
"Be fixt," he ſaid—and fixt the ball remain'd.
Heav'n, air, and ſea, tho' all their ſtorms combine,
Shake not its baſe, nor break the law divine.
At thy almighty voice old ocean raves,
Wakes all his force, and gathers all his waves;

* "The CIVth. PSALM is an euchariſtic Hymn†, full of majeſty and ſweetneſs, addreſſed to JEHOVAH, as Creator of the World. It ſetteth forth his glory, wiſdom, goodneſs, and power, diſplayed in the formation of the heavens and earth;—in the various proviſion made for beaſts, and birds, and for Man, the Lord of all;—in the revolutions of the celeſtial bodies, and the conſequent interchanges of day and night, of labour and reſt;—in the ſea, and every thing, that moveth in, or upon the waters. The dependence of the whole creation upon GOD, for it's being and well-being, is beautifully repreſented, with the glory which the Creator receiveth from his works, the pleaſure which he taketh in them, and the power which he hath over them. In the concluſion, the Pſalmiſt declareth his reſolution ever to praiſe JEHOVAH, and predicteth the deſtruction of thoſe who refuſe, or neglect ſo to do." The following imitation, or paraphraſe of this beautiful Pſalm, by Mr. BLACKLOCK, is perhaps one of the fineſt pieces of Poetry in the Engliſh Language.

† The Word EUCHARIST, properly ſignifies, *The Act of giving Thanks*; and is frequently applied by Divines to expreſs the grateful remembrance of the Death of CHRIST, in the Lord's Supper.

Nature lies mantled in a watry robe,
And shoreless oceans roll around the globe;
O'er highest hills the higher surges rise,
Mix with the clouds, and lave the vaulted skies,
But when in thunder the rebuke was giv'n,
That shook th' eternal firmament of heav'n,
The dread rebuke the frighted waves obey,
They fled, confus'd, along th' appointed way,
Impetuous rushing to the place decreed,
Climb the steep hill, and sweep the humble mead:
And now reluctant in their bounds subside;
Th' eternal bounds restrain the raging tide:
Yet still tumultuous with incessant roar,
It shakes the caverns, and assaults the shore.
By him, from mountains cloth'd in lucid snow,
Thro' verdant vales the mazy fountains flow.
Here the wild horse, unconscious of the rein,
That revels, boundless, o'er the wide champaign,
Imbibes the silver stream, with heat oppress,
To cool the fervor of his glowing breast.
Here verdant boughs, adorn'd with summer's pride,
Spread their broad shadows o'er the silver tide:
While, gently perching on the leafy spray,
Each feather'd songster tunes his various lay:
And while their praise they symphonize around,
Creation echoes to the grateful sound.
Wide o'er the heav'ns the various bow he bends,
Its tincture brightens, and its arch extends:
At the glad sign aerial conduits flow,
The hills relent, the meads rejoice below:
By genial fervor, and prolific rain,
Gay vegetation clothes the fertile plain:
Nature profusely good with bliss o'erflows,
And still she's pregnant, tho' she still bestows!
Here verdant pastures far extended lie,
And yield the grazing herd a fresh supply;
Luxuriant, waving in the wanton air,
Here golden grain rewards the peasant's care!
Here vines mature in purple clusters glow,
And heav'n above diffuses heav'n below!
Erect and tall, here mountain cedars rise
High o'er the clouds, and emulate the skies!
Here the wing'd crowds, that skim the yielding air
With artful toil their little domes prepare;
Here hatch their young, and nurse their rising care!
Up the steep hill ascends the nimble doe,
While timid conies scour the plains below;
Or in the pendent rock elude the scenting foe!

He

He bade the silver majesty of night
Revolve her circle, and increase her light:
Assign'd a province to each rolling sphere,
And taught the sun to regulate the year.
At his command, wide-hovering o'er the plain,
Primæval night resumes her gloomy reign:
Then from their dens, impatient of delay,
The savage monsters bend their speedy way,
Howl thro' the spacious waste and chase the frighted prey.
Here walks the shaggy monarch of the wood,
Taught from thy providence to ask his food;
To thee, O Father! to thy bounteous skies,
He rears his mane, and rolls his glaring eyes.
He roars, the desarts tremble wide around!
And repercussive hills repeat the sound.
Now glowing gems the Eastern skies adorn,
And joyful nature hails the op'ning morn;
The rovers, conscious of approaching day,
Fly to their shelters, and forget their prey.
Laborious man, with mod'rate slumber blest,
Springs chearful to his toil, from downy rest;
Till grateful evening with her silver train,
Bids labour cease, and ease the weary swain.
Hail, sovereign goodness! all productive mind!
On all thy works thyself inscrib'd we find!
How various all! how variously endu'd!
How great their number! and each part how good!
How perfect then must the great Parent shine!
Who, with one act of energy divine,
Laid the vast plan, and finish'd the design!
Where-e'er the pleasing search my thoughts pursue,
Unbounded goodness opens to my view.
Nor does our world, alone, its influence share;
Exhaustless bounty, and unwearied care,
Extend thro' all th' infinitude of space,
And circle nature with a kind embrace.
The wavy kingdoms of the deep below,
Thy power, thy wisdom, and thy goodness show.
Here various beings without number stray,
Crowd the profound, or on the surface play.
Leviathan here, the mightiest of the train!
Enormous! sails incumbent o'er the main,
And foams, and sports, and plays, in spite of man.
All these thy watchful providence supplies:
To thee alone they turn their waiting eyes:
For them thou open'st thine exhaustless store,
Till the capacious wish can grasp no more.
But if one moment thou thy face should'st hide,
Thy glory clouded, or thy smiles deny'd,

Then

Then widow'd nature vails her mournful eyes,
And vents her grief in univerſal cries!
Then gloomy death, with all his meagre train,
Wide o'er the nations ſpreads his iron reign!
Sea, earth, and air, the boundleſs ravage mourn,
And all their hoſts to native duſt return!
Again, thy glorious quick'ning influence ſhed,
The glad creation rears her drooping head:
New riſing forms thy potent ſmiles obey,
And life re-kindles at the genial ray;
United thanks repleniſh'd nature pays,
And heav'n and earth reſound their Maker's praiſe!

When time ſhall in eternity be loſt,
And hoary nature languiſh into duſt,
For ever young, thy glories ſhall remain,
Vaſt as thy being, endleſs as thy reign!
Thou, from the realms of everlaſting day,
Seeſt all thy works at one immenſe ſurvey!
Pleas'd at one view the whole to comprehend,
Part join'd to part, concurring to one end.
If thou to earth but turn'ſt thy wrathful eyes,
Her baſis trembles, and her offspring dies.
Thou ſmiteſt the hills, and at th' almighty blow,
Their ſummits kindle, and their entrails glow.

While this immortal ſpark of heav'nly flame,
Diſtends my breaſt, and animates my frame,
To thee my ardent praiſes ſhall be borne,
On the firſt breeze that wakes the bluſhing morn:
The lateſt ſtar ſhall hear the pleaſing ſound,
And nature in full choir ſhall join around!
When, full of thee, my ſoul excurſive flies
Thro' earth, air, ocean, or thy regal ſkies,
From world to world, new wonders ſtill I find!
And all the godhead burſts upon my mind!
When, wing'd with whirlwinds, vice ſhall take her flight
To the wide boſom of eternal night,
To thee my ſoul ſhall endleſs praiſes pay;
Join! men and angels! join th' exalted lay!

Kitley sculp.

Mr. Will.m Shelmerdine

Aged 33.

Preacher of the Gospel.

THE Arminian Magazine, For MAY 1795.

The EXPERIENCE of Mr. ZECHARIAH YEWDALL.

[*Continued from page* 167.]

ABOUT the time that the Lord was pleased to translate me from darkness into the kingdom of his blessed Son, many believers with whom I was acquainted, were stirred up to seek for full salvation; and not a few professed they had obtained that glorious liberty. The account which they gave of their experience and the happiness they enjoyed, greatly encouraged me to hope for the same mercy. Although I had no reason to doubt of my justification through faith in Christ Jesus, yet I was sensible of the remains of inbred sin, and saw clearly that to be cleansed and purified from it, was a most desirable privilege. I remarked, that several of my brethren, notwithstanding they retained their first love, and walked circumspectly in all the ordinances and commandments of God, yet previous to their obtaining this further Blessing, they had such a discovery of the necessity and importance of it, that they could scarce eat or sleep, and had no rest in their spirit, till they received the Lord Jesus, not only as their Wisdom and Righteousness, but likewise, as their full Sanctification. This deliverance, at least the witness of it, was generally revealed to them as instantaneously as their justification had been; and they were not only saved from their evil tempers (at that time) but were so filled with divine love, that their cup ran over, and they rejoiced with exceeding great joy.

These occurrences had a considerable influence upon my mind, and excited in me an intense desire to partake of the inheritance among the sanctified. I was thoroughly persuaded that this great Salvation must be accomplished in me before Death; and I neither knew the day, nor the hour when that event would happen: I was likewise convinced, that the more holy I was in heart, the better I should be prepared for doing and suffering the Will of God in this World, and enjoying the happiness of that which is to come. These considerations induced me to make fervent application to the Throne of Grace for this blessing; but at the same time I doubted whether it was possible to be attained so soon after justification.

About three weeks after I received a sense of pardon, as I was preparing one evening to attend preaching at some distance, it

was impreſſed upon my mind, "I will circumciſe thine heart, and thou ſhalt love the Lord thy God with all thine heart." I anſwered, "Lord, wilt thou do this for me to-night?" My expectations were conſiderably raiſed, and I began to look up for the Bleſſing, and to contemplate it as not far from me. Next day I was deeply humbled under the increaſing diſcovery of the depravity of my nature; this, however, did not diſcourage me in the purſuit of holineſs, but rather urged me forward: I was certified, that it could never be the Will of God, that theſe evils ſhould remain in my heart, ſeeing their tendency were to draw me away from him, and conſequently to rob him of his glory, and deprive me of that happineſs which his people are privileged to enjoy. Upon retiring for private prayer, I was enabled to lay my caſe before the Lord, with my wants and weakneſſes, intreating him, if it was his bleſſed Will, to ſet my ſoul at perfect liberty from every evil diſpoſition and unhappy temper. I found acceſs to the Throne of Grace, and a ſweet ſerenity diffuſed through the powers of my ſoul, which continued for ſeveral hours. Soon after, the following words were applied with inexpreſſible energy, "The eternal God is thy Refuge, and underneath are the everlaſting Arms!" At the ſame time I experienced ſuch an univerſal change in my mind, as I am not able to deſcribe; it was far beyond all my expectations. My heart was not only filled with Love to God and his people, but overflowed with pity and compaſſion towards the vileſt of ſinners; and all the creation ſeemed to unite with me, in praiſing and magnifying his glorious Name.

I was now abundantly ſatisfied with the divine Goodneſs, and exceeding happy in the enjoyment of his favour, much more ſo than I had ever been: I ſaid, "Surely, this is the bleſſing which ſome of the Lord's people ſpeak of, and he has purified my heart from its evil diſpoſitions:" But the enemy ſuggeſted, "No-body will believe you, if you ſpeak of it;—they will certainly think you are deceived: What! ſo ſoon after juſtification? If you have indeed received that bleſſing, it will be your wiſdom to keep it entirely to yourſelf." Notwithſtanding theſe temptations, I was conſcious that I loved God with an undivided heart, and was loſt in wonder, joy, and praiſe, under a ſenſe of the Redeemer's grace and mercy; and when I retired to reſt at night, my happineſs was ſo great, that I could not ſleep for ſome time. Next morning the enemy aſſaulted me again with,—"Now, where is your great bleſſing, and the happineſs you were exulting in ſo much laſt night?" Although the enemy came in as a flood, yet the Spirit of the Lord lifted up a ſtandard againſt him, and applied to my mind the great and precious promiſes, ſo that ſcarce a doubt remained; and by degrees I was enabled to believe that the Lord had circumciſed my heart.

At this time there were a conſiderable number of believers in our neighbourhood and the adjoining circuits, who profeſſed to

be

be saved from inward sin; in order to strengthen each other in the Grace of God, select band-meetings were established in various places, and the divine blessing attended our assemblies; the people manifested a teachable disposition, accompanied with unaffected simplicity and sincerity, which rendered our meetings exceeding profitable and edifying to every member; so that each of us could declare, with the strictest propriety,

"My humbled soul, when thou art near,
In dust and ashes lies!
How shall a sinful worm appear,
Or meet thy purer eyes?
I lothe myself when GOD I see,
And into nothing fall;
Content, if thou exalted be,
And CHRIST is ALL IN ALL!"

It must indeed be acknowledged, that several persons who professed to enjoy this Gospel Liberty, after a season, fell into divers temptations, and suffered great loss: But I dare not from thence infer, that we were all of us deceived, in supposing we had attained a greater degree of the mind of Christ than we had ever done before, accompanied with more abundant peace and joy in believing: The Testimony of many of my brethren I never can discredit, unless I were to give up my reason and understanding, and even basely deny the consolation and happiness which I then experienced in my own soul. The reason why some fell from their steadfastness, was partly owing to ignorance, as well as unfaithfulness to the Grace received. A few of them supposed that they could sin no more; this error, by degrees, introduced a measure of unwatchfulness, which exposed them insensibly to the snares of the enemy, and they were entangled and overcome. Others supposed, that they had received (as it were) a stock of grace, once for all; and from thence they vainly imagined there were no necessity for diligent applications to the Fountain of Life for fresh supplies: they even thought themselves almost out of the reach of the enemy; and when they found their mistake in that particular, by being assaulted with violent temptations, they unhappily entertained evil reasonings against the truth and reality of the work of grace, which they had once experienced: this inevitably brought them back again into a state of spiritual deadness and darkness.

Through the tender mercies of the Almighty I was preserved in the time of temptation; being enabled in some measure, to perceive my ignorance, foolishness, and manifold infirmities, from which I could not be divested as long as my dwelling was confined to a frail and feeble tabernacle of clay. I felt myself surrounded by an evil world and the tempting fiend, and that my life must be a continual warfare till it was finished; and although I enjoyed inexpressible happiness in the favour and blessing of God, yet

this enjoyment would be only transitory, without repeated acts of faith, humility, self-abasement, holy contrition, watchfulness, and constant resignation to the divine disposal. I beheld my great High Priest, as a prevailing Intercessor, and powerful Advocate with the Father; and while I abhorred myself before him, renouncing my own righteousness as filthy rags, I saw and felt him to be the sole Author, and meritorious Cause of all the mercies I enjoyed, both of Providence and of Grace, in Time and in Eternity. Indeed, I had no idea that we were out of danger of backsliding; although I believed it possible to be saved from the dread of falling; and that perfect Love was sufficient to cast out tormenting fear. Neither did I entertain the foolish imagination of finding absolute perfection in any creature.

Thro' the continual influences and operations of divine Grace, I was enabled at that time so to walk with God, as to watch over all my words, and thoughts, and actions. I durst not offer up a petition, or a verse of a hymn, unless I felt it to be the language of my heart; and whenever I went to any means of grace, whether public or private, I had a persuasion that the Lord would be with me and bless me. I had a clear witness of my acceptance thro' the Beloved; and was saved from unbelief, and from the dread of Death and Hell. Access to the Throne of Grace was constantly open to me, and in the simplicity of my heart, I rejoiced in hope of the Glory of GOD. I felt kindness, pity, sympathy, and compassion, to every creature; and unfeigned love and union with those that feared God, unembarrassed with inordinate affection. O that I had always been faithful to what I then received! But I had many lessons to learn, in the knowledge of God,—of myself,—the ensnaring world,—and the devices of the enemy.

In the month of May, 1775, we laid the foundation of our new Chapel; the Society consisted of between 50 and 60 members; but the greater part of them possessed little of this world's goods; one person gave ten pounds towards the Chapel, and about £30 more were subscribed by the society; we were therefore obliged to solicit the assistance of all our friends and well-wishers. As many of our neighbours in the village and adjacent towns, were anxious to forward this work (having no place of worship in the town) we applied to them, and met with much encouragement; notwithstanding which, a considerable sum of money still remained to be paid off, and we were under the necessity of applying to our brethren in various circuits for assistance. In the course of the summer, I travelled on foot upon this business, not less than a thousand miles, and Providence favoured us with success, so that we were enabled to finish the Chapel, without being involved in much debt, which was a circumstance we greatly dreaded, knowing the distress which some other places had suffered on that account. In these journeys I was accompanied with a friend, and we met with various exercises for our faith and patience. Frequently while we stood knockin gat a friend's door, our souls were raised

up

up to God in prayer, that he would be pleaſed to open their hearts to receive us, and aſſiſt us in the time of need, and we had abundant cauſe to believe that our ſupplications were regarded, and we were filled with unfeigned gratitude. At this time I was but as a child in religion, and having my mind much engaged in the buſineſs, I ſuffered ſome loſs, and I likewiſe gained ſome experience.

This ſummer my mother found peace; and ſome time after became a witneſs of the purifying Grace of Chriſt. About two years ſhe lived very happy, and then the Lord was pleaſed to receive her to himſelf. In her laſt ſickneſs ſhe ſuffered much pain, which preſſed down her mind, and brought her into heavineſs. She ſent for me in haſte, and I found her in diſtreſs; I told her what I thought was the cauſe of her trouble, and was enabled to wreſtle with the Lord in her behalf; he graciouſly heard and anſwered, and ſet her ſoul at perfect liberty.

About the ſame time two of my couſins (formerly Quakers) were brought to the knowledge of God. One of them, previous to her converſion, paſſed through deep diſtreſs. Her mother (tho' a profeſſed Quaker) when ſhe heard of her daughter's affliction, concluded with the reſt of the carnal world, that ſhe was mad, and that Mr. Brammah (under whoſe miniſtry ſhe was awakened) was the author of it; being greatly enraged againſt him, ſhe threatened to come and take his life: But being prevailed upon to hear Mr. Allen, ſhe patiently hearkened to the diſcourſe. After the ſermon, Mr. Allen deſired the ſociety to ſtop; and as my aunt was going away, it was powerfully impreſſed upon her mind, —"Thus will it be at the great Day;—thoſe that know the Lord, will be admitted;—but the ungodly muſt depart!" Theſe words faſtened upon her conſcience, and ſhe attended the preaching in the afternoon. From this time ſhe became a conſtant hearer, and in a few weeks found the peace and forgiving love of God.

On the 5th of November, Mr. Allen opened our new Chapel; the congregation was large, and they continued to attend well afterwards, ſo that the ſeats were all let, and more were wanted. The inhabitants in general had not been accuſtomed to regard any place of worſhip, but ſpent the Sabbath in idleneſs and wickedneſs; but now they became diligent and attentive hearers of the Word. The good effects of this was ſoon diſcernable; many were awakened and brought to the knowledge of the Truth, and others were evidently reformed in their life and converſation.

The Chriſtmas following, I went with a friend to viſit a young man in a neighbouring village about two miles off, who was dying of a conſumption; his parents had been in connection with the Methodiſts in another part of the country, but were deſtitute of preaching in their preſent ſituation. We found the young man happy in the Lord, and ſoon after he departed in peace. At his requeſt a prayer-meeting was eſtabliſhed in the village once a fortnight; the inhabitants attended, and in a few weeks, ſix or ſeven

perſons

perſons were awakened and joined our ſociety. In March, Mr. Allen formed them into a claſs in the village, and to my great aſtoniſhment, appointed me to be the leader. The Lord favoured us with his gracious preſence, and the work revived in that village, ſo that in a few months our claſs increaſed from ſeven, to above forty, many of whom experienced the converting power of divine Truth. And notwithſtanding moſt of us were young people, we were mercifully preſerved from bringing any reproach upon the Goſpel. Our Band-meeting conduced greatly to our preſervation from the ſnares incident to youth; for by this means we became better acquainted with each other's ſtate, temptations, and beſetting-ſin. Our meetings were managed with faithfulneſs and decorum, and a conſcientious regard to the real welfare and proſperity of our ſouls. We met in the fear of God, and our hearts were united together in love.

As I conſtantly aſſiſted at the prayer-meetings, I frequently found an earneſt deſire to give a word of exhortation to the people, but had neither courage nor reſolution to break through for a conſiderable time. At length I ſpoke a few words in my own claſs, as I knew they would receive what I had to ſay, and bear with my weakneſs. My firſt attempts were very feeble, accompanied with fear and trembling. All this time I had not the leaſt idea of preaching, being ſenſible of my ignorance and unfitneſs for ſo great a work; but I reſolved to devote myſelf to the ſervice of God, and to follow the teachings of his Spirit, and the openings of his Providence. After many exerciſes of mind, and conflicts with the enemy, I ventured to ſpeak in the little congregations in our neighbourhood. The firſt pulpit I went into was at Pudſey Chapel; the Lord was pleaſed to favour me with ſuch a ſenſe of his preſence, as diſpelled my fears, and gave me liberty in ſpeaking to the people. Soon after I was admitted into the plan as a local preacher, and have great reaſon to be thankful for the kindneſs and brotherly affection I met with from Meſſrs. Allen and Duſton, who were in the circuit when I firſt began to ſpeak in public, and encouraged me to go on in the good ways of the Lord. I had now, not only the duty of a local preacher to diſcharge, but likewiſe the care of two or three claſſes, together with the ſelect ſociety, and the young men's band; but the Lord was my helper and my refuge, and increaſed my deſire for the converſion of ſinners, and the building up of his people in their moſt holy faith.

Moſt of the inhabitants of our village continued to hear the word; but altho' there were a viſible reformation among them, yet I was afraid too many held the truth in unrighteouſneſs: which conſtrained me to deal faithfully with them, both in the pulpit and out of it; and I have great cauſe to praiſe the Lord, that they patiently bore with my plain-dealing, and acknowledged that I ſought their preſent and eternal welfare, ſo that they were not often

much

much offended. Indeed, I bleſs God, that he enabled me to walk circumſpectly before all men, ſo that they had no evil to ſay of me. When any of them were viſited with ſickneſs, or threatened with death, they generally ſent for ſome of the Methodiſts to converſe with them, and pray for them; ſo that I was much engaged in viſiting the ſick; and in caſe of death, attending their funerals; which frequently gave me opportunity of ſpeaking to their relations and others, who were not accuſtomed to hear the Word. I endeavoured to improve thoſe awful ſeaſons, when the remains of our deceaſed friends were before our eyes, to perſuade all that were preſent to conſider their latter end, and prepare to meet the LORD.

[*To be continued.*]

An ALARM to GREAT BRITAIN, with an Invitation to Repentance;

A SERMON on JEREMIAH XVIII. 7, 8.

[*Concluded from page* 173.]

II. THE expedient to be taken by a nation that is arrived at a dangerous criſis. It is propoſed, "that that nation againſt whom God hath pronounced, turn from their evil." Yes, this is the curſed ſource from which all our dangers riſe, viz. moral evil, which is the worſt kind of evil, and the cauſe of every other, which we either feel, or have reaſon to fear. And what courſe can we take, that will be ſo effectual, as turning from *this*, if we wiſh that conſequential penal evils may be averted? When God has pronounced concerning our nation, and we behold him, as it were, "coming out of his place to puniſh the inhabitants of it," we may be ſure, it is for thoſe ſins, which it is too evident, abound among us. At this juncture then, at this interval, between the lifting up his Voice and omnipotent Arm, and the fatal blow, which is yet, in pity, ſuſpended, how ſhall we meet our God? and what are the effects, which theſe alarms of danger ſhould produce?

Shall we like Jehoſhaphat, when invaded by the Amorites, "fear, and ſet ourſelves to ſeek the Lord, and proclaim a Faſt throughout our borders (a)?" This has been the courſe of men of Religion in all ages. And they have found it ſucceſsful, and have either obtained ſalvation, or ſupport under their ſufferings. This courſe we are likewiſe taking this Day. But our bare attendance, or our viſible concurrence with a public aſſembly of devout worſhippers, will not alone be ſufficient to anſwer the ends of a ſolemn humiliation, or to acquit us of the imputation of trifling and mockery, which would be an affront to God, and a diſappointment to ourſelves, unleſs it produce its proper fruits.

(a) 2 Chron. xx. 3.

What

What then does the Lord our God require of us? Shall we deeply bewail the iniquities and the dangers of our times? We have good precedents; we have David and the Prophets for our examples; and there is great reason for us to take unto ourselves their language and say, "We are ashamed and blush to lift up our faces unto God; for our iniquities have increased over our heads, and gone up into the heavens. Since the days of our fathers, we have been in a great trespass unto this day. We have sinned and committed iniquity and have done wickedly, O Lord. Righteousness belongeth unto thee. But unto us confusion of face, as at this day: To our Kings, to our Princes, and to our Fathers; because we have sinned against thee (b)." But neither will this, if we rest here, avail us. "Is it such a fast that I have chosen, saith the Lord? A day for a man to afflict his soul, and to spread sackcloth and ashes under him? Wilt thou call this a fast and an acceptable day unto the Lord (c)?"

What then? Shall we unite Supplication with Fasting and Mourning, and cry mightily to God? Shall all Britain "stand before the Lord, with their little ones, their wives, and their children?" Shall we "cry unto him in our affliction," in hope that "he will hear and help us, against those, that rise up against us; and that threaten to cast us out of our possession, which he has given us to inherit?" Yes, we will arise and say, "O Lord God of our fathers, art not thou God in Heaven? And rulest not thou over all the kingdoms of the Heathen? And in thine hand is there not Power and Might, so that none is able to withstand thee? Spare thy people, O Lord, and give not thy heritage to reproach, that the Heathen [or that Antichrist] should reign over them. Wherefore should they say among the people, "Where is their God (d)?" Now is the time for us to unite in this fervent cry, "Lord save us; or we perish!" Suffer us, friends, brethren, and countrymen, to conjure you to pray, day and night, for the peace of Jerusalem; and in the midst of our people, whom we love as our own souls, to testify our affection for the safety and prosperity of our dear country. "If I forget thee, let my right-hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer thee not above my chief joy (e)." But be it known to, and may it never be forgotten by any of us, that our best, our warmest wishes, must be those of righteous men, if they prove effectual and availing (f). Nor can we hope, without the repentance and reformation of our people, that God will hear and help us. Yes, Sirs, it is inward humiliation and effectual conversion, and not merely the outward signs, that God will accept. Would to God, there were a greater number of unfeigned penitents, turning from their own evil, as well as "sighing and crying for the abominations which are done in the midst of us!" that our absolute unworthiness of national hap-

(b) Ezra ix. 6. Dan. ix. 7, 8. (c) Isa. lviii. 5. (d) 2 Chron. xx.
(e) Psal. cxxxvii. 5, 6. (f) James v. 16.

pineſs

pineſs in God, might not prevent him from ſaving us in the preſent danger; but that our paſt experience might be looked upon as an encouraging ground for a cheerful hope and confidence in his future protection and bleſſing. This is what the Lord our God requires of us, "to turn from evil; to cut off our right-hand, and to pluck out our right-eye, if they offend us (g);" to root up our boſom luſts; to diſcard our darling iniquities; and to abandon all, even our moſt inſinuating criminal gratifications.

"But alas! the people turneth not unto him, that ſmiteth them; neither do they ſeek the Lord (h)." How many have the preſumption to ſubſtitute their own imaginations in the place of that humble penitence and real reformation, which God preſcribes? And how often do the beſt reſolutions of thoſe few, who appear to have been determined for this, ſaying, "Turn us, O Lord, and we ſhall be turned," prove abortive? How few ſeem to reflect with a ſuitable concern, how coldly and feebly the work of vital religion is carried on among us? And yet, ſince he has been, ſpeaking concerning us, he is viſibly waiting for our bringing forth the fruits of righteouſneſs; and for want hereof, his ſalvation is at this day ſuſpended, and we remain under the awful terror of the execution of that dreadful ſentence, which ſeems to have been denounced againſt this nation, "to pluck up, to pull down, and to deſtroy it."

"By theſe terrors of the Lord we perſuade men" to hearken to his monitory voice, now "while he waits to be gracious. Beſeeching you, that ye receive not the grace of God in vain. For he hath ſaid, "I have heard thee in a time accepted, and in the "day of ſalvation have I ſuccoured thee." Now is the accepted time. Behold! now is the day of ſalvation (i)." O Britain, Britain! "They ſhall proſper that love thee." And how becoming is it, that we ſhould "weep over thee. O that thou wouldeſt know, even thou at leaſt, in this thy day, the things that belong unto thy peace, ere they are hid from thy eyes (k)!" But inſtead of abandoning ourſelves to deſpair, or harbouring any uncharitable ſuſpicion of neglect in others, (Behold! I ſhew you a more excellent way) let us rather take encouragement to hope for ſome good effect of this day's ſolemnities, from the preſence and power of the good Spirit of God in the aſſemblies of his people: And charging our conſciences, under his awful inſpection, with the faithful diſcharge of our own duty, under theſe awakening calls to repentance, let us ſeverally bear our part towards a national reformation. For though it is certain, that God requires a kingdom's repentance, and that public faſts are in order to it, yet repentance and reformation will never be carried to ſuch a national extent, unleſs individuals are diſpoſed to begin, and are determined to promote it with their examples and influence. O!

(g) Matt. v. 29, 30. (h) Iſaiah ix. 13. (i) 2 Cor. vi. 1, 2.
(k) Luke xix. 41, 42.

for a general concurrence in this resolution. "Then would our light break forth as the morning, and the God of our Salvation would comfort all that mourn in Zion; would give them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness (l)." This leads me to consider,

III. That Divine Promise, which ascertains the success of this expedient. "At what instant I shall speak concerning a nation, or concerning a kingdom, to pluck up, and to pull down, and to destroy it: If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them." Without repentance, every thing else will be ineffectual to preserve us. But if we unfeignedly turn to God, as we know in general, that "he is gracious and merciful, slow to anger, and full of compassion (m)," so we have the most express assurance, which either his promises, or the experience of former times can give us, "that he will receive us graciously, that he will take away all our iniquities, and heal our backslidings (n)."

And is it not from some secret hope of this, that whenever calamities overtake us, we immediately reflect upon our sins as the cause, and come to some resolution to forsake them? These principles being inwrought in our minds, that as all penal evil is brought upon us by a just and righteous God, as the punishment of sin; so repentance or conversion, is a necessary means of escaping it. This is so manifest to the consciences and to the reason of mankind, that the very Heathens, by their glimmering of light, have generally seen and confessed it; but it has been more fully confirmed by divine Revelation, as might be illustrated by numberless testimonies taken from thence. For this purpose it will be sufficient to refer you to Lev. xxvi. 40, 41. "If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they have trespassed against me: and that also they have walked contrary unto me, and that I also have walked contrary unto them, and have brought them into the land of their enemies. If then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquities, then will I remember my Covenant with Jacob, and also my Covenant with Israel; and also my Covenant with Abraham will I remember; and I will remember the land."

In like manner, in the times of the Judges; when the afflicted people were humble and penitent, they were presently restored to favour, and found a happy alteration in their state. In this way likewise the City of Nineveh was rescued from the very brink of ruin; even when a Prophet of the Lord had been sent express to threaten them, "that within forty days, they should be destroyed." There was such a precision, as well as severity in this message, that it seemed to cut them off from all hope of deliverance; or at

(l) Isa. lxi. 3. (m) Psal. lxxxvi. 15.—cxi. 4.—cxii. 4. Neh. ix. 17.
(n) Hosea xiv. 1—4.

least,

leaſt, left them only this uncertain conjecture, "who can tell, if God will turn and repent, and turn away his fierce anger, that we periſh not?" Nevertheleſs in this extreme danger, this threatened people "believed God, and proclaimed a Faſt, and put on ſackcloth, from the greateſt of them to the leaſt, and cried mightily to God, and turned from their evil ways." And the conſequence was, "that God repented of the evil, that he ſaid he would do unto them; and he did it not (o)."

More inſtances might be produced. But theſe will be ſufficient to encourage the hopes of a penitent people. And if there are many ſuch encouraging promiſes and examples, in which they have in fact been fulfilled, in the Old Teſtament, wherein the mercies of God are more darkly revealed; what encouragements can we ſtand in need of to lead us to repentance, who by faith ſee Jeſus at the right-hand of his Father in the Heavens, and believe him to have "been exalted to be a Prince and a Saviour, to give repentance and forgiveneſs of ſins (p)," as the great purchaſer of grace and of ſalvation? And certainly, if he is pleaſed to beſtow upon any individual perſon, or on any kingdom or nation, the firſt of theſe, he will not with-hold the other; inaſmuch as repentance and forgiveneſs of ſins are inſeparably connected. So that if a nation or kingdom, againſt whom God hath pronounced, turn from their evil, the Lord, "who delighteth in mercy, will repent of the evil, that he thought to do unto them."

Nevertheleſs, we muſt be careful to interpret this expreſſion in the text, ſo as to exclude from our ſenſe of it, whatever is inconſiſtent with the infinite perfection of that glorious Being, who is "without variableneſs, or the leaſt ſhadow of turning (q)." Whenever therefore he is ſaid to *repent*, we ought to remember, that repentance is not to be aſcribed to him, ſo as to denote any change in his purpoſe. For "he is not a man, that he ſhould (ſo) repent (r)." But only to denote a change in the diſpenſations of his Providence. Far be it from us to interpret ſuch phraſes as if they implied any defect in the Divine immutability, which it would be impious and abſurd for us to ſuppoſe, the change being only in ourſelves. "He is of one mind, and who can turn him (ſ)?" He always acts like himſelf, ſteadily and uniformly; but we, according to our different behaviour, become the objects of his favour or reſentment; as we are either made meet to be partakers of his mercy, or are fitted for deſtruction.

I ſhall now put a period to this diſcourſe, with a brief recollection of what has been ſaid.

We have heard in it the Voice of GOD ſpeaking terrible things in righteouſneſs, concerning a nation or kingdom, that has provoked him to anger, and hath deſerved to be viſited for their ſins. Nevertheleſs before the blow is ſtruck, or threatened judgments

(o) Jonah iii. 10. (p) Acts v. 31. (q) James i. 17. (r) Numb. xxiii. 19. (ſ) Job xxiii. 13.

are executed, this being his ſtrange Work, to which he always proceeds with reluctance; behold! he recommends to us a wiſe expedient whereby it may be prevented. For "if that nation, againſt whom he hath pronounced, turn from their evil, he will repent of the evil, that he thought to do unto them." And doth it not deſerve to be attentively weighed, whether at this inſtant this is not the caſe, of our own nation? Is there no reaſon to fear, that for the iniquities of our land, he may have already pronounced our doom, and is now holding the balance in his hand, waiting to ſee how we will conduct ourſelves in this dangerous criſis? It is certain, judgment is deſerved,—is threatened,—is begun to be executed,—and has already made ſuch a progreſs, that we muſt confeſs, it may quickly overwhelm us, ſo that we ſhall not eſcape, if we are not humbled and reformed. Here then lies the awful trial of theſe kingdoms! which, who can conſider without trembling?

Foraſmuch then as we are all unable to plead *guiltleſs*, what better courſe can we reſolve on, with this proſpect before us, than to follow the preſcriptions of divine mercy in the only way, which is left us, whereby we may be able to eſcape? Come then, let us unanimouſly reſolve to pray earneſtly for a more plentiful effuſion of the Spirit of the Lord, to turn the hearts of the inhabitants of this nation to himſelf. And with our dependance upon his ſacred influence, let you and I ſeverally reſolve, this day, to turn from every evil, and ſeek effectual converſion to God; leſt after thoſe affecting admonitions and alarms, which we have already received in the lighter ſymptoms of it, he be provoked to ſtir up more of his wrath; till at length it break out againſt us, in ſuch an impetuous ſtorm, as hath been long meditated by our enemies; but hath hitherto been prevented by the interpoſition of a watchful providence. Let no imaginations of our own ſufficiency deceive us; let no confidence in any military preparations betray us, either into ſecurity in our own, or unconcern about the conſequences of the ſins of our people. Theſe are the traitors that have brought us into this imminent danger, and they muſt be delivered up as the cauſes of all the calamities of our country. And if they are ſpared or ſcreened, the diſtreſs already fallen upon us, will be but the beginning of ſorrows. Bleſſed be God, we have no reaſon yet to ſorrow as thoſe who have no hope, or to give up all for loſt. For as the bleſſing of Heaven is of the laſt importance, it is ſo far encouraging ſtill to hope, that a ſerious regard is paid to God and his providence; that many thouſands are wreſtling with him on ſuch a day as this, (and indeed every day,) who we believe have ſome intereſt, and a conſtant and prevalent interceſſor. Let our hearts concur with thoſe of ſuch pious patriots, and of all the worthy part of theſe realms, on this ſolemn occaſion. And let us continue and proſecute the ſolemn duties of this day in our families and religious retirements, bearing the true intereſts of our king

and

and our country (which are our own intereſts and thoſe of our own poſterity) perpetually on our hearts.

Let us ſeverally reſolve in this manner, to wait upon God in the way of his judgment. And, together with our perſonal repentance and grief for the ſins of others, exert all our power and influence to promote a national reformation; remembering that God is ſo gracious as "to ſeek for a man to ſtand in the gap, to turn away his wrath (t); and will ſave a city for the ſake of ten, if they be found therein." Oh! then, let every one help in this work, which is not embarking in a trivial cauſe, to ſerve ſome petty intereſt: But at the ſame time that it promiſes the greateſt benefit to ourſelves, our families, and deareſt friends, it may extend its good influence to a whole nation. And who is there among us of ſo baſe and ſo degenerate a ſpirit, as not to feel a ſacred ardour glow in his boſom, excited by ſo noble a thought, as that of contributing his proportion, according to the capacity which is given him, to ſave a kingdom from ruin? Let none plead incapacity for bearing ſome part in this attempt. For though many of us are not able to aſſiſt the land of our nativity with our counſels, our purſes, or with our hands; yet we may all do it ſome conſiderable ſervice, by our fervent prayers, and the good examples of our lives, and conſequently, by contributing to the revival of real religion in it; according to the prevalence of which, we ſhall either be ſaved or periſh.

If we faithfully exert our utmoſt efforts this way, it will, at leaſt, have this good effect, it will be ſure to preſerve our own hearts in the fitteſt frame, for the iſſues of Providence and the event of things. And though, (which Heaven prevent!) our calamities ſhould increaſe, and the hands of violence ſhould be ſuffered ſo far to prevail againſt a ſinful and incorrigible people, as to pluck up, to pull down, and to ſpread deſtruction around us; even in ſuch a general deſolation, our ſouls would be ſafe: Our chief treaſure lies out of their reach: They will never be able to touch "that life, which is hid with Chriſt in God (u);" Not all the commotions they could raiſe, would ever be able to overturn "the Covenant-Foundation of God, which ſtandeth ſure, having this Seal, the Lord knoweth them that are his (w):" They would be found too weak ever to "pluck us out of our Saviour's hands (x):" And tho' we ſhould loſe our Heads, no man ſhall take our Crown (y).

(t) Ezek. xxii. 30. Gen. xviii. 32. (u) Col. iii. 3. (w) 2 Tim. ii. 19.
(x) John x. 28. (y) Rev. iii. 11.

The

The LIFE of Mrs. JANE KERR.

[*Concluded from page* 177.]

IN the month of November, my wife came to me in the circuit where I then laboured. Our friends at Liſburn received her in the moſt affectionate and friendly manner. I think it my duty to obſerve, that it appeared to add to the happineſs of that kind and generous people, the making us both comfortable while we remained with them, although ſhe was perſonally unknown to them before. Several of our friends in the country alſo gave her repeated and preſſing invitations to ſpend a few days at their houſes, which when a convenient time offered, ſhe accepted of; and during theſe ſhort viſits, ſhe was not only well pleaſed with the unaffected ſincerity and hoſpitality of our friends, but alſo received ſpiritual improvement. She afterwards often ſpoke of the proofs ſhe had of their real love, and diſintereſted friendſhip; and alſo of the genuine marks of piety, humility, uprightneſs, and zeal for the Glory of GOD, which were obſervable in the families where ſhe viſited. Some time after ſhe paid them a ſecond viſit, with additional pleaſure and ſatisfaction.

For about three months after ſhe came to Liſburn, ſhe enjoyed a good ſhare of health; but about that time ſhe caught cold, which we hoped a little exerciſe on horſeback would be a means of removing, and at firſt it ſeemed to afford her ſome relief. Notwithſtanding, the diſorder gradually increaſed, till the ſymptoms of a confirmed conſumption were but too evident, which reſiſted the power of every medicine. Returning one day from the country, and converſing with her as uſual upon the ſtate of her mind, I was alarmed when ſhe anſwered me, "I have had ſome ſore work "ſince I ſaw you laſt." Enquiring into the cauſe of her diſtreſs, ſhe replied, with an expreſſive look of ſerene tranquility, "My "dear, ſince you left me, I have been ſtriving to give up all to "God; but I found it hard work to give you up: at laſt the "Lord made me more than conqueror, glory be to his Name; ſo "that I found full power to give up all to my precious and ador-"able Saviour, and you with the reſt. And O had you known "the happineſs I then enjoyed! My ſoul was filled with God; "I was as if in Paradiſe, or in the ſuburbs of Heaven!" I joined with her in praiſing God for the abundance of his mercy and grace vouchſafed unto us.

From this time ſhe was entirely diſengaged from every thing beneath the ſun, patiently waiting, and ardently looking for a ſummons from her Lord. I always found her pleaſed and happy, and continually rejoicing in God her Saviour. She ſeemed conſcious that her change was at hand, and that the Lord would ſhortly take her to a great and glorious reward. She frequently entertained me with a recital of the holy joy ſhe felt, while employed in her little cloſet, in cloſe communion with her great Redeemer. One day being

being with a friend, and feeling herſelf affected with languor and bodily weakneſs, Siſter M. endeavoured to raiſe her ſpirits by encouraging her to hope that ſhe would ſoon be better; to which ſhe anſwered, with her uſual cheerfulneſs, "I may perhaps be a "little better, but I never expect to be well while in this "world."

Notwithſtanding the great attachment ſhe felt to her pious and amiable friends in Liſburn, yet thoroughly ſenſible of her approaching change, ſhe deemed it highly expedient to be in private as much as poſſible, in order to devote her time and ſtrength in ſeeking all the fruits of the Spirit, and praiſing the Lord for the manifold benefits beſtowed. And even for temporal mercies ſhe was moſt unfeignedly grateful; very often have I heard her repeat with much fervor, the words of Dr. Watts,

"Not more than others I deſerve,
Yet God has given me more;
For I have bread,—while others ſtarve,
Or beg from door to door."

As her friendſhip was truly ſincere, ſo it was firm and laſting; when we took leave of our friends in Liſburn circuit, I obſerved ſhe ſat ſilent, and being poorly ſome time before, I feared ſhe was growing worſe; but ſhe anſwered me with her uſual cheerfulneſs, "No, I bleſs God, I am not worſe; but it is hard work to part "with thoſe friends we dearly love;" but recollecting herſelf, as if ſhe thought ſhe had ſaid too much, added, "Well, well, it is "but a little while, and all the friends of Jeſus will meet again, "and never, never more be parted; and that will be a bleſſed and "glorious day!"

Next morning we ſet out for her father's, as the time of her travail was approaching; the weather being ſtormy, we ſtopped at a friend's houſe that day and the next; and on the following arrived ſafe at her father's: Before we got to the houſe, ſhe expreſſed her apprehenſion, that one in the family would die ſoon, but could not tell who it would be. After tarrying at her father's a day or two, I returned to my circuit for ſome time, and then went to ſee how ſhe was. I found her full of peace and love, but very poorly; and the doctor informed us, that ſhe was ſeized with a pleuritic fever. I think it my duty to obſerve, that this gentleman paid the utmoſt attention to his patient from firſt to laſt, and that to great profeſſional ſkill, were added, unwearied patience, tenderneſs, and humility. For ſeveral days the pain was mercifully ſuſpended, and as the Sabbath was near, I was obliged to attend my circuit, otherwiſe three congregations would be diſappointed. Leſt ſhe ſhould be diſtreſſed at my leaving her in ſuch a ſituation, I acquainted her with theſe circumſtances, to which ſhe anſwered; "Go to the places where you are expected; you have been faith-"ful in the Lord's work ever ſince I knew you; and it is now "matter of great conſolation to me, that I never yet hindered you

"from

" from preaching one ſermon. and you muſt not be hindered now. " Perhaps it may pleaſe God that I may ſee you again; if not, " Father, thy Will be done."

After attending my appointments, I returned and found my wife nearly as I left her: Upon entering into converſation, ſhe ſaid, " This has been a precious word to me, a bleſſed promiſe indeed! " Lo, I am with you alway even unto the end;" and added, " I " have not now ſo great a degree of that rapturous joy which the " Lord vouchſafed to me in times paſt; but I have a calm, ſolid " peace, and clearly ſee my intereſt in Chriſt, and a glorious im- " mortality, and that is enough: Lord make me thankful for his " Grace. Amen."

The Sabbath following, ſhe was ſafely delivered of a daughter; and for ſome days we flattered ourſelves that every danger was over. While I was expreſſing my grateful ſatisfaction of the pleaſing hopes we had of her recovery, ſhe anſwered, " I cannot " entertain a thought of ever being well in this world; but what- " ever God chuſes, that is beſt." Upon ſignifying my intentions of returning to the circuit, ſhe cheerfully acquieſced, heartily praying that the Lord would bleſs my labours, and grant me a ſafe return.

I came home at the time appointed, in full expectation of finding my wife in a mending way; but the dejected countenance I obſerved in the firſt perſon of the family that met me, inſtantly alarmed my fears, which ſoon appeared to be but too well grounded; for ſhe was exceeding low, and not expected to live many hours. The Sabbath-day before I came, ſhe deſired to ſee the little infant, which when it was brought into the room, ſhe took into her arms, and after ſupplicating the divine Bleſſing upon it, ſhe ſaid, " My ſweet little darling, you will never know the advantage or " bleſſing of having a mother." This trying ſcene ſhe went thro' with great compoſure of mind.

On Monday ſhe was a little better, but the medicines only afforded her a temporary relief. I expreſſed a deſire to ſit up with her that night; but her ſiſter, who had ſat up ten nights ſucceſſively, anſwered, " I am ſo pleaſed and profited by her company, that I would rather endure the fatigue, than loſe her converſation." On Tueſday, though ſhe ſeemed ſomething better, the Doctor informed me, he feared the danger was not over: Notwithſtanding which, I continued to flatter myſelf, though againſt all human appearance, that the Lord would ſpare her a little longer; but his ways are not our ways, nor are his thoughts our thoughts; we are ignorant creatures; but he is infinitely wiſe, and knows beſt what is moſt ſuitable to each of his children. She informed me how ſhe deſired to have the child diſpoſed off; adding, " I have " no doubt but you will do every thing you ought for the child, " as long as God is pleaſed to ſpare you;" and concluded with a fervent prayer for the divine bleſſing upon us both, accompanied with inexpreſſible calmneſs and ſerenity of mind.

On Wednesday she was a little better, but grew worse in the afternoon. She spoke to her sisters about Heaven and eternal things, with such affectionate sweetness, as will not soon be forgotten. On Thursday, her father asked, "Have you a well-grounded hope, and have you now an assurance of happiness hereafter?" To which she replied, "O yes! Glory be to God, I "have not wanted for a moment a clear sense of my acceptance "with God, and a full assurance of my eternal happiness, for more "than six years past."

Soon after I perceived that death was swift approaching; the whole family endured this awful scene with christian resignation; but although I well knew that my loss would be her infinite gain, yet such were my feelings on this affecting occasion, that I was overwhelmed with unutterable sorrow; she saw my great distress, and said, "My dear, can you not give me up freely unto the "Lord?" I replied, "It is hard work to give you up; yet I would not wish in any thing to be found fighting against God; his Will is best; and I desire in all things to say, "Father, not my Will, but thine be done." She instantly endeavoured to comfort me, and intreated me to continue faithful in the work of the Lord; adding, "The Lord made you a great blessing to me; and it will "not be long before we meet again, never to part." I had often heard her observe, that from the time the Lord called her by his Word to seek salvation, it was her constant desire and fervent prayer, that he would enable her to do his Will, so that none of his people might be grieved, or hindered from running in the way of holiness, by her example; and that he would strengthen her in her last moments to witness a good confession, and tell to all around the wonders of his grace. After speaking to me, she paused for a moment to recover strength, and then said, "Glory "be to God, he has granted me the utmost desire of my heart, "that which was my greatest ambition! Glory, glory be to his "great Name! O what a blessing to live for Eternity!—I cannot "say I have lived to God in the manner I ought, but blessed be "his Name, he has mercifully accepted of me, and my poor ser-"vice, for the sake of Jesus Christ my Lord.—The Lord is my "Sun and my Shield, he also is become my Salvation."

At this time she had a great difficulty in breathing, but as soon as she was a little relieved, I said, "I hope you now find Christ precious to you, and that you are more than conqueror through him that hath loved you?" She answered, "Glory be to Christ my "Lord, he assures my soul that I shall soon be with him, to behold "and share in his glory, which he had with his Father before the "world was: and even now he ravishes my heart with a sense of "his love, and a foretaste of the joys of Heaven." Soon after, as if falling into a sleep, with her eyes lifted up to Heaven, she meekly

meekly reſigned her ſpirit into the hands of her merciful and gracious Redeemer, in the thirty-third year of her age.

JOHN KERR.

I beg leave to ſubjoin a few lines which I received from my friend Mr. Mc Donald, on this affecting occaſion.

"I had not the happineſs of being acquainted with Mrs. KERR, till the month of July, 1789, when I laboured in the circuit where ſhe reſided, that and the ſucceeding year. From the firſt converſation I had with her, I entertained a high opinion of her ſolid ſenſe, genuine good nature, and unaffected piety. I know little of her life, previous to converſion; but have reaſon to believe that ſhe feared God, and wrought righteouſneſs, according to the meaſure of light ſhe was then favoured with, which ſeems evident from the readineſs with which ſhe embraced the Truths of the Goſpel when they were propoſed to her. I have often heard her tell with unfeigned gratitude, what the Lord had done for her ſoul, and am well perſuaded, that ſeveral years before her death, ſhe was a faithful witneſs, that the Blood of Jeſus Chriſt cleanſeth from all ſin. She delighted much in ſpiritual converſation, and entered readily into the heights and depths of Chriſtian Experience. Her ſoul being always engaged in divine things, a holy unction accompanied her words, and evinced that ſhe ſpoke the genuine language of her heart. Having found Chriſt to be her reſting-place, ſhe enjoyed a conſtant heaven; and being happy herſelf, ſhe delighted in diffuſing happineſs to all around. She was an Iſraelite indeed, in whom was no guile, and her countenance was a faithful index to her mind, diſcovering in ſilent, but expreſſive language, that ſhe felt that joy which ſtrangers to God intermeddle not with. Religion in her appeared truly amiable; her mind being improved by the beſt of knowledge, and acting on all occaſions with propriety and diſcretion, ſhe poſſeſſed that true dignity of character, without which vital Religion cannot exiſt. Her converſation and holy tempers were ſo edifying, that the longer our acquaintance continued, the more cloſely I was united to her by the ſtrong ties of chriſtian friendſhip, which even death cannot diſſolve.

"The high opinion I had of her good ſenſe, prudence, and piety, made me deſirous of her being united to my friend; who, alas! enjoyed that happineſs only about ten months. How unſearchable are the judgments of God? But he ſitteth above the water-floods, and for the welfare of his people "huſbands all events." Should you publiſh an account of her experience, you are welcome to make what uſe you pleaſe of theſe lines.

I am, with much ſincerity, your affectionate Brother,

J. Mc DONALD."

Lurgan, Dec. 24, 1793.

The Stations of the PREACHERS, and Numbers in Society, in NORTH AMERICA.

THE laſt Accounts received from our friends in the Methodiſt Connection in North America, including Nova Scotia and Canada, inform us, that they have lately admitted upon trial forty Preachers, and that the number of itinerant preachers in the Continent amount to about three hundred; they were ſtationed at the laſt Conferences as follows.

Superintendants, Thomas Coke, Francis Aſbury.

	Whites.	Blacks.
Dover, Richard Whatcoat, John Milbourn	930	507
Milford, Walter Fountain, Rezin Caſh	781	319
Somerſet, Morris Howe, Richard Stocket	553	87
Northhampton, John Jarrel, Stuart Redman	610	249
Annameſſex, John Smith, Thomas Hayman	345	85
Dorſet, Joſeph Wainwright, William Page	534	431
Talbot, John Beard —— ——	635	330
Caroline, Nathaniel B. Mills, Hamilton Jefferſon	446	236
Queen-Ann's, John Chalmers, James Campbell	573	467
Kent, David Abbot, Tho. Bell, John Vanneman	872	467
Cecil, Benjamin Abbit, Frederick Curp	434	321
Hartford, Nelſon Reed, Benton Riggen, Joſeph Rowan —— ——	519	219
Baltimore, John Mc Claſky, Robert Sparks, Chriſtopher Spry, George Cannon	1132	331
Federal, Rich. Parrot, John Derbrough	732	565
Annapolis, Joſeph Wyatt —— ——	120	190
Calvert, William Hardeſty, Levin Moore	682	1102
Prince-George, Solomon Sharp ——	1000	205
Huntingdon, Robert Bonham, Tho. Edwards	194	8
Frederick, Martin Hitt, Charles Burgoon	365	90
Bath, Thomas Boyd, William Mc Collum	290	22
Montgomery, Freeborn Garretſon, jun. Thomas Wayman —— ——	685	340
Little York, Simon Miller ——	276	7
Carliſle, William Mc Dowell, Wm. Talbot		
Cokeſbury, Joſeph Everet		
Leeſburg, Lemuel Green, Thomas Anderſon	55	12
Alexandria, John Bloodgood ——	60	40
Fairfax, Andrew Nicholls, Elijah Sparks	540	50
Stafford, Nathaniel Graves, Aquila Garrettſon	324	42
Lancaſter, Joſhua Jones, William Biſhop	550	180
Pendleton, Rich. Fergufon, Ephraim Chambers	67	8
Berkley, Andrew Nicholas, Thomas Lucas	526	72
Winchester, Wm. Mc Lenahan, Laſley Matthews	451	111
Rockingham, Joſhua Wells, Seely Bunn	864	33

	Whites.	Blacks.
Alleghany, Alward White, William Beauchamp	285	14
Alexandria, Thomas Anderſon ——	60	40
Amherſt, Reuben Ellis, Anthony Sale, —— Gains	341	10
Orange, John Weſt, Geo. Martin, Jas. Dawley	642	74
Hanover, William A. Lilly, Daniel Hall	532	81
Glouceſter, William Moſs, James Jones	713	81
Williamſburg, John N. Jones, Tho. Eaſter	423	1201
Amelia, Ira Ellis, John Ahair, Sam. Cowles	545	103
Greenſville, Stephen Davis, Lawrence Mansfield, Thomas Wilkinſon ——	878	360
Suſſex, Henry Merritt, Jas. Rogers, Henry Hill	1285	1069
Portſmouth, Jas. Meacham, Sam. S. Stuart	651	367
Bertie, Dan. Southall, Edward Hardy	616	176
Camden, Joel Tucker, Wm. Wilkerſon	480	304
Brunſwick, Joſiah Aſkew, Benj. Blanton	586	216
Cumberland, Jas. Hunter, David Thomſon	312	7
Norfolk, Le-Roy Cole ——	119	154
Peterſburg, John Lindſay ——	52	28
Banks, William Ball —— ——	203	16
Saliſbury, W. Spencer, Joſiah Cole	543	21
Yadkin, Chriſt. S. Moring, Pemberton Smith	702	12
Anſon, Henry Leadbetter, Dan. Dean	249	36
Swanino, John Simmons, Philip Sands		
Roan-Oak, Tho. Bowen, John Fore, Dan. Shines, Jeremiah Munday ——	464	423
Tar-River, Jon. Bird, Abſa. Kinſey, T. Mann	570	103
Goſhen, Jer. Jackſon, Roger Hancock.	355	34
Pamlico, Jer. Norman, William Wells	488	92
Mattamaſkeet, Freeman Killingſworth	198	
Bladen, Wm. Bellamy, Robert Cox	480	55
Quotankey, Sam. Anſley, Charles Leadbetter	316	74
Trent, Aquilla Sug —— ——	595	327
New-Hope, Iſaac Lowe, Wm. Ormond, Leo. Dyſon	666	102
Guilford, John Bonner, Benj. Denton	631	51
Caſwell, Francis Parker, Arthur Lipſey	477	58
Franklin, John Buxton, John Weeks, William Dawley ——	514	86
Great Pee Dee, Philip Bruce, Enoch George, Joſias Randle ——	291	127
Little Pee-Dee, Jos. Moore ——	500	91
Santee, James Jenkins —— ——	254	146
Union, Tobias Gibſon, Wm. Mc Kendree, Nicholas Waters ——	483	57
Catawba, William Fulwood ——	180	5
Charleſton, Joſhua Cannon, Iſaac Smith	60	220
Ediſto, Iſaac Smith —— ——	452	100
Buſh-River, Samuel Reiſher ——	245	7

Broad-

	Whites.	Blacks.
Broad-River, John Clark, Coleman Carliſle	435	68
Seleuda, Abner Henley — —	333	27
Cherokee, James Tolleſon — —	204	
Waſhington, John Ruſſel, Richard Poſey	389	128
Richmond, Geo. Clark, John King —	650	111
Burke, Benj. Tarrant, James Douthet	523	31
Black-Swamp, Jonathan Jackſon —	120	
Holſtein, J. Kohler, F. Accuff, J. Lindſay	257	18
New-River, Sam. Rudder, John Ray	255	18
Ruſſel, Jacob Peck — —	145	4
Green, Wm. Kavenaugh, Levi Garrett	300	7
Lexington, Fra. Poythreſs, John Metcalf, Tobias Gibſon — —	410	20
Danville, Thomas Scott —	447	19
Hinkſtone, William Burk —	270	5
Limeſtone, Richard Bird — —	374	0
Cumberland, Jacob Lurton, Moſes Spear	400	30
Salt-River, Barnabas Mc Henry, John Page, P. Guthrie, B. Mc Henry, J. Lurton	350	8
Bedford, David Thomſon —	345	41
Botetout, James Hunter — —	470	30
Greenbrier, Anthony Sale — —	107	7
Cowpaſture, John Pace — —	50	8
Cumberland, B. Maxey, John Ball —	312	7
Clarkſburg, C. Conaway, J. Fleming, H. Smith	334	4
New-Hampſhire, John Hill	221	
Ohio, Sam. Hitt, John H. Reynolds	222	6
Waſhington, Thomas Lyell, Sam. Welſh	278	7
Redſtone, Daniel Hitt, J. Philips —	150	
Rittſburg, John Watſon, R. Fergufon	76	
Needham, John Lee, Amos G. Thompſon	45	4
Boſton, Chriſtopher Spry — —	149	
Lynn, Evan Rogers — —		
Marblehead, J. Hill, J. Rexford, ſupernumerary		
Fitchburg, Thomas Coope	642	74
Orange, George Cannon		
Readfield, Philip Wager		
Greenwich, Geo. Roberts, Joſeph Lovell	30	
Warren, J. Chalmers — —	127	
New-London, Wilſon Lee, David Ahbot, Zadok Prieſt, Enoch Mudge	219	
Middleton, Menzies Rayner, Dan. Oſtrander	187	
Litchfield, Fredrus Aldridge, J. Covel	195	
Tolland, Lemuel Smith, G. Pickering	334	
Granville, Joſhua Taylor — —	148	
Vermont, Joſhua Hall		
Fairfield, Zebulon Kankey, Nich. Snethen	220	

Pittsfield,

	Whites.	Blacks.
Pittsfield, Freeborn Garretson, John Crawford, Daniel Brumly	305	
Cambridge, Robert Green, Joseph Mitchel	412	
Dutchess, Jacob Rickhow, David Brown	406	10
Columbia, Matthias Swaim, Jason Perkins	251	2
Croton and *New-Rochelle*, Sylvester Hutchinson, Peter Moriarty, Dan. Dennis	617	11
Long-Island, Robert Hutchinson	250	34
New-York and *Brooklin*, Ezekiel Cooper, Lawrence Mc Combs	575	135
Freehold, John Merrick, Joseph Totten, John Robinson	453	24
Salem, Rich. Swaine, Anthony Turk	586	94
Bethel, Benj. Fizler	404	11
Trenton, John Fountain, Robert Mc Coy	156	18
Burlington, Levi Rogers, Elisha Cole	383	15
Harkemer and *Otsego*, Thos. Ware, Smith Weeks, Ezekiel Canfield, John Wooster	140	
Delaware, Robert Dillon, David Buck	290	
Saratoga, Tho. Woolsey, Jacob Egbert	160	
Albany, Jonathan Newman, David Bartine	475	5
Marble-town and *Newburg*, Samuel Fowler, Moses Crane, William Storms	430	13
Flanders, Shadrach Bostwick, Sam. Coat	258	
Elizabeth-Town and *Staten-Island*, John Clark, Calvin Wooster		12
Bristol, Valentine Cook, William Hunter, Jonathan Bateman	211	6
Chester, William Early, James Smith	200	19
Philadelphia, Tho. Morrell,—John Dickins, Superintendant of the Book-business	301	66
Lancaster, Isaac Robinson, Elijah Pelham	256	4
Northumberland, Rob. Manly, John Broadhead	310	1
Wyoming, James Painter	183	
Tioga, Thomas Fleming, James Moore	113	
Seneca-Lake, Alward White	81	
Nova-Scotia, Wm. Jessop, Isaac Lunsford, Daniel Fidler, Benj. Wilson, Jas. Boyd, Jas. Mann, John Mann, Rich. Stocket	1100	
Upper-Canada, lower-circuit, Darius Dunham, James Coleman	116	
Upper-Canada, Upper-circuit, Elijah Wolsey	216	2
Total number of Whites and Blacks,	52,794	13,814
Number of Circuits,	150	

The

The following Itinerant Preachers died lately in North America, viz.

1. Philip Cox; he was born at Frome in Somerſetſhire, from whence he came into America, and joined the Methodiſt connection about the year 1776. He has been 16 years in the miniſtry, and his labours were attended with conſiderable ſucceſs. He was a man of a ſmall ſtature, but remarkably active; of a quick apprehenſion, ſound judgment, and a lover of union. On his return from a viſit to the Weſtward, he was attacked with an inflammation of the bowels, and departed in peace on the 8th of September, 1793. The Sunday before his death, he acknowledged that he had ſeldom ſeen ſuch a day of ſolid peace and divine conſolation.

2. Henry Birchet, from Brunſwick County, Virginia. He freely offered himſelf to labour in Kentucky and Cumberland circuits, for four years, notwithſtanding the imminent danger he was unavoidably expoſed to from the Indians. In 1793, he had an opportunity of returning from the Weſt, but being afraid that Cumberland circuit would be neglected, notwithſtanding the pain in his breaſt, and ſpitting of blood, he reſolved to continue in his ſtation. He was one of thoſe worthies who cheerfully relinquiſhed eaſe, proſperity, and ſafety, to ſeek after loſt ſinners, in order to bring them back again to God. His meek and loving diſpoſition was remarkable; and his prayers, tears, ſermons, and exhortations, will be long remembered. He fought for no plea to excuſe himſelf from labour or danger, when the cauſe of God called him forth; and it was evidently the language of his ſoul,

> "No croſs, no ſuffering, I decline,
> "Only let all my heart be thine!"

His fellow-labourer, Mr. John Dickin, relates the following particulars of his death. "For ſome time I hoped Brother Birchet would ſo far recover his health as to enable him to go to the Eaſtern Country, where he ſeemed to have a deſire to end his days, but his diſorder increaſed ſo rapidly, that I ſoon loſt all expectation of ſeeing him better, and therefore determined to tarry with him as much as poſſible; and the circuit was ſo ſituated that I could preach in the day, and return to him at night. Upon perceiving the approach of death, I ſaid, "The meſſenger is come!" to which he immediately anſwered, "*He is welcome.*" He never ſpoke an unſeaſonable word, nor appeared the leaſt deranged. About two hours before he departed, the pain abated, and he continued in prayer and praiſe while he had ſtrength to ſpeak, and then without a groan or ſtruggle fell aſleep."

3. John Wilson, a native of the Eaſtern Shore of Maryland, about fifteen years in the profeſſion of religion, and near ſix years a labourer in the Lord's vineyard. He was a man of ſtrict

piety,

piety and devotedness to God, fervent in prayer, and powerful in exhortation. Some time before his death he enjoyed abundance of heavenly consolation. He died of an apoplexy in Queen Ann's county, Maryland, in October, 1793.

4. JOHN WYNN, a native of Sussex county, Virginia, aged 26, remarkable for an agreeable address and natural elocution, as well as for uprightness and piety, and willingness to labour as long as he had strength; he was well received and greatly approved of in the congregations where he preached. For some time he had attacks of a bilious disorder, attended with symptoms of a consumption, and was taken to his reward in the fourth year of his public ministry, April 27, 1794.

The SUFFERINGS of our BLESSED LORD.

SECTION V.

[*Continued from page* 190.]

JESUS is brought before Pilate: The Jews demand judgment against him, and Pilate examines him. Mat. XXVII. 1, 2,—11,—14. Mark XV. 1,—5. Luke XXIII. 1,—4. John XVIII. 28,—38.

MAT. XXVII. 1.

[AND straightway] when the morning was come, all the chief priests [held a consultation with the] elders of the people, [and scribes, and the whole council,] against Jesus, to put him to death. [Mark XV. 1.]

MAT. XXVII. 1.

SUCH were the vile proceedings of this horrid and malignant night, and thus was Jesus condemned, and treated as a malefactor by the Jewish rulers. *And as soon as morning was come, all the chief priests,* having put Jesus out of the room where the sanhedrim met, *consulted with the elders of the people, and the scribes, and the whole sanhedrim* (a), what method they should take to execute this sentence they had passed *against Jesus*, and *how* they might contrive *to put him to death* in the most severe and contemptuous manner.

2 And when they had bound him, [LUKE

And after he had been insulted by the servants at the council-chamber, *when* for the greater security

NOTE.

(a) *All the chief priests consulted, &c.*] Many critics explain this, of their adjourning to consult together from the house of Caiaphas, to the place where the Sanhedrim used to meet: but it appears from Luke, this was the place where they had before assembled and passed sentence upon Jesus, after his first examination in the house of Caiaphas; and his account of this matter is so circumstantial, that I think it more reasonable to take these words in the order in which they are explained in the paraphrase. Compare Luke xxii. 66.

(b) *When*

[LUKE. the whole multitude of them arose, and] they led *him* away [JOH. unto the hall of judgment,] and delivered him to Pontius Pilate the governor. MARK XV. 1.—LUKE XXIII. 1.—JOHN XVIII. 28.]

security *they had him bound* again (b), *the whole multitude of them arose, and led him away* from thence *to the prætorium*, (as it was properly called,) or to the judgment-hall, in which the Roman magistrate was used to sit for the dispatch of public business: for the Jews being now a conquered people, and not having the power of life and death in their hands, they could not execute Jesus without a warrant from the Romans (c); *and* therefore, to procure their order for his death, as well as to render it the more ignominious and painful, they determined immediately to carry him to them; and to ask, not a confirmation of the sentence which they had passed upon him as a blasphemer, but a new sentence of crucifixion against him, as a seditious enemy to Cesar's government. Accordingly having conducted him to the prætorium, they in a solemn way *delivered him*, as a state prisoner of considerable importance, *to Pontius Pilate the* procurator or *governor*, whom Tiberius Cesar had, some years before this, sent among them.

JOHN XVIII. 28. And it was early and they themselves went not into the judgement-hall, lest they should be defiled; but that they might eat the passover.

And tho' by this time it was broad day-light, yet *it was* very *early* in the morning, *and* much sooner than the governor used to appear: he was therefore called up on this extraordinary occasion; but *they themselves went not into* the palace, of which *the judgment-hall* was a part, because it was the house of a Gentile, and they were apprehensive

NOTES.

(b) *When they had bound him* again.] They *bound* him when he was first apprehended, but had, perhaps, loosed him while he was under examination: or else they now made his bonds stricter than before, that so they might secure him from any danger of a rescue or escape, as he passed through the streets of Jerusalem.

(c) Not having the power of life and death in their hands, &c.] That the Jewish Sanhedrim had a power of trying and condemning men for crimes which the Jewish law made capital, cannot I think be doubted, and has all along been taken for granted in this work. But they had not, at this time, the power of executing such sentences without the express consent of the Roman governor. For surely nothing but a sense of necessity could, on the whole, have brought the Jewish rulers to Pilate on this occasion; since the rendering the execution itself precarious would have balanced the argument their cruelty might find, in the contingency of its being more painful, if it should in fact be obtained. Compare John xviii. 31. And indeed the Jewish writers own, that no such power was exercised by the Sanhedrim for forty years before the destruction of the temple, as Dr. Lightfoot shews by several quotations from the Talmud; (*Hor. Heb.* on Mat. xxvi. 3. and John xviii. 31.) tho' he supposes it was only lost by their disuse of it, and was not taken from them by the Romans.

prehensive *lest they should be polluted and* so *prevented from eating* those sacrifices which were offered on this first day of unleavened bread, and were looked upon as a very considerable part of *the passover*, of which the pascal-lamb, which they had eaten the evening before, was only the beginning.

29 Pilate then went out unto them and said, What accusation bring ye against this man?

Pilate therefore, willing in this instance to oblige the heads of the nation he governed, complied so far with their religious scruples, that leaving the prætorium he *came out* of his house *to them*; and finding it was an affair of solemnity, he erected his tribunal in an open place adjoining to it, as the Roman magistrates often did: *and* when Jesus was presented as a prisoner before him, Pilate *said* to them, *What accusation do you bring against this man?*

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

They answered and said to him, with some indecent smartness in the expression, (the consequence of a secret indignation to find themselves curbed by a superior power,) We could not but have hoped, you were so well acquainted with the sanctity of our court, and the integrity of our character, as to conclude, that *if this* man *were not a notorious offender* (d), *we would not have* brought and *delivered him to thee*; for as we would be far from any thought of punishing an innocent man, so if his crime had not been very great, we might have dealt with him ourselves without thy concurrence.

31 Then said Pilate unto them, Take ye him, and judge him according to your law.—

Then Pilate said to them, Take ye him back to your own court again, *and judge him according to your law*; for I am by no means desirous of interfering with you in the regular exercise of your judicial power. And this he said with a view of shifting off from himself an affair, to which in the general he could be no stranger (e); and which he easily saw would be attended with many perplexing circumstances.

Then

NOTES.

(d) *A notorious offender.*] So I render κακοποιὸς in this connection, because they had still the power of inflicting lighter punishments; so that their bringing him to Pilate was a proof, that they judged him to have incurred a *capital sentence*. The word *malefactor* has much the same sense in our ordinary speech.

(e) With a view of shifting off from himself, &c.] Pilate could not be entirely ignorant of the case before him; for he began his government at Jerusalem, before Jesus entered on his public ministry; and besides many other extraordinary things which he must formerly have heard concerning him, he had, no doubt, been informed at large of his public entrance into Jerusalem, the beginning of the

week;

—The Jews therefore said unto him, It is not lawful for us to put any man to death.

Then the Jews said to him again, You well know, that *we are not permitted to put any man to death* without your concurrence: (compare Mat. xxvii. 2.) but it is a capital crime of which the prisoner here before you is convicted, and as after a fair trial he has received such a sentence in the sanhedrim, we only wait your warrant to proceed to execution.

LUKE XXIII. 2. And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cesar, saying, that he himself is Christ a king.

And as Pilate could not but enquire of what crime he had been convicted, they resolved to mention that charge which might render him most obnoxious to the Roman power, and to represent the matter in its most malignant view; and accordingly *they began* with great violence *to accuse him, saying*, It is not merely on a religious account that we have brought him before you, but *we have* also *found this* seditious [*fellow*] *perverting the* whole Jewish *nation*, from one end of the country to the other, *and* in effect *forbidding to pay tribute to Cesar*, by *saying, that he himself is Messiah, a King*, whom many of the Jews have expected, to rescue them from all subjection to a foreign power: and this claim he has had the assurance to avow in open court; so that it is but a necessary piece of respect to thee, and to the emperor, whose lieutenant thou art, to bring him hither to be condemned, and indeed to leave him to be executed by you. And tho' they aimed at nothing more by this, than to make sure of their murderous designs, and to add new circumstances of shame and agony to the execution; yet Providence was pleased to over-rule it with a wise intent, *that the saying of Jesus might* thus *be fulfilled, which he spake* more than once, (see John iii. 14. xii. 32, 33. and Mat. xx. 19.) *signifying* or implying *by what* kind of *death he should die*, even by being lifted up from the earth, or

JOHN XVIII. 32. That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

NOTE.

week; and also of his apprehension, in which the Jewish rulers were assisted by a Roman cohort, which could hardly be engaged in that service without the governor's express permission. It plainly appears by his whole conduct, how unwilling he was to engage in this cause; he seems therefore cautious, not to enter into the full sense of what the Jewish rulers intended, when they called him *a malefactor*; and answers them in ambiguous language, which they might have interpreted as a warrant to execute Christ, if they found it necessary; and yet, which would have left them liable to be questioned for doing it, and might have given him some advantage against them; which a man of his character might have wished. Their reply shews they were more aware of this artifice than commentators have generally been.

or by crucifixion, which was a Roman punishment; whereas according to the Jewish law, (Lev. xxiv. 16.) he would have been stoned, (as his servant Stephen afterwards was,) having been impiously adjudged by them to have deserved death as a blasphemer. (Compare Mat. xxvi. 65, 66. and Mark xiv. 64.)

MAT. XXVII. 12. And when he was accused of the chief priests and elders [of many things,] he answered nothing. [MARK XV. 3.]

And when he was thus *accused by the chief priests and elders* (f), who aggravated the matter by the addition *of many* other *things*, either entirely false, or grosly misrepresented; reproaching him as a blasphemer, a sabbath-breaker, and a magician; and in a word, omitting nothing which they thought might blacken his character, *he made* them *no answer* at all. *Then Pilate said to him, Dost thou answer nothing* to all this? *Hearest thou not* the several charges they produce against thee, or hast thou no concern to vindicate thyself from what they have alledged? *Behold*, and consider, *how many* and how great *things they witness against thee.* *But still*, as *Jesus* knew how little all his apologies would signify, he continued silent, and *did not answer him to any one word, so that Pilate the governor was greatly astonished*; and knew not how to account for so uncommon a behaviour.

13 Then saith Pilate unto him, [Answerest thou nothing?] Hearest thou not? [Behold] how many things they witness against thee. [MARK XV. 4.]

14 And [Jesus yet] answered him to never a word, insomuch that [Pilate] the governor marvelled greatly. [Mark XV. 5.]

JOHN XVIII. 33. Then Pilate entered into the judgment-hall again, and called Jesus; [and Jesus stood before the governor,] [LUK. and Pilate asked him, saying,] Art thou the king of the Jews? [MAT. XXVII. 11. —MARK XV. 2. LUKE XXIII. 3.]

But yet as the governor had heard an honourable report of Jesus, and observed in this silence an air of meek majesty, and greatness of spirit, rather than any consciousness of guilt, or any indication of a fierce contempt, he was willing to discourse with him more privately before he proceeded farther. *Pilate therefore entered again into the prætorium*, which he had quitted to oblige the Jews, (ver. 29.) *and called Jesus* in: *and* [*as*] *Jesus stood before the governor* there, *Pilate asked him, saying, Art thou* indeed *the king of the Jews*, and dost thou really pretend to any right to govern them?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

Jesus answered him, dost thou say this of thyself, from the knowledge of any seditious practices which thou hast ever observed in me? *or* is it only what thou hast gathered from the present clamour

NOTE.

(f) *And when he was* thus *accused, &c.*] The reader may perhaps observe, that I have transposed Mat. xxvii. 11 and Mark xv. 2. But it is only because I think the other Evangelists relate the story in such an order, as to shew the propriety of this little transposition.

clamour made against me, and *have others told it thee concerning me?*

35 Pilate answered, Am I a Jew? Thine own nation, and the chief priests have delivered thee unto me: What hast thou done?

Pilate immediately *replied, Am I a Jew?* or do I know any thing of your peculiarities, further than I am informed by others? I do not at all pretend to it: but thou knowest that *thine own nation, yea* those who are esteemed the most sacred persons in it, even *the chief priests* themselves *have delivered thee to me* as a malefactor, and have charged thee, among other crimes, with treason against Cesar, in setting up for king of the country: tell me therefore freely *what hast thou done* to deserve such a charge? for the more frank thou art in thine acknowledgment, the greater favour mayest thou expect.

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence.

Jesus answered him, *my kingdom is not of this world*, nor is it my business or design to erect a temporal dominion, and to establish any claim which should at all interfere with that of Cesar, or of which any prince has reason to be jealous. Indeed if I would have entertained such views, I might have found support and encouragement from the very persons who are now my accusers: and *if* I had asserted that *my kingdom were of this world*, and had favoured such methods of defence, *my adherents*, who professed of late so great and so public a regard to me, *would* resolutely *have fought, to prevent my falling into the hands of the Jews* (g), or would attempt even now to rescue me out of their power: *but now my kingdom is not from hence*, nor to be erected here: and therefore I have been so far from arming my followers with secular weapons, that the guard who came to apprehend me know I forbad their making use of those they had.

Pilate

NOTE.

(g) *My servants would have fought, &c.*] Tho' *our translation* of ηγωνιζοντο may be more literal, yet considering that our Lord was now actually in the hands of his enemies, I think it plain, that it is to be taken in such an extent. It may be objected, that the number of Christ's disciples, had all the five hundred been assembled in arms, could have been no match for the Jewish and Roman power at Jerusalem. But it is to be remembered, that the populace appeared zealously on Christ's side but a few days before; and the reason of their turning against him was, his not assuming a *temporal kingdom*, as they certainly expected he would have done. And we may farther add, that a very small body of forces, under a leader endowed with such miraculous power, as Jesus lately exercised, might have been sufficient to vanquish all the Roman legions.

(h) Every

37 Pilate therefore said unto him, Art thou a king then?—

—[And] Jesus answered [Luk. him, and said,] Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice. [Mat. XXVII. 11] Mark XV.—2. Luke XXIII. 3.]

Pilate therefore said to him, Thou speakest however of thy kingdom, and thy subjects: *art thou then* really *a king?*

And Jesus answered him and said, therein courageously witnessing a good confession, (1 Tim. vi. 13) *Thou sayest* [*right*;] *I am* indeed, as thou hast said, *a King,* the King of the Jews, and the appointed Head and Governor of the whole Israel of God; nor will I ever basely seek my safety by renouncing my Divine claim to the most excellent majesty and extensive dominion: nay, *for this purpose was I born, and for this end I came into the world,* from another and much better abode, *that I might bear witness to the* cause of *truth* in general; and in particular to this great and fundamental branch of it: and I have given such ample proof of this, that *every* honest and well-disposed *person, who is* indeed a friend *of the truth, heareth my voice,* and pays an entire deference to my instructions (h).

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith [to the chief priests, and *to* the people,] I find no fault at all [in this man.] [Luke XXIII. 4.]

Pilate says to him, What is the *truth* which thou referrest to, and speakest of as thy business to attest? *And when he had said this,* as Jesus made a pause, and did not immediately make him any answer, his hurry would not allow him to wait for it: so *he went out again to the Jews, and said to the chief priests and the people* assembled with them abroad, I have examined the prisoner you brought me in private; and I must freely declare, that *I find no fault at all in this man,* nor can I perceive that he is any enemy either to the rights of Cesar, or the tranquillity and happiness of the Jews; and therefore do not see how I can with any justice condemn him to die. But his accusers refused to acquiesce in this, and advanced a more circumstantial charge against him; which gave occasion to that examination before Herod, which will be related in the next section.

NOTE.

(h) *Every person who is* a friend *of the truth heareth my voice.*] What our Lord here says incidentally, is to be regarded as an universal maxim: all sincere lovers of the truth will hear him: and accordingly St. John, with all simplicity, depending on the evidences which he and his brethren had given of their mission from Christ, lays down the same test. 1 John iv. 6. "We are of God; he that knoweth God heareth us."

IMPROVEMENT.

HOW much exactness in the ceremonials of religion may be found in those who have even the most outrageous contempt for its vital principles and essential duties! Yea, how much of that exactness may be made subservient to the most mischievous and diabolical purposes! These wolves in sheep's clothing, would not enter into the house of a Heathen, lest they should be polluted, and become unfit to eat the passover; yet they contrive and urge an impious murder, which that very Heathen though he had much less evidence of Christ's innocence than they, could not be brought to permit without strong reluctance, and a solemn, tho' vain, transferring of the guilt from himself to them. John xviii. 28

Justly then might our Lord say in the words of David, "They laid to my charge things which I knew not;" (Psal. xxxv. 11.) But what can defend the most innocent and excellent against malicious slanders and defamations? Or who can expect, or even wish, wholly to escape, when such accusations are brought against Christ, even by the rulers of his nation, who should have been men of distinguished generosity and honour! But instead of this, they were all an assembly of murderers, and lay in wait for their prey, like so many devouring lions. Luke xxiii. 2 Mat. xxvii. 12

Pilate would renew the examination of the cause; and so far he acted a cautious and an honourable part. Yet, alas, how many that set out on such maxims want courage and resolution to pursue them! But the courage of Christ never failed. He "witnessed before Pontius Pilate the good confession" we have now been reading, (1 Tim. vi. 13.); and owned himself *a King*, though at the same time he declared (what it were to be wished all his followers had duly regarded) that "his kingdom is not of this world." Greatly do we debase it if we imagine it is; and most unworthy is it of those who call themselves "the ministers of his kingdom, to act as if they thought it was. Yet such is the wickedness of some, and such the blindness of others, in the Roman Church, that tho' of all the Churches in the world it is manifestly the most secular kingdom, it arrogates to itself the name not only of a part, but of the whole of Christ's Kingdom here below. John xviii. 29.—33 37 36

"Christ came to bear witness to *the truth*;" and a careful attendance to his testimony will be the best proof we can give that we love *the truth*, and the best method we can take to make ourselves acquainted with it. And of so great importance is *the truth*, that it surely deserves the attentive enquiry, and the zealous patronage of the greatest and the busiest of mankind. Let us not therefore, when 37

we

we begin to ask, "what it is," like Pilate, hurry on to Ver. 38
some other care before we can receive a satisfactory answer; but joyfully open our minds to the first dawnings of that celestial day, till it shine more and more, to irradiate and adorn all our souls. On the whole, imperfect as the character of this unhappy governor was, let us learn from him candidly to confess *the truth*, so far as we have discovered Luke xxiii. 4.
it; let us learn more steadily than he to vindicate the innocent and worthy, and on no terms permit ourselves, in any degree, to do harm to those in whom, on a strict and impartial enquiry, we can *find no fault.*

[*To be continued.*]

An Account of an extraordinary PHENOMENON said to have happened at SOUTHERFELL, in Cumberland, in the year 1744.

From CLARKE'S SURVEY of the LAKES.

"IN the road from Penrith to Keswick, is Southerfell, remarkable for an extraordinary Phenomenon, which, perhaps, can scarcely be paralleled in history, or reconciled to probability. Such, however, is the evidence we have of it, that I cannot help relating it, and then my readers may judge for themselves. I shall give it nearly in the words of Mr. Lancaster of Blakehills, from whom I had the account, and whose veracity, even if it were not supported by many concurrent testimonies, I could fully rely on.

On the 23d day of June, 1744, his father's servant, Daniel Stricket (who now lives under Skiddow, and is an auctioneer,) about half past seven in the evening, was walking a little above the house; looking round him, he saw a troop of men on horseback, riding on Southerfell-side, [a place so steep that a horse can scarcely travel at all] in pretty close ranks, and at a brisk walk. Stricket observed these aerial troops some time before he ventured to mention what he saw: At length, fully satisfied that what he saw was real, he went into the house, and told Mr. Lancaster he had something curious to shew him. Mr. Lancaster asked what it was? adding, I suppose some bonfire, (for it was then, and still is a custom, for the shepherds on the evening before St. John's day, to light bonfires, and vie with each other in having the largest.) Stricket told him, if he would walk with him to the end of the house, he would shew him what it was. They then went together, and before Stricket spoke, or pointed to the place, Mr. Lancaster himself discovered the Phenomenon, and said to Stricket, "Is that what thou hast to shew me?" "Yes, Master," replied Stricket, "do you think you see as I do?" They found they

did see alike; so they went and alarmed the family, who all came, and all saw this strange appearance.

These visionary horsemen seemed to come from the lower part of Southerfell, and became visible first at a place called Knott; they then moved in regular troops along the side of the Fell, till they came opposite Blake Hills, when they went over the Mountain; thus they described a kind of curvilineal path upon the side of the Fell, till both their first and last appearance were bounded by the top of the Mountain.

Frequently the last, or last but one in a troop (always either the one or the other) would leave his place, gallop to the front, and then take the same pace with the rest, a regular swift walk: These changes would happen to every troop, (for many troops appeared) and oftener than once or twice, yet not at all times alike. The Spectators saw all alike, the same changes, and at the same time as they discovered them, by asking each other questions as any change took place. Nor was this wonderful Phenomenon seen at Blake Hills only; it was seen by every person at every village within the distance of a mile: Neither was it confined to a momentary view, for from the time that Stricket first observed it, the appearance must have lasted at least two hours and a half, viz. from half past seven, till the night coming on prevented the further view; nor yet was the distance such as could impose rude resemblances upon the eyes of credulity. Blake Hills lay not half a mile from the place, where this astonishing appearance seemed to be, and many other places where it was likewise seen, still nearer.

Desirous of giving my Readers every possible satisfaction, I procured the following attestation, signed by Mr. Lancaster, and Daniel Stricket:

"We whose names are hereunto subscribed, declare the above "account to be true, and that we saw the Phenomena as above "related; as witness our hands, this 21st day of July, 1785.

"William Lancaster,
"Daniel Stricket."

Thus I have given the best account I could procure of this wonderful appearance; let others determine what it was. Speed tells us of something similar to this as preceding a dreadful intestine war. Can something of this nature have given rise to Ossian's grand and awful Mythology? Or, finally, is there any impiety in supposing, as this happened immediately before the Rebellion which was intended to subvert the liberty, the law, and the religion of England, that tho' immediate Prophecies have ceased, these visionary Beings might be directed to warn mankind of approaching tumults?"

Mr. Bruce's Travels from the Port of Jidda, on the Red Sea, to Masuah on the Coaſt of Abyſſinia.

[*Continued from page* 198.]

OF all the new things I yet had ſeen, what moſt aſtoniſhed me was the manner in which trade is carried on at Jidda. Nine ſhips were there from India; ſome of them worth, I ſuppoſe, £200,000. One merchant, a Turk, living at Mecca, thirty hours journey off, where no Chriſtian dares go, whilſt the whole Continent is open to the Turk for eſcape, offers to purchaſe the cargoes of four out of nine of theſe ſhips himſelf; another, of the ſame caſt, comes and ſays, he will buy none, unleſs he has them all. The ſamples are ſhewn, and the cargoes of the whole nine ſhips are carried into the wildeſt parts of Arabia, by men with whom one would not wiſh to truſt himſelf alone in the field. This is not all, two India brokers come into the room to ſettle the price. One on the part of the India Captain, the other on that of the buyer the Turk. They are neither Mahometans nor Chriſtians, but have credit with both. They ſit down on the carpet, and take an India ſhawl, which they carry on their ſhoulder, like a napkin, and ſpread it over their hands. They talk, in the mean time, indifferent converſation, of the arrival of ſhips from India, or of the news of the day, as if they were employed in no ſerious buſineſs whatever. After about twenty minutes ſpent in handling each others fingers below the ſhawl, the bargain is concluded, ſay for nine ſhips, without one word ever having been ſpoken on the ſubject, or pen or ink uſed in any ſhape whatever. There never was one inſtance of a diſpute happening in *theſe ſales*.

But this is not yet all, the money is to be paid. A private Moor, who has nothing to ſupport him but his character, becomes reſponſible for the payment of theſe cargoes; his name was Ibrahim Saraf when I was there, i. e. Ibrahim the Broker. This man delivers a number of coarſe hempen bags, full of what is ſuppoſed to be money. He marks the contents upon the bag, and puts his ſeal upon the ſtring that ties the mouth of it. This is received for what is marked upon it, without any one ever having opened the bags, and, in India, it is current for the value marked upon it, as long as the bag laſts.

Jidda is very unwholeſome, as is, indeed, all the eaſt coaſt of the Red Sea. Immediately without the gate of that town, to the eaſtward, is a deſert plain filled with the huts of the Bedoweens, or country Arabs, built of long bundles of ſpartum, or bent graſs, put together like faſcines. Theſe Bedoweens ſupply Jidda with milk and butter. There is no ſtirring out of town, even for a walk, unleſs for about half a mile, on the ſouth ſide by the ſea, where there is a number of ſtinking pools of ſtagnant water, which contributes to make the town very unwholeſome.

Jidda,

Jidda, beſides being in the moſt unwholeſome part of Arabia, is, at the ſame time, in the moſt barren and deſert ſituation. This, and many other inconveniencies, under which it labours, would, probably, have occaſioned its being abandoned altogether, were it not for its vicinity to Mecca, and the great and ſudden influx of wealth from the India trade, which, once a-year, arrives in this part, and paſſing on, as through a turnpike, to Mecca; whence it is diſperſed all over the eaſt. Very little advantage however accrues to Jidda. The cuſtoms are all immediately ſent to a needy ſovereign, and a hungry ſet of relations, dependents and miniſters at Mecca. The gold is returned in bags and boxes, and paſſes on as rapidly to the ſhips as the goods do to the market, and leaves as little profit behind. In the mean time, proviſions riſe to a prodigious price, and this falls upon the townſmen, while all the profit of the traffic is in the hands of ſtrangers; moſt of whom, after the market is over, (which does not laſt ſix weeks) retire to Yemen, and other neighbouring countries, which abound in every ſort of proviſion.

The kindneſs and attention of my countrymen did not leave me as long as I was on ſhore. They all did me the honour to attend me to the water edge. All the quay of Jidda was lined with people to ſee the Engliſh ſalute, and along with my veſſel there parted, at the ſame time, one bound to Maſuah, which carried Mahomet Abd el cader, Governor of Dahalac, over to his government. Dahalac is a large iſland, depending upon Maſuah, but which has a ſeparate firman, or commiſſion, renewed every two years. This man was a Moor, a ſervant of the Naybe [Governor] of Maſuah, and he had been at Jidda to procure his firman from Metical Aga, while Mahomet Gibberti was to come with me, and was to bring it to the Naybe. This Abd el cader no ſooner was arrived at Maſuah, than, following the turn of his country for lying, he ſpread a report, that a great man, or prince, whom he left at Jidda, was coming ſpeedily to Maſuah; that he had brought great preſents to the Sherriffe and Metical Aga; that, in return, he had received a large ſum in *gold* from the Sherriffe's Vizir, Youſef Cabil; beſides as much as he pleaſed from the Engliſh, and that all the Engliſh ſhips hoiſted their colours, and fired their cannon from morning to night, for three days ſucceſſively, which was two days after he had ſailed, and therefore what he could not poſſibly have ſeen. The conſequence of all this was, the Naybe of Maſuah expected that a man with immenſe treaſures was coming to put himſelf into *his hands*. I took therefore upon the danger I eſcaped there as ſuperior to all thoſe put together, that I have ever been expoſed to: of ſuch material and bad conſequence is the moſt contemptible of all weapons, the tongue of a liar and a fool!

On the 8th of July 1769 I ſailed from the harbour of Jidda on board the ſame veſſel as before, and I ſuffered the Rais [the captain of the veſſel] to take a ſmall loading for his own account.

The wind was fair, and we failed through the Engliſh fleet at their anchors. The Rais was ſurpriſed to ſee the reſpect paid to his little veſſel as it paſſed under their huge ſterns, every one hoiſting his colours, and ſaluting it with eleven guns.

On the 11th, we arrived at Konfodah, a ſmall village. The Governor invited me on ſhore, and we dined together on very excellent proviſion, dreſſed according to their cuſtom. He ſaid the country near the ſhore was deſert, but a little within land, or where the roots and gravel had fixed the ſand, the ſoil produced every thing, eſpecially if they had any ſhowers of rain. It was ſo long ſince I had heard mention of a ſhower of rain, that I could not help laughing, and he ſeemed to think that he had ſaid ſomething wrong, and begged ſo politely to know what I laughed at, that I was obliged to confeſs. "The reaſon, ſaid I, Sir, is an abſurd one. What paſſed in my mind at that time was, that I had travelled about two thouſand miles, and above twelve months, and had neither ſeen nor heard of a *ſhower of rain* till now, and though you will perceive by my converſation that I underſtand your language well, for a ſtranger, yet I declare to you, the moment you ſpoke it, had you aſked, what was the Arabic for a ſhower of rain, I could not have told you." "You are going, ſays he, to countries where you will have rain and wind, ſufficiently cold, and where the water in the mountains is harder than the dry land, and people ſtand upon it.* We have only the remnant of their ſhowers, and it is to that we owe our greateſt happineſs."

On the 14th, we ſailed from Konfodah, and next day paſſed Ras Heli, which is the boundary between Yemen, or Arabia Felix, and Arabia Deſarta, or province of Mecca, the firſt belonging to the Imam, or king of Sana, the other to the Sherriffe of Mecca.

All the ſandy deſert at the foot of the mountains is called *Tehama*, which extends to Mocha. But in the maps it is marked as a ſeparate country from Arabia Felix, whereas it is but the low part, or ſea-coaſt of it, and is not a ſeparate juriſdiction. It is called *Tema* in ſcripture, and derives its name from *Taami* in Arabic, which ſignifies the ſea-coaſt. There is little water here, as it never rains; there is alſo no animal but the gazel or antelope, and but a few of them. There are few birds, and thoſe which may be found are generally mute.

On the 18th, we came to Loheia. The town is built upon the ſouth-weſt ſide of a peninſula, ſurrounded every where, but on the eaſt, by the ſea. At Loheia we had a very uneaſy ſenſation, a kind of prickling came into our legs, which were bare, occaſioned by the ſalt effluvia, or ſteams, from the earth, which all about the town, and further to the ſouth, is ſtrongly impregnated with that mineral. Fiſh, and butcher meat, and indeed all ſorts of proviſion, are plentiful and reaſonable at Loheia, but the water is

* Yemen, or the high land of Arabia Felix, where water freezes.

bad,

bad. The government of the Imam is much more gentle than any Mooriſh government in Arabia or Africa; the people too are of gentler manners, the men, from early ages, being accuſtomed to trade.

On the 27th, we parted from Loheia, and as the weather was fair, the Rais propoſed to ſtretch over to Azab. Nothing was more agreeable to me, becauſe there were two things which I thought I might accompliſh; the one was, to learn what thoſe ruins were that I had heard ſo much ſpoken of in Egypt and at Jidda, and which are ſuppoſed to have been works of the Queen of Sheba, whoſe country this was. The other was, to obtain the myrrh and frankincenſe-tree, which grow upon that coaſt only, but neither of which had as yet been deſcribed by any author.

[On the 29th, they paſſed the town of Mocha, (Mr. Bruce having no deſign to land at that place;) and next day ſaw the mountain which forms one of the Capes of the Straits of Babelmandeb. Auguſt 2d, our traveller landed on the coaſt of Azab, but the conduct of the natives with whom he had ſome intercourſe, being very ſuſpicious, he was obliged to abandon his hopes of diſcovering the Myrrh and Frankincenſe Trees, and returned to Loheia on the 6th.]

On the 31ſt, at 4 o'clock in the morning, I ſaw a comet for the firſt time. The head of it was ſcarcely viſible in the teleſcope, that is, its preciſe form, which was a pale indiſtinct luminous body, whoſe edges were not at all defined. Its tail extended full 20°. It ſeemed to be a very thin vapour, for through it I diſtinguiſhed ſeveral ſtars of the fifth magnitude, which ſeemed to be increaſed in ſize. The end of its tail had loſt all its fiery colour, and was very thin and white. I could diſtinguiſh no nucleus, nor any part that ſeemed redder or deeper than the reſt; for all was a dim-ill-defined ſpot. On the morning of the 31ſt, it was diſtant 20° 40′ from Rigel; its tail extended to three ſtars in Eridanus.

We ſailed from Loheia, Sept. 3, for Maſuah. On the 11th, about 7 in the evening, we ſtruck upon a reef of coral rocks. Arabs are cowards in all ſudden dangers, for they conſider every accident as being predeſtinated, and therefore not to be avoided. Few uncultivated minds indeed have any calmneſs, or immediate reſource in themſelves when in unexpected danger. The Arab ſailors were immediately for taking the boat. The Abyſſinians were for cutting up the planks and wood of the inſide of the veſſel, and making her a raft.

A violent diſpute enſued, and after that a battle, when night overtook us, ſtill faſt upon the rock. The Rais and Yaſine, a Moor, however, calmed the riot, when I begged the paſſengers would hear me. I told them, "You all know, that the boat is mine, as I bought it with my money, for the ſafety and accommodation of myſelf and ſervants; you know, likewiſe, that I and my men are all well armed, while you are naked; therefore

do

do not imagine that we will ſuffer any of you to enter that boat, and ſave your lives at the expence of ours. On this veſſel of the Rais is your dependence, in it you are to be ſaved or to periſh; therefore all hands to work, and get the veſſel off, while it is calm; if ſhe had been materially damaged, ſhe had been ſunk before now." They all ſeemed on this to take courage, and ſaid, they hoped I would not leave them. I told them, if they would be men, I would not leave them while there was a bit of the veſſel together.

The boat was immediately launched, and one of my ſervants, the Rais, and two ſailors, were put on board. They were ſoon upon the bank, where the two ſailors got out, who cut their feet at firſt upon the white coral, but afterwards got firmer footing. They attempted to puſh the ſhip backwards, but ſhe would not move. Poles and handſpikes were tried in order to ſtir her, but theſe were not long enough. In a word, there was no appearance of getting her off before morning, when we knew the wind would riſe, and it was to be feared ſhe would then be daſhed to pieces. Yaſine ſtripped himſelf naked, went forward on the veſſel, and then threw himſelf into the ſea. He, firſt, very judiciouſly, felt what room there was for ſtanding, and found the bank was of conſiderable breadth, and that we were ſtuck upon the point of it; that it rounded, ſlanting away afterwards, and ſeemed very deep at the ſides, ſo the people, ſtanding on the right of it, could not reach the veſſel to puſh it, only thoſe upon the point. The Rais and Yaſine now cried for poles and handſpikes, which were given them; two more men let themſelves down by the ſide, and ſtood upon the bank. I then deſired the Rais to get out a line, come a-ſtern with the boat, and draw her in the ſame direction that they puſhed.

As ſoon as the boat could be towed a-ſtern, a great cry was ſet up, that ſhe began to move. A little after, a gentle wind juſt made itſelf felt from the eaſt, and the cry from the Rais was, "Hoiſt the fore-ſail and put it a-back." This being immediately done, and a gentle breeze filling the fore-ſail at the time, they all puſhed, and the veſſel ſlid gently off, free from the ſhoal. I cannot ſay I partook of the joy ſo ſuddenly as the others did. I had always ſome fears a plank might have been ſtarted; but we ſaw the advantage of a veſſel being ſewed, rather than nailed together, as ſhe not only was unhurt, but made very little water. The people were all exceedingly tired, and nobody thought they could enough praiſe the courage and readineſs of Yaſine. From that day he grew into conſideration with me, which increaſed ever after, till my departure from Abyſſinia.

Sept. 19, at 5 in the afternoon, we came to an anchor in the harbour of Maſuah, having been 17 days on our paſſage, though this voyage, with a favourable wind, is generally made in three days.

[*To be continued.*]

An

An Extract from the Bishop of LONDON's Charge to the Clergy of that Diocese, at the Visitation in 1794.

[*Concluded from page* 203.]

IT has been uniformly and constantly maintained, by the best writers, and by the greatest men in all ages, and in all nations, that without *some* religion, some acknowledgment of a SUPREME GOVERNOR, and some public mode of testifying our dependence upon him, no civil union, no political community, no form of government, could long subsist. This position has been supported by arguments unanswered and unanswerable; and the invariable practice of all the great legislators in the world, who have constantly made religion a component and essential part of their new institutions, has been always appealed to as a proof of the universal opinion of all wise men on this subject. It has also been affirmed, and has been found by actual experience to be true, that of all the religions that have ever yet appeared in the world, none were ever so well adapted to promote the welfare of society, and the great ends of civil government, as the Christian Revelation; and that therefore it is the obvious interest, as well as the indispensable duty of every state, to support and encourage this religion, to the utmost of their power.

On the contrary, it has been asserted by those who dignify themselves with the name of philosophers, that all this is nothing more than the language of priestcraft, bigotry, and superstition; that religion, especially the Christian religion, instead of being an advantage, is a real incumbrance to the state, and has been productive of nothing but mischief, misery, and desolation: that the true ally, the true support of government, is PHILOSOPHY; that to this every improvement, every blessing we enjoy, in civil and social life, is entirely owing; and that if religion was proscribed, and philosophy substituted in its room, and advanced to a proper degree of pre-eminence, we should soon see a most astonishing and most happy change in the face of human affairs.

Here then is the great question between CHRISTIANITY on the one hand, and PHILOSOPHY on the other. The parties are fairly at issue together, and the point in contest between them is the most interesting and the most important that can possibly engage the attention of mankind. It has so happened, that this contest has been decided, most compleatly decided, in our own times, and under our own eyes. A new government has suddenly arisen in Europe; and this government had the courage to try an experiment at its very first outset, which has never once, since the beginning of time, been tried before. It actually tried to govern mankind without any religion at all; to make reason the only object of worship, and philosophy the only guide of life. What the consequences of this experiment have been we all know too well. I will not wound your ears, nor pain your hearts, with a recital

a recital of those scenes of complicated misery which this new system produced; nor need I recall to your minds those blessings which this country derives, and that unbounded humanity and benevolence which here continually flow, from a *contrary* system, from the doctrines and the precepts of our divine MASTER. I shall only observe, that never was any thing so compleat and perfect as the TRIUMPH of RELIGION on this occasion, and that the question respecting the comparative utility, and the national importance of philosophy and of christianity, is now set at rest for ever.

Here then we have an advantage which none of our predecessors ever possessed, and which it will be our own fault if we do not press to the utmost. We have the advantage of proving, *by fact and by experiment*, by events passing immediately under our own observation both at home and abroad, this most important truth; that the Christian Religion is, in the highest degree, conducive to the prosperity of the state; and that whenever it is publicly and generally renounced, that moment the peace, the order, the comfort, the security of civil government are for ever gone, and a door is opened to the admission of every thing most dreadful to human nature, and most destructive to human happiness.

A proof so obvious and so demonstrative as this cannot fail to operate most forcibly on the minds of men, cannot fail to convince them, more than a thousand speculative arguments, that by a firm belief in the divine truths of the Gospel, and a uniform obedience to its laws, they are not only promoting their own individual happiness here, and hereafter, but are doing the most essential service to THE STATE; and that therefore they are bound by the most sacred ties, public as well as private, to cultivate every Christian grace and virtue; as the surest test of a genuine love of their country, and as the only certain security against those terrible calamities and evils, which a rejection of the gospel, and a violation of its most sacred commands never fail to bring along with them.

Upon the whole, my Brethren, the present times and the present scene of things, in almost every part of the civilized world, are the most interesting and the most awful that were ever before presented to the inhabitants of the earth; and such as must necessarily excite the most serious reflections in every thinking mind. Perhaps all those singular events to which we have been witnesses, unparalleled as they undoubtedly are in the page of history, may be only the *beginning* of things, may be only the first leading steps to a train of events still more extraordinary; to the accomplishment possibly of some new and unexpected, and at present unfathomable, designs hitherto reserved and hid in the counsels of the Almighty.

Some we know there are who think that certain prophecies, both in the New Testament and the Old, are now fulfilling; that

the *signs of the times* are portentous and alarming; and that the sudden extinction of a great monarchy, and of all the splendid ranks and orders of men that supported it, is only the completion in part of that prediction in the gospel, that "The sun shall be "darkened, and the moon shall not give her light, and the stars "shall fall from heaven," before the second appearance of the Messiah, to judge the earth; all which expressions are well known to be only figurative emblems of the great powers and rulers of the world, whose destruction, it is said, is to precede that great event. As to myself I pretend not to decide on these arduous points; I pretend not either to prophecy or to interpret prophecy: nor shall I take upon myself to pronounce, whether we are now approaching (as some think) to the Millenium, or to the Day of Judgment, or to any other great and tremendous and universal change predicted in the sacred writings. But this I am sure of, that the present unexampled state of the Christian world is a loud and a powerful call upon all men, but upon us above all men, to take peculiar heed to our ways, and to prepare ourselves, as well as those committed to our care, for every thing that may befall us be it ever so novel, ever so calamitous.

If in the midst of those clouds that gather round us, we can sit perfectly tranquil and composed: if we can be altogether unconcerned and indifferent to the indignities offered to our Holy Religion, and to the effects they may have on the minds of our own people; if in so critical a moment we can desert our proper stations and plunge into the cares, the business, the pleasures, or the amusements of the world; if we can rest easy and satisfied *at a distance* from our parishioners, surrounded as we must see them to be with the most imminent danger to their souls, from which it is our bounden duty to protect them; above all, if instead of edifying and reforming others by the sanctity of our manners, and the purity of our conversation, we lead them by our own example into vice and irreligion, what a load of indignation are we treasuring up for ourselves against that solemn day when we must render an account of the sacred charge committed to us by our Almighty Judge! But cases such as these are, I trust, very rare amongst us indeed: and I can with difficulty bring myself to believe, that there is a single individual of our order (be his *general* character what it may) that does not feel the awful pressure of the present hour; that does not feel the powerful obligations it imposes on him to exert his utmost care and diligence in the discharge of all his sacred functions, and in an unremitted attention to all the spiritual wants and necessities of his people. There never was, I will venture to say, in the history of this island a single period in which the personal Residence, and personal Exertions of the Parochial Clergy were ever more wanted, or more anxiously looked up to, and expected and *demanded*, by the general voice of the whole nation, than at this moment;

moment; in order to fortify the faith and sanctify the manners of the great mass of the people; and to press upon them repeatedly and forcibly, those divine precepts of Holy Writ, which contain the best rules for every part of their conduct, private, public, political, and religious.* It is to these exertions, my Brethren, properly directed and prudently conducted, that we must principally owe that order, that quietness, that dutiful subjection to all lawful and constitutional authority which the Scriptures most peremptorily enjoin, and which are indispensably necessary to the security and stability of this and of every other government upon earth."

* "To this excellent advice, we will add a recommendation to candour and liberality in their conduct towards the different Sects of Christians; and we may add, as a reason for this mode of proceeding, that though we heartily deprecate so fatal a crisis, and indeed do not see any strong reason for apprehending it, yet were any great political convulsion to agitate this nation, the various sects of Christians, whose zeal and sincerity cannot be doubted, the Independents, Baptists, Calvinists of different denominations, and above all, the Methodists, who are scattered chiefly among the middle and lower classes of the people, would form a strong rampart round the Christian Religion, and even the national Church, and we are persuaded would render abortive those mischievous attacks which have been too successful in France, where the bulk of the people could not fairly be said to be attached to their religion upon principle and conviction." Critical Review for December, 1794, pa. 452. We insert the preceding Remarks upon the Bishop of London's Charge to the Clergy, not only on account of their coincidence with our own sentiments on this important subject, but likewise because of their tendency to concentrate the efforts of real Christians of every Denomination in defending the Gospel Revelation, and repelling the attacks of notorious Pagans, who have unjustly assumed the appellation of Philosophers.

The late *religious* Revolution which has taken place in France (for we carefully avoid all political discussions) is certainly the most astonishing event that has happened in the World for many ages; especially when it is considered, that the French Nation hired *two hundred thousand* Clergymen, at the annual expence of *twelve millions* of money sterling, to teach them Christianity! But it seems there is only a thin partition between that species of Christianity called Popery, and Paganism. A great Nation could never have been prevailed upon to abandon all at once, experimental and practical Christianity, if their teachers had known the Power of it, and faithfully and diligently preached it to the people.

An Account of the happy Death of the Rev. Mr. John Harrison, of Weathersfield.

MR. HARRISON was pastor of a congregation at Weathersfield in Essex, and died about the year 1749. In a sermon preached upon that occasion by the Rev. Mr. Thomas Davidson of Braintree, we have an account of his character in life, and triumph in death. He was a man of bright natural parts, much improved. He made great proficiency in study at the university of Glasgow, from which he received his degree of master of arts. As a christian, he was remarkably holy, tender, and circumspect; "in all things shewing himself a pattern of good works." He

was

was a close, humble walker with God, being in an uncommon measure exercised unto godliness; and this made him love, and strictly practise, the duties of the study and closet. As a minister, he shone with a peculiar lustre; preaching his sermons to himself in private, before he delivered them in public to others; and in them was "a workman that needed not to be ashamed, rightly dividing the word of truth."

As he was pleasant and desirable in life, he seemed still more so at death: For he shone out brightly to the last, and, like the sun in a calm serene evening, set without a cloud. He had a full and unshaken assurance of his interest in the love of God, and clear manifestations of that love to his soul; which made his expressions of it, on his death-bed, ravishing to all his christian friends who visited him. With what pleasure and joy did he often utter such expressions as these, "Oh, I long to be gone! I long to be gone, and to be freed from sin and sorrow! I long to be where Jesus is, to see him as he is! I long to put off this mortal body; that mortality may be swallowed up of life! Oh, I would not return again to this world; it is indeed *cabal*, a dirty and unpleasant world! I shall soon be in that shining world, in *Emmanuel's* land, where glory dwells for evermore. His love has left a perfume, a sweet savor in my heart; and eternity itself will be too short to praise him. Oh, what a covenant, what a rock have we to rest upon! how firm it is! Oh what comforts, what consolations, have I had from it! With such joy as this, methinks I could bear the burning of this fever throughout eternity, and not feel it! I know that my Redeemer liveth! This is glory begun! I am filled with God. Oh, how faithful is God! He has said to me, that he would satisfy me with life; and I am fully satisfied. I want nothing but to have the clay walls of this body broken down. Oh, I never saw so much as I do now! I want a whole eternity to praise!"

When first taken ill of the fever, he told his friends, he apprehended it would issue in death, and gave this reason for it, "That, for some months past, he had had so much of God in secret, that he never met with any thing like it." He particularly mentioned how much Dr. Owen's declaration of the glorious mystery of the person of Christ, GOD and MAN, had been blessed to him; especially the last chapter of that book concerning the exercise of the mediatory Office of Christ in heaven, and the state of the worship there. When he spoke of that subject, it was with such elevation and fervor of spirit, as almost overpowered nature. He often remarked, with much pleasure, his spending the week before he was taken ill among his people, conversing with them about the state of their souls; and then found, to his unspeakable joy, that upwards of twenty persons, he hoped, had of late been savingly wrought upon under his ministry. This made him cry out, "Oh, amazing! that I should be honored to be in any measure useful in the church of Christ."

Of his people he frequently ſpoke with warmth and affection, ſaying, "Oh my little flock! Nothing in this world is ſo near my heart as that handful of people to whom I ſtand related. Oh, Sir, (ſaid he to Mr. Davidſon) let that little flock have a place near your heart." Some time before he died, he ſaid to one, "Oh, the amazing, the aſtoniſhing, the inconceivable glory of the other world! What diſcoveries have I had of it this day! I long, I long to be there! I muſt have an eternity to praiſe! Oh, the unſpeakable, the ſubſtantial joys I feel! My life is hid with Chriſt in God." To another, a little before his departure, "I am juſt ready to join the general aſſembly and church of the firſt-born; I am juſt ready to ſhout the victory! I beſeech thee, O Lord, ſhew me thy glory!" Theſe and many other ſweet and gracious expreſſions dropped from him during his illneſs, which might have been increaſed, had not his friends often interrupted him, deſiring he would ſpare himſelf, and not ſpeak ſo much. One thing, however, was remarkable: Though his fever was a very bad one, and he a ſtrong robuſt man, full of fleſh and blood, yet it never once ſeized his head, or impaired his judgement; but he had the full exerciſe of his underſtanding and ſpeech to the laſt; and was enabled to make a moſt happy and triumphant uſe of them to his Redeemer's glory. Such living Deaths are enough to cauſe the Balaams of every age to cry out; "Let me die the death of the righteous, and let my laſt end be like his!"

Mr. FLETCHER's LETTERS.

To Miss HATTON.

Madam, Madeley, Auguſt 8, 1765.

MR. M—— and I have conſidered your objections to our little confeſſion of faith: be pleaſed to take the following ſhort anſwers.

1. We do not forget, that God works all good in all men: this is clearly implied in our firſt article; but we do not believe, that his working is *generally* irreſiſtible, or that it ſuperſedes our being workers together with him.

2. Can any one work out his ſalvation, by a faith *productive* of *ſanctification*, and yet neglect good works? Impoſſible!

3. Obdurate ſinners, if their day of grace is not over, have always power to believe ſome *truths* at leaſt, and to renounce ſome abominations in conſequence of that belief: if they reſiſt the Spirit here, what wonder that he does not proceed any farther! Convictions of ſin, as well as of righteouſneſs, are not always ſo ſtrong as to carry all before them. As the dew falls more frequently on the earth than great ſhowers, ſo more gentle, leſs obſervable, and more gradual droppings of grace deſcend upon earthly hearts, more frequently than driving ſtorms of fear, or

ſtrong

ſtrong tranſports of love: their effects may be as gracious, though leſs forcible, and God hath all the glory of the one, as well as of the other.

4. "Can convinced ſinners under the ſound of the goſpel believe with the heart, &c?" Through the power of God, always more or leſs preſent, they can believe with the heart thoſe truths, which are *ſuited to their wants*, and *properly propoſed to them*. If they cannot, why does God call upon them to believe, and ſend them word, they ſhall be damned if they do not?* As to your query "Does not God ſometimes delay to confer the "power to believe, for a trial of the grace of conviction?" We anſwer, that we ſee no ſuch thing in the New Teſtament, and that the aſſertion ſeems to be a piece of human wiſdom. Why were not the convictions of the harlot, of the 3000, the 5000, the jailer, and others, tried by a refuſal of the gift of faith? If, therefore, perſons *truly* convinced of ſin, do not believe to the comfort of their ſouls, we apprehend the reaſon to be, their being kept in the dark as to the *Goſpel way* of ſalvation, their *confounding* faith and its fruits, their *diſregarding* the one talent, and *deſpiſing* the little leaven, and the faith which is ſmall as a grain of muſtard ſeed: In ſhort, their rejecting an *inward Chriſt*, becauſe he does not make his appearance, at firſt, as a mighty, glorious conqueror, but as a *weak*, *naked*, *crying babe*, who wants milk for his preſent ſuſtenance.

"It is granted, that convinced people ſhould be preſſed to make "an effort to believe, not doubting of the Lord's concurrence "with their attempt." Here, we apprehend, you grant us what we contend for; it being abſurd to make any attempt towards what is totally impoſſible. If ſuch people ought to attempt to believe *now*, and not to *doubt* of the Lord's concurrence with their attempt, it follows, that either you preſs them not to doubt of a lie, or that the Lord *now* helps them to believe, if they will accept his help in the *manner* and *way* it is offered.

We cannot conceive what ingredient more you would require to make faith, than on the one ſide, the promiſe of God and the gracious help of his Spirit; and on the other, genuine conviction and an humble attempt to caſt ourſelves on the fidelity, mercy, and power of the Lord.

Indeed you inſinuate, that God's concurrence may not be granted *now*.—"Perhaps, not now," are your words; but not thoſe of Annanias, who ſaid to convinced Saul, "Ariſe, why tarrieſt thou? waſh away thy ſins, calling, or believing, on the name of the Lord." If God does not concur *now* to help convinced ſinners to believe, we ſtill affirm that they cannot, without great cruelty, be called upon *now* to attempt an utter impoſſibility; or, if we may uſe your expreſſion, "*to touch heaven with their hand*." This proviſo of yours, this "perhaps, not now," ſeems the common way of clogging and mangling the goſpel. We ſee

* Mark xvi. and 16.

nothing

nothing of it in holy Writ; there we read, "Believe, and thou shalt be saved:—Fear not, only believe, &c." We never read, *believe, but perhaps, not now:—only believe, but first wait God's time; he does not, perhaps, chuse thou shouldest believe now.* There is the quinteſſence of the poiſon of the old Serpent, in the ſuppoſition that God commands *now*, but is not, perhaps, willing that we ſhould obey him *now*. Believe—*perhaps, not now:* Repent, be chaſte, be honeſt, be ſober, be charitable—*perhaps, not now*. Good God! What room will this *not now* leave for preſent infidelity, uncleanneſs, drunkenneſs, injuſtice, &c. and every imaginable abomination!

Upon ſecond thoughts, we would hope, that your—*perhaps not now*,—does not regard our believing, but God's bringing forth the top-ſtone, while we ſhout *Grace* unto it: and in this ſenſe, we find faith and hope are often tried, yea to the uttermoſt. Iſaac was not born immediately on God's making the promiſe, or Abraham's believing it. A joy unſpeakable and full of glory does not *always*, immediately accompany the belief of the promiſe of forgiveneſs of ſin, and of deliverance from its dominion: "Have ye received the Holy Ghoſt ſince ye believed?" "After that ye believed, ye were ſealed with the Holy Spirit of promiſe." "Now the God of hope, fill you with all joy and peace in believing, &c." This was the language of St. Paul, and we dare not confound what he diſtinguiſhes, namely, *believing*,—and *taſting all the rich fruits of faith*. Concerning *ſome* of theſe, which faith does not, in general, immediately produce, we allow you to ſay,—*perhaps, not now*;—but though they tarry, yet wait for them, *for they will ſurely come.*

> "Reſtleſs, *reſign'd*, for theſe I wait,
> For theſe my vehement ſoul ſtands ſtill."

But obſerve 1. that this earneſt, patient waiting is one of the bleſſed fruits of faith, and not ſomething previous to it, as you ſeem to imagine. 2. That we do not ſuppoſe it neceſſary for thoſe, who are *truly* convinced of ſin, and deſire to be juſtified freely by the grace of God, through that redemption that is in Chriſt, to wait *at all* before they believe, that *he is made unto them of God righteouſneſs*, for the preſent pardon of their ſin: nor for thoſe, who are *truly* weary of their carnal mind, to wait before they believe, that *he is made unto them of God ſanctification*, for the preſent deſtruction of it: for the promiſe is even *now* to us, and to our children, (thoſe that are afar off not excepted) if they lay hold of it by faith. But greater diſcoveries, riper fruits, richer taſtes, fuller enjoyments of theſe bleſſings, together with a being more ſtrengthened, eſtabliſhed, and ſettled in them, is what we eſteem our privilege to expect, and wait for, in the manner you deſcribe.

5. You ſeem to ſuſpect that *this* faith, on the one hand, leads to Antinomianiſm, and on the other, takes from God the glory of our ſalvation.

As

As to the first suspicion, we hope it is obviated in our second and fourth answers, it being impossible, that a faith, consequent upon real conviction and weariness of sin, and begotten by the pure gospel word, through the Spirit,—a faith, which leads to *sanctification* and the *destruction* of the carnal mind,—a faith, which is productive of all the *ripest fruits* of the Spirit, can be merely *notional*, or have the *least tendency* to Antinomianism.

And as to the second, we *detest* the thought of having the least share in the glory of Christ, as our *only* Redeemer, and of the Spirit, as our *only* Sanctifier. We abhor it as much as the proud and mad conceit of sharing with God the glory of our Creation and Preservation. We constantly ascribe to free grace *all* the honour of man's salvation, and are persuaded, that from the first half-formed desire raised in the heart, and the least degree of *power given* for the improvement of it, to the final victory over our last enemy, *all* is of grace;—of *mere grace*. But as we may give God *all* the glory of our creation and preservation, without supposing that he must breathe, eat, drink, rest, dress, plough, and reap for us; so we apprehend that we may give Christ *all* the glory of our redemption and salvation, without excusing ourselves from the performance of what *he enjoins, and of his own free, undeserved grace, gives us both will and power to do.*

I rejoice that your soul prospers: You need not look back any more. When you are tempted to hurry and inward impatience, remember you are not *obliged* to give way to it. Take up these little crosses patiently, by believing, looking inward, and finding Jesus in the midst of business. "He is here, he is here, as *my all*;" will break many, yea ten thousand snares. May the peace of God be with you and yours! Farewell. J. F.

To Miss HATTON.

Madam, Madeley, Jan. 13, 1766.

I Am almost ashamed of answering your letters after my long delays, but better late than never, as I hope your indulgence will put the best construction on what time does not allow me to make an apology for.

I do not wonder if *****, &c. hath been a snare to entangle your thoughts; but it is now over; and what is that to *thee?* follow thou Christ. You may, however, learn this lesson, that the minding Christ and our own souls, with Mary, while we leave the world to Martha, is no easy thing in a day of temptation; and that no one knows what he is, till he is tried, and tried in the tenderest points—love, liberty, esteem, and sharp bodily pain. Lord prepare us for such trials, and may we encounter them, in the *whole* armour of God!

This

This evening I have buried one of the warmeſt oppoſers of my miniſtry, a ſtout, ſtrong young man, aged twenty four years. About three months ago, he came to the church yard with a corpſe, but refuſed to come into the church. When the burial was over, I went to him, and mildly expoſtulated with him. His conſtant anſwer was, "that he had bound himſelf never to come "to church, while I was there; adding, that he would take the "conſequences, &c." Seeing I got nothing, I left him, ſaying with uncommon warmth, (though as far as I can remember, without the leaſt touch of reſentment) "I am clear of your blood; "henceforth it is upon your own head; you will not come to "church upon your legs, prepare to come upon your *neighbours* "*ſhoulders*." He waſted from that time, and to my great ſurprize hath been buried on the ſpot where we were, when the converſation paſſed between us. When I viſited him in his ſickneſs, he ſeemed as *tame* as a wolf in a trap.

This laſt year is the worſt I have had here;—barren in convictions, fruitful in backſlidings. May this prove for us, and for you, the acceptable year of the Lord. I beg your prayers on this behalf.

I have filled my page, but not with Jeſus's name: let your heart contain what my letter wants;—*Jeſus and his precious blood*;—*Jeſus, and his free, glorious ſalvation*. Live to him, breathe for him; buy, ſell, eat, drink, read, write for him. Receive him as *your's* altogether, and give him your *whole* ſelf, with all that is around you. Take us all, Lord, into thy gracious favour, ſtamp us with thy glorious image, and conduct us to thy eternal kingdom! J. F.

To Miss HATTON.

My dear Friend, Madeley, May, 1766.

I Am ſorry, after the manner of men, that you are ill, but glad in the Spirit, that the will of God takes place in you, and that he purges you, that you may bring forth more fruit. Now is the time for you to begin to be a Chriſtian in good earneſt;—I mean, *to follow the Man of ſorrows*; and to do it as a lamb, who goes to the ſlaughter and opens not his mouth by way of complaint; though as a Chriſtian, I apprehend you may and ought to open it by way of praiſe.

One advice I will venture to give you, or rather to tranſcribe for you out of Iſaiah:—"The believer does not make haſte," to doubt, to hurry, to forecaſt, and to reaſon after the manner of men;—"If I am a child of God, why am not I thus and thus?" Let Chriſt, either ſuffering for you, or ordering your ſufferings, be ſo eyed, that you may in a manner forget and loſe yourſelf in him; or if a weak and pained body makes you think of wretched ſelf, let it be to lay it down with compoſure at Jeſus's feet, or to

take up the burden of the croſs with cheerful reſignation. I hope to hear ſoon of your being recovered in body and ſtrengthened in ſoul by this affliction.

"Is any prayer acceptable to God, which is not the dictates of his own Spirit?" If you mean by the *dictates* of the Spirit, his influence on the mind to *ſhew* us our wants, and upon the heart *to make us deſire* a ſupply of them: I anſwer, no; for a prayer, which hath not, at leaſt, the above mentioned qualities, is only a vain babbling.

"Does a believer always pray with the Spirit's aſſiſtance?" Yes, when he prays *as a believer*, and not as a parrot: for at his loweſt times, he has, *more or leſs*, a ſight of his wants, and a deſire to have them ſupplied; and this he could not have, did not the Spirit work upon his mind and heart.

I hope you ſink inwardly into *nothing*, and through nothing into the *immenſity* of God. I ſee a little, through mercy, into the *beauty* of humiliation; I find the miniſtry of condemnation *glorious*; and I love to take, every moment, *the curſe* out of Moſes's hand, as well as the *bleſſing* out of Chriſt's. The Lord grant that you and I, and all our friends, may do it more feelingly and conſtantly every hour!

May the Phyſician of ſoul and body refreſh, ſtrengthen, eſtabliſh, and thoroughly heal you, by the virtue of his blood and the word of his power! Bear well, and farewell. Your unworthy ſervant, J. F.

POETRY.

ARMELLE NICHOLAS's Account of herſelf.

TO the GOD of my Life, in the morning, ſaid ſhe,
Like a child to its parent, when waking I flee;
With a longing to ſerve him, and pleaſe him, I riſe,
And before him kneel down, as if ſeen by theſe eyes:
I reſign up myſelf to his abſolute Will,
Which I beg that in me he would always fulfil;
That the prayers of the day, by whomever prefer'd,
For the good of each ſoul, may be alſo thus heard.

If, oblig'd to attend on ſome houſhold affair,
I have ſcarce ſo much time as to ſay the Lord's Prayer,
This gives me no trouble: my dutiful part
Is obedience to him, whom I have at my heart,
As well at my work, as retiring to pray,
And his love does not ſuffer in mine a decay;
He has taught me himſelf, that a work, which I do
For his ſake, is a prayer very real and true.

I dreſs

I dreſs in his preſence, and learn to confeſs
That his provident kindneſs ſupplies me with dreſs:
In the midſt of all outward employment I find
A converſing with him of an intimate kind:
How ſweet is the labour! his loving regard
So ſupporting one's mind, that it thinks nothing hard;
While the limbs are at work, in the ſeeking to pleaſe
So belov'd a companion, the mind is at eaſe.

In his preſence I eat and I drink; and reflect
How food, of his gift, is the growing effect;
How his love to my ſoul is ſo great, and ſo good,
Juſt as if it were fed with his own fleſh and blood:
What a virtue this Feeder, his Meat, and his Drink
Has to kindle one's heart, I muſt leave you to think;
He alone can expreſs it, no language of mine,
Were my life ſpent in ſpeaking, could ever define.

When perhaps by hard uſage, or wearineſs preſt,
I myſelf am too apt to be fretful at beſt,
Love ſhows me, forthwith, how I ought to take heed
Not to nurſe the leaſt anger, by word or by deed;
And he ſets ſuch a watch at the door of my lips,
That of haſty croſs words there is nothing that ſlips;
Such irregular paſſions, as ſeek to ſurpriſe,
Are cruſh'd, and are conquer'd, as ſoon as they riſe.

Or, if e'er I give place to an humour ſo bad,
My mind has no reſt 'till forgiveneſs be had;
I confeſs all my faults, as if he had not known,
And my peace is renew'd, by a goodneſs his own;
In a manner ſo free, as if, after my ſin,
More ſtrongly confirm'd than before it had been:
By a mercy ſo tender my heart is reclaim'd,
And the more to love him by its failing inflam'd.

Sometimes I perceive that he hideth his face,
And I ſeem like a perſon depriv'd of all grace;
Then I ſay,—"'Tis no matter, altho' thou conceal
Thyſelf as thou pleaſeſt, I'll keep to my zeal;
I'll love thee, and ſerve thee, however this rod
May be ſent to chaſtiſe, for I know thou art God;"
And with more circumſpection I ſtand upon guard,
'Till of ſuch a great bleſſing no longer debar'd.

But a ſuffering, ſo deep, having taught me to try
What I am in my ſelfhood, I learn to rely
More firmly on him, who was pleas'd to endure
The ſevereſt extremes, to make way for our Cure:
To conform to his pattern, as love ſhall ſee fit,
My faith in the SAVIOUR reſolves to ſubmit;

For

For no more than myſelf (if the word may go free)
Can I live without him, can he help loving me.

Well aſſur'd of his goodneſs, I paſs the whole day,
And my work, hard or eaſy, is felt as a play;
I am thankful in feelings, but, pleaſure or ſmart,
It is rather himſelf that I love in my heart.
When they urge me to mirth, I think, "O! were it known
How I meet the beſt company when I'm alone!"—
To my dear fellow-creatures what ties me each hour
Is the love of my God, to the beſt of my pow'r.

At the hour of the night, when I go to my reſt,
I repoſe on his love, like a child at the breaſt;
And a ſweet, peaceful ſilence invites me to keep
Contemplating him, to my dropping aſleep:
Many times a good thought, by its gentle delight,
Has with-held me from ſleep, a good part of the night,
In adoring his love, that continues to ſhare
To a poor, wretched creature, ſo ſpecial a care.

This,—after my heart was converted at laſt,
Is the life I have led for theſe twenty years paſt:
My love has not chang'd, and my innermoſt peace,
Tho' it ever ſeem'd full, has gone on to increaſe:
'Tis an infinite love that has fill'd me, and fed
My ſtill riſing hunger to eat of its bread;
So ſatisfy'd ſtill, as if ſuch an exceſs
Could have nothing more added, than what I poſſeſs.

[Dr. BYROM.

PSALM CXLVI. PARAPHRASED.

IN pious hymns and conſecrated lays,
Whilſt vital ſtreams my beating veins ſhall ſwell,
Great Author of the world! thy deathleſs praiſe,
And glorious deeds, my joyful tongue ſhall tell.

Let not thy heart a fond aſſurance place
In any earthly monarch's fav'ring ſmile;
Nor from the mortal aid of human race
With hopes of laſting bliſs thy ſoul beguile.

Soon to their native duſt return again,
The ſons of men, at death's impartial call;
Then vaniſh into air their counſels vain,
And to the ground their empty projects fall.

Thrice happy he, that on th' eternal King
For ſuccour and defence alone relies,
And ſafe beneath the ſhadow of his wing
Serenely ſits, and threatening ills defies.

Him all things both in heav'n and earth obey,
Their great Creator and almighty Lord;
Sooner the ſun from his fixt courſe may ſtray,
Than Iſrael's God forget his ſacred word.

The Lord aſſerts the poor man's rightful cauſe,
And frees from torturing bonds the pris'ner's feet,
Reſcues the helpleſs from th' oppreſſors jaws,
And ſatisfies the hungry ſoul with meat.

The blind, in mercy he reſtores to ſight,
New health and vigour on the ſick beſtows:
But in the righteous is his chief delight;
On them his ever-ſtreaming favour flows.

He to the ſtranger, widow, orphan, proves
A faithful friend, a huſband, father kind;
And far from each the miſchiefs he removes,
And guileful wrongs by impious men deſign'd.

Thy King, O Sion! ſhall for ever reign;
No end ſhall his eternal empire know,
Long as their place the ſtars of heav'n maintain,
And rivers to the thirſty ocean flow. [Mr. NEEDLER.

THE MOTHS.

Addreſſed to my CHILD.

SEE yonder little ſilly things,
How they round the candle hover;
They will ſurely burn their wings,
Then their ſporting will be over.

They have done it, there they lie
Tortur'd, tumbling on the table;
Fain they would as uſual fly,
But, alas! they are not able.

So, my dear, do ſome in youth,
Dance around the brink of folly,
Deaf unto the Voice of TRUTH,
Which would make them wiſe and holy.

Till the faſcinating charms,
Which the artful nymph poſſeſſes,
Draws them to her guilty arms,
Then they're drown'd in her careſſes.

Fly, my dear, the poiſoned bate,
Chuſe the lovely paths of Virtue:
Virtue's joys, are laſting, great,
And will ever happy make you.

J. C. B. CAMPBELL.

Ridley pulet

Mr JOHN BRAITHWAITE,

Aged 23,

Preacher of the Gospel.

THE

Arminian Magazine,

For JUNE 1795.

The EXPERIENCE of Mr. ZECHARIAH YEWDALL.

[*Continued from page* 219.]

IN the Spring of 1778, my brother's wife entered into the heavenly Reſt. She was tried in the furnace of affliction, eſpecially in the latter part of her pilgrimage; notwithſtanding her ſufferings, ſhe enjoyed much of the peace and love of GOD. Soon after my youngeſt brother, about nineteen years old, was awakened. He had been exceeding wild and fooliſh, and for a long time would not hearken to the voice of Truth; but when the rod of affliction lay heavy upon him, he was apprehenſive of death, and that his ſoul would periſh for ever. When I went to ſee him, he ſpoke but little, but I ſaw the tears of contrition ſteal down his cheeks. He gladly conſented that I ſhould pray for him, and I found uncommon liberty in intreating the Lord to have mercy upon him. I have reaſon to believe that my ſupplications were anſwered, and the Lord was graciouſly pleaſed to rebuke the fever, and raiſe up my brother from the brink of deſtruction; ſoon after he joined the ſociety and found Peace with God. For a ſeaſon he was much perplexed with doubts and fears, till he obtained eſtabliſhing grace. The converſion of my brother afforded me the moſt ſatisfactory conſolation, and I rejoiced over him with abundant joy.

In our neighbourhood were ſeveral miniſters of the eſtabliſhed Church, remarkable for their piety and zeal, and exerting their abilities and influence in promoting the knowledge of Jeſus Chriſt and his Goſpel. Through their indefatigable labours, a ſubſcription was entered into for defraying the expences of the education of ſerious young men, who were judged proper candidates for the miniſtry; in order to introduce converted perſons into the Church. They were pleaſed to conſider me in this view, and ſignified their kind intentions by a particular friend of mine, who entertained a good opinion of my ſincerity. This happened about a year after I began to ſpeak in public. But when I had thoroughly weighed the affair, the following objections compelled me to decline accepting the offer of my friend: 1. Notwithſtanding the prejudice of education was gradually wearing away, ſo that I could attend the ſervice at the Church, and partake of the Lord's Supper, yet I found great reluctance at the thought of being confined to a form of words, however good and

and well conſtructed the expreſſions might be. 2. I underſtood that for three years I muſt deſiſt from preaching, before I could entertain any hope of *holy orders*, as they are called; during which period I muſt be deprived of the means, and converſation of the Methodiſts. 3. Being obliged to read the Burial Service promiſcuouſly over the dead, whether they had been good or bad, ſeemed repugnant to Scripture and Common Senſe. Theſe and ſimilar reaſons, entirely extinguiſhed every inclination for church preferment, and I determined to abide in the ſituation the Lord had placed me in, and follow the leadings of Providence. My friend's importunity prevailed upon me to mention the affair to the preachers who were then in our circuit; to which Mr. Hopper anſwered, If you are called to preach the Goſpel, and there ſhould be a want of labourers in the Lord's vineyard, we can find you employment as a travelling preacher.

From this time the preachers converſed with me occaſionally upon the ſubject of entering upon the itinerant line; they likewiſe faithfully informed me of the great difficulties and numerous trials inſeparable from that employment. I was conſcious of my own inability for that great work, yet relying upon the power and promiſes of God, I found reſignation to his Will, and a readineſs to be devoted to his ſervice, in whatever way he ſhould be pleaſed to diſpoſe of me. At the London Conference in 1779, I was appointed for Pembroke Circuit, in South Wales. I received my Orders as from the Almighty, with much fear and trembling, yet truſting in his protection and care, I took courage and prepared for my journey. On the 18th of Auguſt I bade farewell to all my relations and friends, and that evening got to Sheffield, my mind being in a calm and comfortable frame. Next evening I preached at Derby; a perſon, whom I eſteemed as a profeſſor of religion, criticiſed rather too ſeverely on the diſcourſe; although I had no doubt but his animadverſions were juſt, yet I felt myſelf grieved; for being ſimple and unexperienced, I hoped to meet with encouragement from every ſerious perſon. At Birmingham I met with Mr. Hanby, who kindly liſted up my ſinking hands, and bade me go forward, truſting in the Lord.

I preached at Worceſter on Sunday morning, and was ſaved from the fear of man; the preſence of the Lord was in the congregation, and aſſiſted me to ſpeak to them freely. At Monmouth, I found myſelf among a poor oppreſſed people, who had ſuffered much perſecution from their wicked neighbours, and could obtain no redreſs from their unfeeling magiſtrates. On my way to Brecon the Lord condeſcended to viſit me in a moſt gracious manner, and filled my heart with abundance of peace and joy in believing; I could truly ſay, "Bleſs the Lord, O my ſoul, and all that is within me, bleſs his holy Name." The divine conſolations came at a moſt ſeaſonable time, and prepared me for the conflict I endured next day, when reflecting upon the great diſtance between me and my friends, which unavoidably deprived

me

me of their counſel and encouragement in times of difficulty and temptation, I was overwhelmed with ſorrow; and the enemy took the advantage to aſſault me with many painful and cruel ſuggeſtions: but the Lord relieved me in the time of diſtreſs, and entirely delivered me from the power of darkneſs while I was preaching to the people.

From Brecon I proceeded to Carmarthen, near 50 miles; the day was very hot, and I had a conſiderable degree of fever upon me, ſo that I could take very little refreſhment; but thro' divine mercy, I was enabled to reach the end of my journey. Being now arrived in my circuit, I was received with great affection by a friendly and pious people; but I had every thing to learn, both with reſpect to travelling, and the right improvement of my time; only this I could ſay, it was the continual aim and bent of my mind, to profit the people, and glorify the Lord. My fellow labourer Mr. William Moore, did not arrive in the circuit till ſome weeks after, being detained at Sea by contrary winds. After preaching a few days at Carmarthen, I went to Haverford-Weſt, where we have the largeſt chapel and congregation in South Wales. When Mr. Moore arrived in the circuit, he encouraged me in the good way, and we had the ſatisfaction to ſee ſome fruit of our labours; ſinners were turned from the error of their ways, and converted to God. I had frequent opportunities of freely converſing with ſome pious friends, who were ſeeking full ſalvation, which helped me forward in chriſtian experience, and I was enabled to get tolerably well through the year. The poor and ſimple hearted, I hope were profited by my preaching; and the wiſer ſort, candidly made allowance for my ignorance and weakneſs, for which I have great reaſon to thank them.

At the Briſtol Conference in 1780, I was appointed for Glamorgan, but on account of the building of a new chapel, I was deſired to ſupply Brecon Circuit a few weeks. I went twice into the North part of the circuit, which extends through Radnorſhire, and part of Montgomeryſhire: here I found a moſt affectionate, pious people, and was abundantly bleſſed in my own ſoul, while labouring among them. During my travels in theſe parts, I had an opportunity of viſiting the late Mr. Howel Harris's family at Trevecca; the houſe ſtands at a little diſtance from Lady Huntingdon's School, and although it has the appearance of a gentleman's ſeat, yet is a place of great induſtry. The family conſiſts of about one hundred and twenty perſons; they occupy a farm of four or five hundred acres; the women are employed in making flannels, and the men in various branches of buſineſs. They follow the example of the primitive Chriſtians in having all things common. They have but one purſe, and all eat at the ſame table, only the men and women are in ſeparate rooms. They are remarkably prudent, induſtrious, ſober, and temperate; their clothes are very plain, but decent; and the decorum and regularity obſerved by them is almoſt inconceivable. They riſe every

morning at five o'clock, and ſpend an hour together, in ſinging, prayer, reading or expounding the ſcriptures. At eight o'clock they breakfaſt, and employ the remainder of the hour in religious exerciſes, as they do likewiſe from one to two o'clock, when they dine. At eight o'clock in the evening they all aſſemble again, and unite in the worſhip of God, till ten, when they retire to reſt. They have alſo fellowſhip meetings. The whole family evince a high degree of the fear of God, and many of them experience a large meaſure of divine peace and happineſs.

After travelling nine weeks in Brecon Circuit, I went into Glamorganſhire. This circuit extends from Llanelthy, to Calvert in Glouceſterſhire, above 100 miles, which we travelled regularly every month, through a pleaſant country. We had the happineſs of ſeeing a revival in ſome places, particularly at Monmouth, notwithſtanding the perſecution the poor Methodiſts had ſuffered for ten years ſucceſſively. Our ſociety increaſed about one-third in number, ſeveral of whom were truly converted. A ſhort time before I came into the circuit, ſome attempts were made to bring the Rioters to reaſon; but when they perceived themſelves in danger of ſuffering the penalty of the Law, their friends made application to the Duke of B——; and, if I am rightly informed, his Grace requeſted Mr. Weſley to ſuſpend the proſecution, and he would take care that the Methodiſts ſhould have the peaceable enjoyment of their religious privileges in Monmouth. Mr. Weſley acceded to this propoſition, and the people had peace till the commencement of Winter, when the children of Belial, under the ſhield of darkneſs, reſumed their brutal courage, and returned again like the dog to his vomit. One Sunday evening, in the month of November, the rioters interrupted Mr. Horner, my fellow-labourer. The fortnight after, I met with the ſame treatment; a large mob were aſſembled before the chapel, and it was with ſome difficulty I preſſed through them, diſregarding their ſcoffs and hiſſes. Upon getting into the pulpit, I endeavoured to preach, but my voice could not be heard for the bellowings of the rabble; they inſulted the women with beaſtly language, and ſoon became ſo unruly, that I was obliged to deſiſt. When I went firſt into the pulpit, my mind was much exerciſed; but in a little time I found a ſerene calm in the midſt of the tumult, and a firm reliance upon the protection of the Almighty, eſpecially while I was beſeeching him to forgive and have mercy upon thoſe thoughtleſs men, who knew not what they were doing. A friend conducted me home ſafely, and I was unfeignedly thankful that the Lord had given me a heart to pity and pray for my enemies: I found by happy experience how much better it was to be perſecuted for righteouſneſs ſake, than to follow a lawleſs multitude to do evil.

When I returned again to Monmouth at the month's end, one of our friends was almoſt killed by a ſtone from the rioters, which ſtruck her upon the head. The mob were ſecretly encouraged

by

by ſome perſons of property and power, and they plainly told us that we could have no law there. However when I ſaw that it was impoſſible to preach on the Lord's-day, unleſs the magiſtrates would interfere, and diſcourage the rioters, I applied to the Mayor. At firſt he pretended, that they could not help it. I replied, "It is your duty to keep the peace, and not ſuffer ſuch riotous proceedings on the Lord's-day." His Worſhip being nettled at this rebuke, and probably thinking to terrify me with his fierceneſs, anſwered, "Are you to teach me!"—After reaſoning with him ſome time, he became more rational, and promiſed to proſecute the rioters if they offended again, upon proper information; as did alſo ſome other of the magiſtrates.

Next time I went to Monmouth, I met with the ſame treatment as before. Having procured the names of four of the rioters, I got proper warrants, and three were apprehended; two of them were inſtantly bailed, and the third ſent to priſon, but was releaſed before the end of the week, and we were bound over to proſecute at the enſuing quarter ſeſſions. When we appeared at the ſeſſions, we preſently ſaw the impropriety of the method adopted for obtaining redreſs, and were convinced of the folly of expecting Juſtice from juries that admitted rioters among them! The Bill was thrown out. The victory over the poor Methodiſts ſeemed to be of ſuch vaſt importance, that words were inadequate to expreſs their exceſs of joy on this memorable event! The bells were employed to announce their folly, and teſtify in the moſt public manner that they gloried in their ſhame! We were now obliged to ſubmit to the iron hand of injuſtice and cruelty, and patiently bear inſults, and interruptions in the worſhip of God, in expectation that as the Summer advanced our perſecutors would relax a little in their injuries. When Mr. Weſley was informed of theſe proceedings, he adviſed us to proſecute the rioters in a higher court, where we might be certain of obtaining juſtice; but as the expence would be very conſiderable, and as I looked upon myſelf inadequate to a buſineſs of ſuch importance, I declined entering into it; eſpecially as it was probable I might be removed to a diſtant circuit at the Conference, which would render it very inconvenient to attend the trial.

I attended the Conference this year (1781) at Leeds, and on my way thither had the ſatisfaction of ſeeing my friends in Yorkſhire. After preaching among them a few days, I proceeded to the Conference and was admitted into full connection. Being appointed for Waterford in Ireland, I went to Liverpool, and embarked for Dublin in company with Mr. Pilmoor. We had a very ſafe and ſhort paſſage, being only 22 hours upon the Sea. Our Iriſh friends had watched the arrival of the packet, and were waiting for us at the quay; they received us with great cordiality, and conducted us to our lodgings in White-Friar-Street.

After tarrying a few days among our hoſpitable friends in Dublin, I proceeded to my circuit. At Waterford I found a lively

lively people; the labours of my predeceſſors, Meſſrs. Payne and Barber, had been much bleſſed the preceding year both at this and other places. But in ſome parts of the circuit we had too much cauſe for lamentation; backſliders abounded, and their diſorderly walking, and bad tempers, had brought a reproach upon the Methodiſts, and proved a ſtumbling-block to the world. The Lord however preſerved me from being weary and faint in my mind, by giving me to ſee ſome fruit of my labours; ſeveral were convinced of the ſinfulneſs of their ways, and ſought the Lord diligently till they were converted.

In the month of December I went to Dublin, to aſſiſt Mr. Pilmoor. Here I experienced the moſt happy Chriſtmas-day morning I had ever known; the ſervice began (according to cuſtom) at four o'clock, and continued till day-light, in ſinging, prayer, and exhortation. I ſuppoſe there were near fourteen hundred perſons preſent. After ſpending above ſeven weeks in the city, among the moſt friendly, hoſpitable people I ever knew, I returned to my circuit, where I continued till the Dublin Conference in July, 1782, and was then appointed with Mr. Boardman for Cork.

I got into my circuit the week after the Conference, and was glad to meet with a friendly people and a large congregation. Mr. Boardman tarried at Limerick till the latter end of September, and then came to Cork, where he had laboured before, and was univerſally known and beloved by the people, who were anxious for his coming, and in great expectation that his miniſtry would be ſucceſsful. On the Sabbath-day morning after his arrival, he preached from Job xiii. 15. "Though he ſlay me, yet will I truſt in him;" but was not able to preach in the evening. The phyſician made light of the diſorder, although there were evident ſymptoms of an approaching apoplexy, ſo that no means were made uſe of to prevent what ſoon happened. Mr. Boardman being ſomething better next day, continued to preach every evening as uſual till Friday, when he attended the interceſſion at noon. He was obſerved to pray with uncommon fervor for the ſucceſs of the Goſpel, and for his brethren in the miniſtry. After the meeting he went to a friend's houſe in the city, as ſoon as he got there he loſt the uſe of his ſpeech, and with ſome difficulty was conveyed to his lodgings in a chaiſe. From that time he ſunk into a ſtate of inſenſibility, and about nine o'clock was releaſed from all his ſufferings, in the 45th year of his age. Mr. Boardman had preached the Goſpel with much ſucceſs a conſiderable number of years, in various parts of Britain, Ireland, and America. He was an excellent and uſeful preacher, a kind friend, and of an amiable, engaging diſpoſition; his life was devoted to the ſervice of God, and employed in promoting the ſalvation of ſouls; and he is now reaping the reward of his labours.

At the time of Mr. Boardman's death I was at Bandon keeping a watchnight, but a meſſenger was waiting next morning at my

chamber

chamber door with the awful tidings. When I got to Cork, I found our friends involved in ſorrow, and lamenting their loſs, particularly his widow. They had been married only thirteen months, and had one ſon, who ſoon after became an orphan by the death of his mother. On the Lord's-day, at the requeſt of our friends, I preached Mr. Boardman's funeral ſermon, to a very crowded audience. His remains were placed at the foot of the pulpit, which added to the ſolemnity of the occaſion. In my retirement before preaching, the work I was to enter upon ſeemed too much for my feelings; but the Lord ſaw my tears, and heard my cries; he lifted me up, and ſtrengthened me for the arduous taſk. Indeed I have no great opinion of the diſcourſe I delivered, but my aim was to pleaſe God and profit the people. Next morning we attended his remains to St. Barry's church-yard, ſinging hymns adapted to the occaſion as we paſſed through the ſtreets, accompanied by a great multitude of ſerious people.

[*To be continued.*]

A SERMON on

The TEMPER of JESUS towards his Enemies.

By DR. GROSVENOR.

"And that Repentance and Remiſſion of Sins ſhould be preached in his Name among all nations, BEGINNING AT JERUSALEM." LUK. XXIV. 47.

OUR LORD JESUS being riſen from the dead, the method he uſes to demonſtrate to his diſciples the certainty of ſo great a miracle, is very compleat. He begins with their ſenſes, ſhowing himſelf to them, and offering to be touched and handled, ver. 39. "For a ſpirit has not fleſh and bones, as you ſee me have." He next addreſſes to their faith, by arguments from ſcripture, proving, that "thoſe things muſt needs be fulfilled, which were written in the law of Moſes, and in the Prophets, and in the Pſalms, concerning him," ver. 44. And, laſtly, compleats the conviction, and furniſhes them to make the beſt uſe of it, by "opening their underſtanding, that they might underſtand the ſcripture, that thus it behoved Chriſt to ſuffer, and to riſe from the dead the third day, and that repentance and remiſſion of ſins ſhould be preached in his name, beginning at Jeruſalem."

From which words we may obſerve,

1. That repentance and remiſſion of ſins are both the fruits of Chriſt's death and reſurrection; ſince it behoved Chriſt thus to ſuffer and riſe, that they might be preached. Had he not died and roſe again, there would have been no forgiveneſs. There might indeed have been a kind of repentance, ſuch as in hell, or ſuch as that of Judas, which ſent him thither; a repentance

unto

unto death and despair: but repentance unto life, and the remission of sin, are the blessed fruits that grow out of the accursed tree, and do rise with our Lord Jesus out of the same grave: "It is Christ that died, yea, rather that is risen again," that is the ground of that following challenge, "Who shall lay any thing to the charge of God's elect."

II. Observation. Repentance and remission of sins go together, both in the commission, and in the nature of the thing. To preach Repentance is as truly the design and business of the Gospel-commission, as to preach Remission of sins. Consequently, if we preach the nature of repentance, the motives to it, the necessity of it, it is all Gospel; it is what the Law knew nothing of, made no allowance for, but this makes one half of the Gospel-commission.

Repentance, is a revolted sinner's returning back from sin and Satan, from the world and self, to God, his original happiness; as to his sovereign Lord, to be obeyed; and his best portion, to be enjoyed; depending for acceptance on the recommendation of the Mediator. For this end Christ came into the world, with this he began his ministry, "Repent, for the kingdom of Heaven is at hand." With this message were the apostles and ministers sent into all nations, and it would be very strange indeed, if Christ, his apostles, his first ministers, and his own commission too, should be all of them only in a legal design, and governed by a legal spirit.

III. Observation. The Gospel-commission and offer is without exception of nation or persons; "that repentance and remission of sins may be preached unto ALL NATIONS." Impenitence and unbelief make the only exceptions: they do indeed effectually keep our names out of the book of life, the list and characters of those whom the Gospel appoints to salvation. It is no imputation upon God that the light of the knowledge of the glory of God in Jesus Christ, is not as universal as the light of the sun; and that the book of scripture is not read, wherever the book of nature lies open. "Their line is gone throughout all the world;" and wherever one line of nature's law is writ, it might have been interlined with Gospel-discoveries, if it had not been their own fault, for the commission was as wide as possible, but they would not suffer it to run: and though it was commissioned into all nations, those very nations absolutely refused it, and cannot justly tax Providence for the want of that which they would never receive.

IV. Observation. These great blessings of repentance and remission of sins are commanded to be offered in the first place to some of the vilest of sinners, beginning at Jerusalem. It is very affecting, that the first offers of grace should be made to those, who of all people in the world had done it the most despite! That the heavenly gift should be tendered to those first, who least deserved it; not that any can deserve it at all, for then it were not grace; but they of all people had most deserved the contrary!

That

That they who had abuſed Chriſt to a degree beyond all deſcription, ſhould yet lie uppermoſt in his care, and ſtand foremoſt in his pity, and find ſo much mercy from one, to whom they ſhewed none at all!

One would rather have expected the apoſtles ſhould have received another kind of charge; and that Chriſt ſhould have ſaid, Let repentance and remiſſion of ſins be preached, but carry it not to Jeruſalem, that wicked city, that has been the ſlaughter-houſe of my prophets, whom I have often ſent. After them I ſent John the Baptiſt, a burning and a ſhining light, him they killed in priſon. Laſt of all, I myſelf, the Son, came alſo; and me, with wicked hands, they have crucified and ſlain. They may do the ſame by you; the diſciple is not like to be better (treated) than his Lord: Let not the Goſpel enter thoſe gates, through which they led me, its author, to crucifixion. I have been preaching there myſelf theſe three years; I have mingled my tears with my ſermons, I have ſupported my pretenſions and character from the ſcriptures of Moſes and the prophets, I have confirmed them by divine miracles, and ſealed all with my blood, yet they would not give ear! O Jeruſalem! Jeruſalem! all that I have left for thee now is, what I have before dropt over thee, viz. a compaſſionate tear and wiſh, "that thou hadſt known in this thy day the things that belonged to thy peace! but now they are hid from thine eyes!" and ſo let them remain; for I charge you, my apoſtles, to preach repentance and remiſſion of ſins, to all other nations but come not near that wicked city.

But God's thoughts are not as ours, neither are his ways as our ways; but as far as the heavens are above the earth, ſo are his thoughts and ways above ours. Our way is, to make the chief offenders examples of juſtice, to avenge ourſelves upon thoſe who have done us perſonal injury and wrong; but Chriſt chooſes out theſe to make examples of mercy, and commands *the firſt offer* of eternal life to be made to *them*, and all the world are to wait till *they* have had the firſt refuſal of the Goſpel ſalvation.

As if our Lord had ſaid, It is true, my ſufferings are an univerſal remedy, and I have given my life a ranſom for all, that the Gentiles afar off might be brought nigh, and all the ends of the earth might ſee the ſalvation of God, and therefore go into all nations, and offer this ſalvation as you go; but, leſt the poor houſe of Iſrael ſhould think themſelves abandoned to deſpair, the ſeed of Abraham, mine ancient friend; as cruel and unkind as they have been, go, make them the *firſt offer* of grace, let them have the firſt refuſal of Goſpel-mercy: Let them that ſtruck the rock, drink firſt of its refreſhing ſtreams; and they that drew my blood, be welcome to its healing virtue.

Tell them, that as I was ſent to the loſt ſheep of the houſe of Iſrael, ſo, if they will be gathered, I will be their ſhepherd ſtill.

Though they despised my Tears, which I shed over them, and imprecated my Blood to be upon them, tell them, it was for their sakes I shed *both*; that by my tears I might soften their hearts towards God, and by my blood I might reconcile God to them.

Tell them *I live*, and because I am alive again, my death shall not be their damnation; nor is my murder an unpardonable crime, for my blood cleanseth from all sin. Tell them, you have seen the prints of the nails upon my hands and feet, and the wounds of the spear in my side, and that those marks of their cruelty are so far from giving me vindictive thoughts, that every wound they have given me, speaks in their behalf, pleads with the Father for remission of their sins, and enables me to bestow it; and by those sufferings which they may be ready to think, have exasperated me against them, by those very wounds, court and persuade them to receive the salvation they have procured.

Nay, if you meet that poor wretch that thrust the spear into my side, tell him there is another way, a better way, of coming at my heart, even my heart's love, if he will repent, "and look upon him whom he pierced, and mourn," I will cherish him in that very bosom he has wounded; he shall find the blood he shed an ample atonement for the sin of shedding it. And tell him from me, he will put me to more pain and displeasure by refusing this offer of my blood, than when he first drew it forth. In short,

Though they have gainsaid my doctrine, blasphemed my divinity, and abused and tormented my person, taken away my life, and what is next valuable to every honest man, endeavoured to murder my reputation too, by making me an impostor, and imputing my miracles to a combination with Beelzebub; however, go to Jerusalem, and by *beginning* there, show them such a miracle of goodness and grace, that they themselves must confess too good for the devil to have any hand in, too godlike for him to be assisting to; that may convince them of their sin, and at the same time, that nothing can be greater than their sin, except this mercy and grace of mine, which, "where their sin has abounded, does thus much more abound," beginning at Jerusalem.

I shall farther improve this passage by speaking to the following things.

I. For what reasons, special to that place and people, must the Gospel first *begin at Jerusalem?*

II. For what reasons, common to the case of all great sinners, is the Lord Jesus so desirous of their conversion, and that they should know that he is so?

I. For what reasons, special to that place and people, must the Gospel first *begin at Jerusalem?* 1. Christ was first promised to them, and therefore must first be offered to them. He was the

mercy

mercy promiſed to the Fathers. The time of his coming is called the time of the *fulfilling of the promiſe*, in the hope of which they waited inſtantly day and night, to whom "pertained the adoption, the glory, the covenant of promiſe, the giving of the law, and the ſervice of God, and the promiſes."

The promiſe of the Meſſiah was the peculiar entail of that family, "of whom concerning the fleſh Chriſt came." Indeed, in him alſo do the Gentiles truſt, but we come in as Legatees to the new will and teſtament in his blood, whereby he cut of the entail, and brought Jews and Gentiles upon the ſame terms for ſalvation, viz. "he that believeth ſhall be ſaved; to the Jew *Firſt*, and then alſo to the Gentile.

2. The wiſdom of God thought fit to lay the foundation of the Goſpel at that place, where its foundation was firſt ſtruck at. The report of his being ſtolen away by his diſciples, was a blow at the root, "for if Chriſt be not riſen, our faith is vain, and our preaching is vain;" therefore, do you go *firſt to Jeruſalem*, and confute that lie. Tho' it is a lie that has the countenance of ſome in figure and authority, yet you muſt confront it, you are my witneſſes of theſe things, ver. 48. and by your teſtimony I muſt diſſipate that artifice of the devil.

For otherwiſe Chriſtianity muſt have offered itſelf to the world around, with great diſadvantage, if it had not firſt ſhewn itſelf at Jeruſalem, and aſſerted the Reſurrection of Jeſus to the teeth of thoſe who were hired to diſperſe that ill-contrived lie,* of his being ſtolen away. The nations might ſuſpect, that the doctrine of Jeſus durſt not ſhew itſelf at Jeruſalem, for want of ſufficient evidence of the reſurrection of its Author. But your teſtimony will either ſatisfy, or leave them without excuſe. You are a ſufficient number, you are of approved honeſty, your intereſt lies another way, *that* ſhould lead you rather to fall in with the ſpirit of the times, and to find your account in running down the ſuffering cauſe; you cannot bear your teſtimony without hazard, damage, and ruin; and it was never known that any men forged lies to their own undoing, knowing, as you do, that it will be ſo. Beſides, your teſtimony ſhall be confirmed by ſigns, wonders, and miracles; not only performed by yourſelves, but by thoſe alſo, who ſhall by your teſtimony believe in me. All which renders your teſtimony ſufficient to lay the foundation of the Goſpel ſure, even at that very place where its foundation was chiefly attacked.

3. Upon hearing the Goſpel preached elſewhere round about them, they might be apt to think, that, for the greatneſs of their crimes they were paſſed by, neglected and abandoned.

4. Their day of grace was like to be the ſhorteſt. *Begin at Jeruſalem*, for yet a little while and there will be no Jeruſalem

* So St. Auſtin calls it. For (ſays he) if the ſoldiers were aſleep, how did they know his diſciples ſtole him? If awake, why did they let them do it?

ſtanding; their glaſs has but a little while to run. Yet forty years and Jeruſalem ſhall be deſtroyed. Their nation, polity, and temple ſhall be no more. You will have time then to go over the nations, but to thoſe who have ſo little time remaining, none ſhould be loſt, *begin* therefore at Jeruſalem.

5. It was foretold by the prophets, that the Goſpel ſhould begin there, and from thence take its riſe and progreſs into all the world; that "out of Zion ſhould go forth the Law, and the word of the Lord from Jeruſalem;" that "in Zion he would lay a foundation-ſtone. Say unto Zion, Thy King cometh," the tenor of ſeveral ſcripture prophecies of Goſpel-times, beſides theſe that follow, Iſa. ii. 3, 4. Mic. iv. 2. Pſalm cx. 2. Iſa. xxviii. 16. Iſa. xl. &c. So that to begin at Jeruſalem was one prophetical mark of the divinity of this diſpenſation; the Church did hereby know where to look for their Meſſiah. That the world might not be at a loſs in this, he ordered his prophets long before to point out time and place.

Beſides, it was fit that the Son of David, who was to have the throne of his Father David, ſhould begin his kingdom at the city of David. And farther, it is conſiderable, how far ſome prophecies, which we commonly underſtand of the calling of the Jews, were to receive their accompliſhment at this time by the apoſtles ſucceſsful execution of this commiſſion among them, whereby ſo many thouſands of them were converted.

6. For a ſtanding example of the riches and freeneſs of the grace of Chriſt, in the offer of it to the vileſt of ſinners. *Begin at Jeruſalem*, and after the ſaving efficacy of my grace appears *there*, no one will queſtion the poſſibility of their own ſalvation. Shall not a poor penitent ſinner be accepted, when the vileſt ſinners are courted? Poor ſinners of the Gentiles muſt not queſtion his grace, when they ſee it offered to his murderers; when they ſee him willing to have mercy upon thoſe who had no mercy upon him, and deſirous of no other reparation for the *injuries* they did him, but only that they would not refuſe the *grace* he now offered to them, and that too before all the reſt of the world.

[*To be continued.*]

A remarkable converſation between the Rev. Mr. THOMAS, and ſome BRAHMANS belonging to a Hindoo College near Calcutta, in the Eaſt Indies, in the year 1792.*

"IN the month of January, 1792, I was returning from a journey on the River Ganges, and hoped by one more tide to reach Calcutta, but the tide flowing ſooner than I expected, I

* From the Baptiſt Annual Regiſter for 1794, publiſhed by the Rev. Dr. Rippon. See an account of the Hindoos, by Mr. Thomas, in the Arminian Magazine for 1794, pa. 134.

was

was obliged to come to, about eight miles ſhort of that place. It was about the middle of the day, and I thought to take a ſolitary walk on ſhore. On landing, I ſaw no town or village near, but converſing with a poor native, I underſtood I was within half a mile of a Hindoo college, where two famous Pundits, [i. e. learned Doctors] reſided. I immediately determined to pay them a viſit, and the man directed me to a large grove of trees, among which they all dwelt. I propoſed to go among them as an enquirer, and to ſay little or nothing to them directly like a teacher. On my arrival at one of the outer dwellings, I met with an elderly Brahman, who aſked me what I did there? and, while I was ſatisfying him, another Brahman came up, of a more open countenance and intelligent manner. I told him, I had in my heart one very great anxiety; I was a ſinner, who had but a little time to ſtay in this world, and when I ſhould die, my ſoul would depart to Heaven or Hell, and dwell there for ever and ever. You are a Brahman (ſaid I), can you tell me what I ſhall do to eſcape the wrath to come, obtain forgiveneſs of ſins, and admittance into Heaven? He replied, "you muſt give to the poor." I thanked him, and aſked how *much* I ought to give, ſo that I might be ſure, and not fail of eſcaping that wrath, and obtaining this felicity. He then ſaid, "you muſt give one fourth of all that you poſſeſs." But, ſaid I, Brahman, if all I poſſeſs, ſhould amount to four rupees only [i. e. four half-crowns], then by giving one rupee to the poor, ſhall I certainly eſcape Hell? Can I obtain Heaven for one rupee? Here the poor Brahman felt himſelf involved in an unexpected dilemma: for it is by no means a notion among them that many will get to Heaven. I deſired him to ſpeak again, and he then directed me to do holy deeds; but when we came to diſcuſs the quantity and quality of thoſe deeds, he abruptly broke off, at the dread of another dilemma, and ſaid he would take me to the College juſt by, where the doctors and more able Brahmans would anſwer me better than he could.

The buildings of the College are of mud walls, covered with ſtraw, and ſurrounded with cocoa-nut and other trees, which made a pleaſant grove, and afforded an agreeable ſhade. Their ſeveral houſes are all round about it, at different diſtances. As you ſtand oppoſite the front of it, you ſee a large open ſhed, conſiderably raiſed, where the Pundits give leſſons to their ſtudents every morning: on each ſide is a row of cottages, inhabited by the ſtudents, who come from diſtant countries, and partake of the bounty allowed by the Rajahs *, or other perſons who contribute to their ſupport. On our arrival there, the ſtudents poured out from their cottages, and aſſembled under the large ſhady trees; thither they brought mats, and ſpread them underneath the ſhade for the Brahmans to ſit on; a chair alſo was brought for me, and they all ſat down. After a little time, one of the venerable Doctors appeared, and all roſe up to receive him; ſome paid him ho-

* *Rajahs*, Pagan Princes, great Officers of State.

mage

mage by proſtrating themſelves at his feet, and others offered him tokens of veneration and reſpect: all now waited for my taking my ſeat; but I profeſſed to honour my elders, and requeſted the doctor to take his ſeat firſt. At this they were the more aſtoniſhed, becauſe it is not the cuſtom of Europeans to ſuffer Natives to be ſeated in their preſence. After much perſuaſion the doctor ſeated himſelf in the front of the Brahmans. I then took my chair, and all the Brahmans were ſeated on the mats. I now began to rehearſe the queſtions and converſation that had paſſed between me and the Brahman, to which they liſtened with avidity: I then aſked them what I could do to obtain the great ends in queſtion. Some ſaid, I ought to apply myſelf to the name of God: by this they mean more or leſs, that I ſhould perform the ZOAP, which conſiſts in its greateſt latitude, of pronouncing the name of GOD, millions of times, without ſpeaking any other word; and ſome whom I know, have continued this vain repetition for whole days and nights together, till their mental faculties have been deranged. I replied, How can the infinitely great and holy One be pleaſed to hear his Name ſo often pronounced from theſe polluted lips? I enquired if the Supreme Being was wiſe and good; to which they yielded ready affirmatives. I then fixed my eye on one of the Brahmans, and aſked him, if he had any ſons? he anſwered, "Yes." Whenever you ſhall return home, ſaid I, ſuppoſe your ſon was to come running to meet you, and falling down at your feet ſhould cry out, Peta, Peta, [i. e. Father, Father,] inceſſantly, without ever ſaying another word, what would you think of him? "I ſhould think, ſaid he, that he was become fooliſh." So I fear, ſaid I, would the wiſe and good One, if I was, in the ſame manner, to call over his holy and reverend Name.

I continued my enquiries, and they directed me to waſh in the River Ganges,* and the water of that ſacred River would cleanſe away ſin. I aſked them ſuch queſtions as theſe:—Does not ſin, according

* The River GANGES, is in great eſteem among the Natives, not only for the long courſe it runs, the depths of its ſeveral channels, and the pureneſs of its ſtream, but from the ſanctity of its Waters, which they perſuade themſelves have an efficacy *to waſh away all ſin*. They imagine that the Ganges does not take its ſource from the boſom of the Earth, but deſcends from Heaven into the Paradiſe of Devendre, and from thence into Hindooſtan. Many of the Jews and ancient Chriſtians believed this river to be the Piſon, one of the four mentioned in Scripture (Gen ii.) as the boundaries of the terreſtrial Paradiſe.

The Ganges is in a manner lined with their ſacred Pagodas or Temples, and at certain feſtivals there has been a concourſe of an hundred thouſand people, who come to bathe in it. They pay their devotion to it as a God, and carry their friends from diſtant countries to make their exit on its ſhores, and as they die heave them into the middle of it. The greateſt felicity that many of the Indians wiſh for is to die in this river. They deem the perſon happy who terminates his exiſtence upon its margin, and even felicitate that family, an individual of which has been drowned in its ſtream. The Hindoos, at the point of death, if near this ſacred river, will with the utmoſt compoſure, deſire to be carried out, that they

may

according to the Shaſters,* defile and darken the mind? If ſin was taken away, would there not be a great change of mind, as from darkneſs to light, and miſery to happineſs? and then would not the renewed enjoy ſweet communion with the Supreme, who is all light? Can waſhing the body cleanſe away pollution of mind? Do you yourſelves, when you waſh in the Ganges daily, find this great change? Do you go down into the water with a mind darkened by ſin, and come up with a mind enlightened of the Ganges? It is difficult for me to expreſs their utter confuſion and aſtoniſhment; for, it is probable, they had never before heard any of theſe things queſtioned. But their candour allowed them to ſpeak freely againſt their own experience, which immediately reflected the condemnation of their own doctrines.

Others directed me to worſhip the Gods. I then enquired if it was written in their Shaſters, that without faith no worſhip or ceremony could be acceptable to God? They anſwered, "Yes:"—then, ſaid I, my worſhip and ceremonies can never be accepted, for I have none of that which you call faith;—no Caſt †, no faith;—how ſhall I worſhip?—how ſhall I be accepted? The queſtion then was, whether or no I could obtain faith, and how? Faith, they ſaid, was obtained by reading the Vedas: But, I anſwered, the words of the Vedas are reputed ſo holy, that if any man ſhould read them who is not a Brahman, it would be his ſin: I am not a Brahman, neither can I become a Brahman, if I would give ten thouſand worlds. Beſide, ſaid I, do you believe the words of Judiſteer ‡? "O! yes, certainly, certainly," ſaid they, from every quarter. Now Judiſteer is a very great character in their grand poem, the Mahabharot, and ſome think the account there given of him is a mutilated tradition of Jeſus Chriſt;—be that as it may, they ſay of him in this poem, That he was not born by ordinary generation, but of the Holy One: That when he was born, all the hills of the earth were enlightened: That, while a child, ſome great king ſought his death: That, as he grew up, he went about doing good, and diffuſing bleſſings wherever he came: That he had ſeveral younger brethren, who had not the knowledge of the Holy One, like him: And on a certain day, his mother ſent one of her younger ſons to fetch water

may expire on its banks; and it is common on the near approach of diſſolution, to requeſt that their aſhes may be put into an urn and given to the Ganges. And hence, theſe circumſtances form a conſpicuous part of the congratulations given to ſurvivors.

* The VEDAS, are the Books of the Law, or Religion of the Hindoos. The SHASTERS are Commentaries on the Vedas, and are very voluminous. The Hindoos conſider theſe Books as the fountain of all knowledge, human and divine. They contain ſome fine diſcourſes on the Being and Attributes of God, and ſome curious ſpeculations in metaphyſics.

† *Caſt* ſignifies Order, or Tribe.

‡ *Judiſteer* is the eldeſt of the five brothers whoſe fortunes and exploits are the leading ſubject in the Mahabharot, a beautiful Indian Drama.

from

from a tank, or pool: On his coming to the tank, he ſaw the Holy One, ſitting on the water's edge, in ſhape of a bird: who aſked him four queſtions; the laſt and chief of them was, "Which is the way to heaven?" The lad ſaid, he could not tell. The Holy One then forbad him to take water, till the queſtion was anſwered. But he preſuming, went to take water, and fell down dead. The mother finding her ſon did not return ſent another, and the ſame things happened to him; ſhe ſent them all, one after another, and they all died in the ſame manner; laſt of all ſhe ſent Judiſteer:—When he came, he readily anſwered all the queſtions, and to this queſtion, "Which is the way to Heaven?" he anſwered thus: "The Vedas are diſcordant, contradictory, one di-"rects this way to Heaven, another that. The Shaſters are alſo "diſcordant. None of the rules of the ancients, but what are "diſcordant. The way to heaven is different from all theſe. "The path which the Great Perſon walks in, that's the way." Judiſteer having fully replied, the Holy One was well pleaſed; in token of which, his brothers were all reſtored to life, who taking water all went home with him. Now Brahman, ſaid I, I aſk you the way to Heaven? you direct to the Vedas:—Judiſteer ſays, the Vedas are diſcordant. Nothing that is diſcordant could ever come from God you know. I aſk you the way to Heaven? and you direct me to the ſayings of the Shaſters; but Judiſteer ſays, the way to Heaven is different from all theſe: Which am I to believe, you or Judiſteer? You cannot be both right. Here they expreſſed their wonder, how I came to be acquainted with what was written in their Shaſters, and they knew not what to ſay, but continued to declare, they never ſaw or heard of the like. I could no longer withhold, but now began to unfold to them the word of God, which, at ſundry times and places, and in divers manners, was ſent to men in paſt ages by the Prophets: I particularly ſpoke of the prophecies of the Great One that was to come, of the time, the tribe, the place, and the manner of his coming. Of his conception, his birth, myſterious perſon, miracles, life, death, reſurrection, and aſcenſion, and of his ſhedding down the Holy Ghoſt in the firſt times; and of his giving that reſt, and peace, which paſſeth all underſtanding, to poor ſinners, even to this day, of whom I myſelf was one; and that he does ſo in all parts of the earth wherever his ſaving health and holy Name is known.

It would not be an eaſy work to deſcribe their affecting emotions of mind, which they all along expreſſed in different ways: Some ran and climbed up the cocoa-nut trees, gathered the nuts, and broke the ſhell, that I might drink the ſweet water out of them; (God Almighty grant that I may break the ſhell to many of them, that they may drink of living waters, out of the inexhauſtible fountain in Chriſt,) others brought ſweetmeats, fruits, milk, and the like, and laid them all at my feet, ſaying, it would be their ſin to ſuffer me to go away and not eat, for the day was now declining: We had

had been six hours in conversation, and I began to take leave, but they continued to follow me even down to the boat; there I shewed them a BIBLE, *the first they ever saw*; and I reminded them of a saying in their Shasters, "That all nations of the earth should one day become of one Cast, and one Religion;" they assented: also, "that there should come a little book, and eat up all their great books." Yes, they all knew this saying to be common: Then holding up a BIBLE of Pasham's edition, I said, THIS is the *little Book*, THIS IS THE BOOK OF GOD. I also pleased them very much by shewing them a part of it translated into their own language, and by assuring them of the awful and pleasing effects this book will shortly have upon all nations of the earth. The evening came on, and we parted. Never, methinks, did a people shew more reluctance to part with a man, who was a total stranger; they stood on the shore, waiting and looking as long as they could see me and the boat. Not long after I sailed for England, but this is one of the first places I intend to visit *(Deo volente)* when I return."

[Mr. THOMAS, and his fellow-missionary Mr. CAREY, sailed from England in June 1793, in order to preach the Gospel to the Hindoos. With great satisfaction we learn that they arrived safe at Calcutta in November following. That the divine Blessing may attend their labours, and crown their pious zeal with great success, is devoutly wished by all who sincerely love the Lord Jesus Christ.]

The GOVERNMENT of the THOUGHTS.*

OUT of the abundance of the heart the mouth speaketh, and the hand acteth. He who never thinks any evil, will never speak any, or do any. Above all things then, watch well your *thoughts*. "Keep the heart with all diligence; for out of it are the issues of life." Purge the fountain, and the streams will flow pure.

"But is this possible?" it will be asked:—"Thoughts are volatile things; they arise without, or against one's will; and you may as well tell us to imprison the wind, as to keep them in order when they are risen." The task is *difficult*, but not *so* difficult. It is difficult; but the greater will be the glory of performing it. It has been done, and therefore may be done again. It is not impossible, for then it had never been commanded. "Keep the heart *with all diligence*;" do your best, and, by God's grace, you will succeed.

The right government of the thoughts, to be sure, requires no small art, vigilance, and resolution. But it is a matter of such

* From the Discourses of Dr. HORNE, late Bishop of Norwich. Vol. IV.

vaſt importance to the peace and improvement of the mind, that it is worth while to be at ſome pains about it. For a little conſideration will ſhew us, that our happineſs or unhappineſs depends generally upon our own thoughts. What happens without us, does not produce either the one or the other, but our thought and apprehenſion about it. The ſame kind of accident which deprives one perſon of his reaſon, will give little or no concern to another; nor can any affliction, perhaps, befal the children of men, which ſome have not borne with cheerfulneſs and eaſe.

It will be readily allowed, that a man who has ſo numerous and turbulent a family to govern, which are too apt to be at the command of his paſſions and appetites, ought not to be long from home. If he be, they will ſoon grow mutinous and diſorderly under the conduct of thoſe two headſtrong guides, and raiſe great clamours and diſturbances, ſometimes on very ſlight occaſions indeed. And a more dreadful ſcene of miſery can hardly be imagined, than that which is occaſioned by ſuch a tumult and uproar within; when a raging conſcience, or inflamed paſſions are let looſe, without check or controul. A city in flames is but a faint emblem, or the mutiny of intoxicated mariners, who have murdered their commander, and are deſtroying one another. The torment of the mind, under ſuch an inſurrection and ravage, is not eaſy to be conceived; the moſt revengeful perſon in the world cannot wiſh his enemy a greater.

A wiſe heathen * very juſtly obſerves, that a man is ſeldom rendered unhappy by his ignorance of the thoughts of others; but he that does not attend to the motions of his own, is certainly miſerable. Yet look around you, and what do you behold? People ranging and roving all the world over, ranſacking every thing, gazing at the ſtars above, digging into the bowels of the earth below, diving into other men's boſoms, never conſidering all the while, that the care of their own minds is neglected. He who ſpends ſo much of his time *abroad*, muſt expect to find ſtrange doings, when he comes *home*.

A very ingenious and ſenſible writer has obſerved, that the ſelection of our thoughts is of equal conſequence with the choice of our company. Permit me to adopt his ideas as the groundwork of the following diſcourſe, adding withal ſuch other reflections as have occurred in a courſe of meditation on the ſubject.

Let us conſider our thoughts as ſo much company, and enquire, which of them one would wiſh to exclude and ſend away,—which to let in and receive; becauſe it is much eaſier to prevent diſagreeable viſitants from entering, than to get rid of them when they are entered. It will be a great matter therefore to have a truſty porter at the gate; to keep a good guard at the door by which bad thoughts come in, and to avoid thoſe occaſions which commonly excite them.

* The Emperor MARCUS ANTONINUS.

In

In the first place, then, it may be taken for granted, no one would chuse to entertain guests that were *peevish* and *discontented* with every thing. Their room is certainly much better than their company. They are uneasy in themselves, and will soon make the whole house so; like wasps, that are not only restless, but will cause universal uneasiness, and sting the family. Watch therefore against all thoughts of this kind, which do but chafe and corrode the mind to no purpose. To harbour these is to do yourself more injury than it is in the power of your greatest enemy to do you. It is equally a Christian's *interest* and duty to "learn, in whatsoever state he is, therewith to be content."

There is another set of people, who are not the most comfortable companions in the world; such as are evermore *anxious* about what is to happen, *fearful* of every thing, and *apprehensive* of the worst. Open not the door to thoughts of this complexion; since, by giving way to tormenting fears and suspicions of some approaching danger, or troublesome event, you not only anticipate, but double the evil you fear; and undergo much more from the apprehension of it before it comes, than from the whole weight of it when present. Are not all these events under the direction of a wise and gracious providence? If they befall you, they constitute that share of suffering which God hath appointed you, and which he expects you should bear as a christian. He who sends trials will send strength. Your being miserable before hand will not keep them off, or enable you to bear them when they come. But suppose, (as it often happens) they never come; then you have made yourself wretched, perhaps twenty years together for nothing; and all would have been just as it is, if you had never had an uneasy thought about it. How often has your fear magnified evils at a distance, which you have found infinitely less in reality, than in appearance! Learn to trust God, and be at peace; "in quietness and confidence shall be your strength."

You esteem it a dreadful thing to be obliged to live with persons who are *passionate* and *quarrelsome*. You undoubtedly judge right; it is like living in a house that is on fire. Dismiss therefore, as soon as may be, all *angry* and *wrathful* thoughts. They canker the mind, and dispose it to the worst temper in the world, that of fixed malice and revenge. Never recal the ideas or ruminate upon past injuries and provocations. This is the *amusement* of many in their solitary hours; but they might as well play with cannon-balls or thunderbolts. They may work themselves up to distraction; to hate every thing, and every body; and to have the temper and disposition of the *Destroyer* himself. Anger may *steal* into the heart of a wise man; but it *rests* only in the bosom of fools. Make the most candid allowances for the offender. Consider his natural temper. Turn your anger into pity. Regard him as ill of a very bad distemper. Think of the patience and meekness of Christ, and the petition in the Lord's prayer; how much you stand in need of forgiveness yourself both from God

and man; and how fooliſh it is to torment yourſelf, becauſe he has behaved amiſs. The Apoſtle's precept in this caſe is, "Let not the ſun go down upon your wrath." The Pythagoreans, a ſect of heathen philoſophers, are ſaid to have practiſed it literally, who, if at any time in a paſſion they had broken out into abuſive language, before ſunſet gave each other their hands, and with them a diſcharge from all injuries; and ſo, with a mutual reconciliation, parted friends. Above all things, be ſure to ſet a guard on the tongue, while the angry mood is upon you. The leaſt ſpark may break out into a conflagration, when cheriſhed by a reſentful heart, and fanned by the wind of an angry breath. Aggravating expreſſions, at ſuch a time, are like oil thrown upon the flames. In anger, as well as in a fever, it is good to have the tongue kept clean and ſmooth.

Whoever has been much converſant with the world muſt have often met with *ſilly*, *trifling*, and *unreaſonable* people, who are to be found every where, and thruſt themſelves into all companies; who will talk for ever about nothing; and whoſe converſation, if you could enjoy it a month together, would neither inſtruct nor entertain you. How far preferable is ſolitude to ſuch ſociety! There are ſilly, trifling, and unreaſonable *thoughts* as well as perſons; ſuch are always about, and, if care be not taken, will get into the mind we know not how, and ſeize and poſſeſs it before we are aware; they will hold it in empty idle ſpeculations, which yield neither pleaſure nor profit, and turn to no manner of account upon earth; only conſume time, and prevent a better employment of the mind. And, indeed, there is little difference whether we ſpend the time in ſleep, or in theſe waking dreams. Nay, if the thoughts, which thus inſenſibly ſteal upon the mind, be not altogether abſurd and nonſenſical, yet if they be impertinent and unſeaſonable, they ought to be diſmiſſed, becauſe they keep out better company.

There is ſomething particularly tireſome in your projectors and caſtle-builders, who will detain you for hours with relations of their improbable and impracticable ſchemes, taking you off, as well as themſelves, all the while, from the plain duties of common life; from doing your buſineſs, or enjoying your friends. One would never be *at home* to this ſort of viſitants. Give your porter therefore directions to be in a more eſpecial manner upon his guard againſt all *wild* and *extravagant* thoughts, all *vain* and *fantaſtical* imaginations. Suffer not your mind to be taken up with thoughts of things that never were, and perhaps never will be; to ſeek after a viſionary pleaſure in the proſpect of what you have not the leaſt reaſon to hope, or a needleſs pain in the apprehenſion of what you have not the leaſt reaſon to fear. It is unknown how much time is waſted by many perſons in theſe airy and chimerical ſchemes; while they neglect their duty to God and man, and even their own worldly intereſt; thus loſing the ſubſtance by graſping at the ſhadow, and dreaming themſelves princes, till they

awake

awake beggars. The truth is, next to a clear conſcience and ſound judgment, there is not a greater bleſſing than a regular and well-governed imagination; to be able to view things as they are, in their true light, and proper colours; and to diſtinguiſh the falſe images that are painted on the fancy, from the repreſentations of truth and reaſon. For how common a thing is it for men, before they are aware, to confound reaſon and fancy, truth and imagination together; to think they believe things true or falſe, when they only fancy them to be ſo; and fancy them to be ſo, becauſe they would have them ſo; as ſome have told a ſtory, knowing it to be falſe, till by degrees they have come to think it true.

There is one ſort of gueſts, who are no ſtrangers to the mind of man, of an Engliſhman, it is ſaid, above others. Theſe are *gloomy* and *melancholy* thoughts. There are times and ſeaſons, when to ſome every thing appears diſmal and diſconſolate, tho' they know not why. A black cloud hangs hovering over their minds; which, when it falls in ſhowers thro' their eyes, is diſperſed; and all is ſerene again. This is often purely mechanical; and owing either to ſome fault in the bodily conſtitution, or ſome accidental diſorder in the animal frame. It comes on in a dark month, a thick ſky, and an eaſt wind; it may be owing in part to our ſituation as iſlanders, and in part to the groſſneſs and heavineſs of our diet, attended, as it frequently is among thoſe of better condition, who are chiefly ſubject to this malady, with the want of a due degree of exerciſe and labour. In this caſe, the advice of an honeſt and ſkilful phyſician may be of eminent ſervice. Conſtant employment and a cheerful [pious] friend are two excellent remedies. Certain however it is, that whatever means can be deviſed, they ſhould inſtantly and inceſſantly be uſed, to drive away ſuch dreary and deſponding imaginations; for to admit and indulge them would be as if one was to quit the warm precincts of day, to take leave of life and the ſun, and to paſs one's time amidſt the damps and darkneſs of a funereal vault. Our faculties, in ſuch circumſtances, would be benumbed, and we ſhould ſoon become, ourſelves, uſeleſs to all the purpoſes of our being, like the inhabitants of the tomb, who ſleep in death.

It is needleſs to ſay, that we ſhould repel all *impure* and *laſcivious* thoughts, which taint and defile the mind, and which, tho' hidden from men, are known to God, in whoſe eye they are abominable: becauſe, if we poſſeſs a fair character, and frequent good company, it is to be hoped they will not have the aſſurance to knock at the door.

Laſtly, with abhorrence reject immediately all *prophane* and *blaſphemous* thoughts, which are ſometimes ſuddenly injected into the mind, we know not *how*, though we may give a pretty good gueſs from *whence*. But let thoſe who are thus afflicted know for their comfort, that bare thoughts will not be imputed to them for ſins, while they do not cheriſh and encourage them, but, on the

contrary, exert all their endeavours to expel and baniſh them; which, with prayers for help from above, will not fail of ſucceſs, in the end.

Theſe then are the thoughts againſt which you ſhould carefully guard: ſuch as are peeviſh and diſcontented; anxious and fretful; paſſionate and quarrelſome; ſilly and trifling; vain and fantaſtical; gloomy and melancholy; impure and laſcivious; prophane and blaſphemous. A formidable band! to whoſe importunity, more or leſs, every one is ſubject. Reaſon, aided and inſpirited by the grace of God, muſt watch diligently at the gate, either to bar their entrance, or drive them out forthwith when entered, not only as impertinent, but miſchievous intruders, that will otherwiſe for ever deſtroy the peace and quiet of the family.

The beſt method, after all, perhaps, is, to contrive matters ſo, as always to be *pre-engaged*, when they come; engaged with better company; and then there will be no room for *them*. For other kind of thoughts there are, to which, when they ſtand at the door and knock, the porter ſhould open immediately; which you ſhould let in and receive, retain and improve, to your ſouls' health and happineſs.

[*To be concluded in our next.*]

An Account of the Death of BETTY MAYER; by her Brother, Mr. Henry Mayer, of Cheadle, near Stockport, in Cheſhire.

MY Siſter was bleſſed with a large meaſure of reſtraining grace from her infancy; ſhe was dutiful and affectionate to her parents, diligent and attentive to her buſineſs, and the ordinances of God. In the eleventh year of her age ſhe had an opportunity of hearing the Goſpel among the Methodiſts, by which ſhe was greatly benefited. About four years ago ſhe was awakened under the preaching of Mr. Hutton; ſhe ſaw and felt the burden of ſin to be intolerable, and the neceſſity of a thorough change of heart, accompanied with a great degree of the fear of the Lord, which cauſed her to abhor ſin with a perfect hatred, and mildly reprove it in others.

On the 15th of June, 1794, ſhe was ſeized with a violent fever. On the 23d, about two o'clock in the morning, death ſeemed to be near at hand. Being aſked, Do you think you ſhall die? She anſwered, "Yes." And ſhall you be happy? She replied, "No!" and requeſted her mother to be called in to pray with her. After which I aſked her, What would you have me particularly to pray for? She anſwered, "That my ſins may be forgiven." I then endeavoured to encourage and direct her attention to the Lord Jeſus Chriſt, as the Lamb of God which taketh away the ſins of the world, and as a preſent and powerful Saviour, ready and willing to ſave her to the uttermoſt. After converſation and

prayer,

prayer, the Lord was graciously pleased to manifest his love to her soul, and set her at perfect liberty from every fear and distress. She presently discovered the blessed change that had taken place in her mind, and began praising the Lord in ecstacies of joy. She continued happy all that day, praising the Lord for his astonishing goodness and mercy, and often repeating these lines,

How happy are they, Who the Saviour obey,
And have laid up their treasure above:
Tongue cannot express The sweet comfort and peace
Of a soul in its earliest love.

On Tuesday she had much pain, and desired her attendants to speak often of the love of Christ, adding, "He is altogether lovely!" On Wednesday, she desired her funeral sermon might be preached from Psalm cxv. 13. "He will bless them that fear the Lord, both small and great." On Thursday she was exceeding happy. When the doctor came in, she said to him, "I am going to Heaven! Blessed be Jesus! O that I were in Heaven!" He answered, You ought not to be so anxious, but make yourself easy. She replied, I am easy and willing to die or live." Notwithstanding the severity of the disorder, the Lord was pleased to afford her such a portion of consolation and joy, that at times the affliction seemed as nothing. "What, said she, signifies this "fever? Blessed be God that ever he sent it. It will soon be "over."

She often repeated select verses of hymns, with great pleasure, saying, "I cannot sing now, but I shall sing ere long in Heaven." At one time she cried out, "I have seen a glorious sight! I have "seen my place in heaven! There is a glorious crown for me! "Blessed be the Name of Jesus! O this love of God, there is "nothing like it; it is stronger than death." Upon her sister observing, That Jesus sweetens every bitter cup;—"Yes, she re-"plied, he does; blessed be Jesus! Glory be to God for ever "and ever."

On Friday morning, she expressed a desire to go home: I answered, You are at home;—to which she replied,—"This is not my place: Help me to go." Upon asking, How shall I help you? She answered,—"Pray for me." After some time she said, "I don't hear it now;" and being asked, What she had heard? replied, "Very fine music!—O I hear it again!" and looking up as if Heaven was opened to her view, she exclaimed with holy admiration, "A thousand thousand, and ten thousand "times ten thousand!" She then began singing,

My exceeding great Reward,
My Heaven above, and earth below;
Keep me, keep me, gracious Lord,
And never let me go.

The

The depth of all-redeeming Love,
What Angel-tongue can tell?
O may I to the utmoſt prove
The Gift unſpeakable!"

Soon after ſhe ſaid, lifting up her eyes, "My Jeſus! my King!—It is Heaven!" and quietly reſigned her ſpirit into the hands of her Redeemer, June 27, 1794, aged 21 years.

The SUFFERINGS of our BLESSED LORD.

SECTION VI.

[*Continued from page* 244.]

Pilate ſends Jeſus to Herod, who having treated him with great contempt, ſends him back again. Pilate in vain endeavours to perſuade the Jews to conſent to his releaſe, who impiouſly prefer Barabbas, and perſiſt in their demands of a ſentence of crucifixion againſt Jeſus. Matt. XXVII. 15,—16. 20,—23. Mark XV. 6,—14. Luke XXIII. 5,—23. John XVIII. 39, to the end.

LUKE XXIII. 5.

AND they were the more fierce, ſaying, He ſtirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

LUKE XXIII. 5.

IT was obſerved in the preceding Section, that when Pilate came out of the palace, he bore an open teſtimony to the innocence of Jeſus, and declared to the prieſts in the preſence of the people, that "he found no fault at all in him:" *but they* not only continued ſtrongly to urge their accuſation, but *were more violent* than before, *ſaying*, We aſſuredly know, that *he ſtirs up* all *the people*, *teaching* the moſt dangerous and ſeditious doctrines *throughout all Judea*, *beginning from Galilee*,* that factious country, where he has been moſt buſy, and from thence making a progreſs *even to this place*, and gathering up followers every where by the way, to the apparent danger and damage of the ſtate.

6 When Pilate heard of Galilee, he aſked whether the man were a Galilean.

7 And as ſoon as he knew that he belonged

And when Pilate heard them ſpeak *of Galilee*, *he* preſently *enquired if the man* whom they had brought before him *was a Galilean*. *And finding that he was of that country*, and therefore that he properly *belonged to Herod's juriſdiction*,

NOTE.

* *Beginning from Galilee.*] Probably they mention Galilee to alarm Pilate, becauſe the Galileans were notorious for ſedition and rebellion. Mr. W.

(a) *He*

longed unto Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time.

diction, who was tetrarch of Galilee, *he* willingly embraced this opportunity to clear himself of so perplexing an affair, and immediately *sent him* away *to Herod* (a), *who* being *himself* a Jew, *was also at Jerusalem in those days*, having come up to celebrate the passover there.

8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

And when Herod saw Jesus, he rejoiced exceedingly; for he had a long time been very *desirous to see him, because he had heard much concerning him* in Galilee, (compare Luke ix. 7, 9.); *and he* now *hoped* that he should have an opportunity so far to satisfy his curiosity, as *to see him perform some miracles*, and might be able also to determine, whether he was, as he had once suspected, John the Baptist risen from the dead. (Compare Mat. xiv. 2.)

9 Then he questioned with him in many words; but he answered him nothing.

He therefore asked him many questions *, concerning a variety of particulars, both as to his pretensions and the proof of his mission, as well as the tenor of his doctrine: *but* as Jesus knew this was not a proper time and circumstance to enter into those questions, of which Herod might long ago have been sufficiently informed, *he returned him no answer.*

10 And the chief priests and scribes stood and vehemently accused him.

And the chief priests and scribes, whose malice had prompted them to attend him thither, *stood* in the presence of the king, *eagerly accusing him* of the same crimes which they had before charged him with, in their application to Pilate.

11 And Herod with his men of war set him at nought, and mocked *him*, and ar-

And Herod, with those of *his soldiers* who now attended him as his life-guard, looked upon Jesus with disdain, and *treated him in a* very *contemptuous manner*, like a poor inconsiderable creature,

NOTES.

(a) *He sent him to Herod.*] It may not be improper, for the sake of those who are less acquainted with the Jewish history, to observe, that this was Herod Antipas, the tetrarch of Galilee, by whom John the Baptist had been beheaded, and whom Christ had justly represented as a fox. (Luke xiii. 32.) He was son to Herod the Great, under whom Christ was born; and uncle to Herod Agrippa, (by whom James was beheaded, and Peter imprisoned,) who was eaten by worms; (Acts xii. 2, 23.) and great uncle to that Agrippa who was by Paul's discourse almost persuaded to become a Christian; (Acts xxvi. 28.)—Christ's arraignment before him, when he was sent back uncondemned, was a great additional proof of the falsehood of those accusations which the Jews had brought against him as a seditious person, and particularly as one who had stirred up the people in Galilee.

* *Asked him many questions.*] Probably concerning the miracles which were reported to have been wrought by him. Mr. W.

arrayed him in a gorgeous robe, and ſent him again to Pilate.

creature, who no way anſwered the account they had heard of him, neither ſaying nor doing any thing to gratify their curioſity: *and having derided [him]* for pretending to be a king, (as it was urged by his accuſers he had done,) in public contempt of that claim, whatever it was, Herod *arrayed him in a ſhining robe*,* *and ſent him back to Pilate*; thereby intimating, that he left him to do what he pleaſed with his priſoner, but that for his own part, he apprehended his pretenſions to royalty worthy of deriſion, rather than ſerious reſentment.

12 And the ſame day Pilate and Herod were made friends together; for before they were at enmity between themſelves.

And whatever Pilate's real intentions were, the compliment of ſending Jeſus to be examined by him, was ſo well taken by Herod; and Herod's ſending him back to the Roman governor, was, on the other hand, ſuch a public inſtance of regard to him; that *the ſame day Pilate and Herod became friends*, and were reconciled *to each other: for before* this, *they were at enmity between themſelves* (b).

13 And Pilate, when he had called together the chief prieſts, and the rulers, and the people,

And Pilate having received an account of what had paſſed before Herod, *convened the chief prieſts, and the magiſtrates, and* with them the reſt of *the people* who had appeared againſt him as

NOTES.

* *Arrayed him in a ſhining [or ſplendid] robe.*] The Greek Word denotes that quality of the garment which was the moſt remarkable; for this epithet was moſt properly given to thoſe veſtments wherein both qualities, white and ſhining, were united. Such white and ſplendid robes were worn in the Eaſt by ſovereigns. Herod cauſed our Lord to be dreſſed in ſuch a garment, not, as I imagine, to ſignify the opinion he had of his innocence, but in deriſion of his pretenſions to royalty. Perhaps it was intended to inſinuate, that thoſe pretenſions were ſo abſurd as to merit no other puniſhment than contempt and ridicule. Dr. C.

It was probably ſome gorgeous garment which belonged to Herod or ſome of his officers, and was, perhaps, grown old; and they clothed him with it in deriſion of his having pretended to be a king. This uſage was exceeding inſolent: perhaps the remorſe of conſcience which Herod had felt on account of the murder of John the Baptiſt, might render him cautious how he joined in any attempt on the life of Jeſus, which we do not find that he did. Dr. D.

Herod arrayed our Lord in a *ſplendid robe*, i. e. in royal apparel; intimating that he feared nothing from this king. Mr. W.

(b) *They were at enmity between themſelves.*] The cauſe of this enmity can only be conjectured: perhaps it might be the ſlaughter which Pilate had made of ſome of the Galileans who had come up to ſacrifice at Jeruſalem. (See Luke xiii. 1.) But Monſ. Saurin truly obſerves, that, conſidering on the one hand the jealouſy of the Jews where any foreign power was concerned, and on the other, the oppreſſive meaſures generally taken by thoſe who are inveſted with commiſſions, like this which Pilate bore, over conquered countries, and eſpecially the accounts we have of his own bad character and conduct, their reconciliation is much more wonderful than their enmity.

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him;

as his accusers; And *said to them*, *You have brought before me this man*, Jesus of Nazareth, *as one who exciteth the people to revolt*, and teacheth doctrines injurious to your religion, and also to the civil peace and the Roman government; *and behold*, *I have examined* [*him*,] both *in your presence*, and in private, *and* heard all that could be alledged against him: but I must solemnly declare, that I *have found no crime in this man*, *as to the things that you have charged him with*; nor can I in my conscience think, that you have made good any of the accusations you have brought against him:

15 No, nor yet Herod: for I sent you to him, and lo, nothing worthy of death is done unto him.

Nor yet has Herod been able to make any such discovery; *for I sent you to him* with the prisoner, that you might do your utmost to convict him before that prince, who being a person of your own religion, and well acquainted with your laws and customs, might have known more of the matter than myself; *and* yet *behold*, it appears to have been Herod's judgment, that *he hath done nothing that deserves death*; for instead of sending him back like one who deserves a capital sentence, he has treated him like an ideot, rather than a traitor, so as plainly to shew, that he thinks him merely the object of ridicule, or to deserve at most but some slight punishment.

16 I will therefore chastise him, and release *him*.

And *therefore when I have chastised him** by scourging, which will be an admonition to him for the future not to use those wild enthusiastical expressions, which have given so much umbrage and suspicion, *I will let* [*him*] *go*: and I believe you may depend upon it, that he will give us no farther trouble; nor would he have interest enough to do it, if he were inclined to the attempt.

MARK XV. 6. Now at that feast [the governor was wont] [LUK. *and* of necessity he must] [release unto the people] one prisoner, whomsoever they desired. [MAT. XXVII. 15. LUKE XXIII. 17.]

Now it was usual at the feast of the passover, [*and*] even was grown by custom in a manner *necessary* (c), *for the* Roman *governor*, when such multitudes were assembled from all parts, *to release to the people* any *one prisoner*, *whom they desired* to be set at liberty, whatever crime it was that

NOTES.

* *When I have chastised him*] Here Pilate began to give ground, which only encouraged them to press on. Mr. W.

(c) *Usual,—and* in a manner *necessary*.] There was no law to oblige him to this; but as acts of grace are generally popular things, this seems to have been first freely used by the Romans to please their tributaries, and now by custom was in a manner established.

7 And there was [then a notable prisoner] named Barabbas, * which lay bound with them that had made insurrection with him [Luk. in the city,] who had committed murder in the insurrection, [Joh. *and* was a robber.] [Mat. XXVII. 16. Luke XXIII. 19. John XVIII. 40.]

that he was charged with. *And there was then* in Pilate's custody, *a* very infamous and *noted prisoner, whose name was Barabbas, that lay bound with some* other ruffians *who had made an insurrection in the city,** in conjunction *with him,* and *who had* also *committed murder in the insurrection*; *and* besides the part he had acted in this seditious riot, *he was* a fellow of a most abandoned character, and known to be *a robber*, who had infested the highways with his villany: so that it was generally concluded, he would receive sentence of death, and would be executed that day. *And* as the power of reversing or executing such sentences then lay in the Romans, *the people therefore, when they were gathered together* about the tribunal, *began with* a great noise and *clamour to demand* of Pilate, [*that he would do*] at this passover, *as he had always done to them* upon the like occasions, and would discharge a prisoner.

8 And the multitude [therefore when they were gathered together,] crying aloud, began to desire *him to do* as he had ever done unto them. [Mat. XXVII. 17.)

9 But Pilate answered them, saying, [John Ye have a custom, that I should release unto you one at the passover:] [Whom] will ye [Jo. therefore] that I release unto you? [Barabbas? or Jesus, which is called Christ,] the king of the Jews?] [Mat. XXVII. 17. John XVIII. 39.]

And Pilate hoping that he might preserve the life of Jesus, whose innocence he so clearly saw, determined to attempt it by this method; and accordingly, that he might induce them to chuse him, he proposed no other alternative than that scandalous and outrageous criminal whom we have just now mentioned, and *answered them, saying, You have* indeed *a custom that I should release to you one at the passover*, and I am ready now to oblige you in this affair: *whom will you therefore* chuse *that I release unto you? Barabbas,* that seditious and murderous robber? *or* this *Jesus, who is called Christ*, who in I know not what strange sense is pretended to be *the king of the Jews*, and whom you see before you in the fine robe in which Herod has thought fit to array him? *For he knew that the chief priests* and rulers *had* not *delivered him up* into his hands from a regard to justice, but merely *out of envy* † at his popularity; and therefore he was willing to make the proposal to the people in such a form as might be most likely to secure his life.

10 (For he knew that the chief priests had delivered him for envy.) [Mat. XXVII. 18.]

But

NOTES.

* *Insurrection,*] a crime which the Roman Governors, and Pilate in particular, were more especially concerned and careful to punish. Mr. W.

† He knew that from *envy* they had delivered him, as well as from malice and revenge: They envied him, because the people magnified him. Mr. W.

(d) *Whom*

11 But the chief priests [and elders] moved [*and* persuaded] the people [that they should ask] that he should rather release Barabbas unto them, [and destroy Jesus.] [MAT. XXVII. 20.]

But the chief priests and elders, who were exceedingly solicitous to obtain their end, lest this artifice of the governor should defeat all their laboured scheme, *excited* the most forward of the people, [*and*] effectually *persuaded the mob* they had brought with them, *that they should ask* the governor with a continual noise and clamour, *that he would rather release Barabbas to them*; that by this means the point they had in view might be secured, *and they might* be sure to *destroy Jesus*. *And* therefore when *the governor answered* them in this manner, *and said to them*, again, Take notice that your choice lies only between these, and therefore now determine for yourselves, *which of the two do you desire that I should release unto you?* *Then*, as their principals had prompted them, *they all cried out again with one consent*, in the same noisy and tumultuous way as before, *saying*, We will *not* have *this* [*man*,] *but Barabbas*; *away with this* [*man*,] *and release unto us Barabbas*. And thus, when Pilate would have let him go, they denied the Holy One and the Just, and desired a murderer to be granted unto them. (Acts iii. 14.)

MAT. XXVII. 21. —The governor answered and said unto them, Whether of the twain will ye that I release unto you? LUKE XXIII. 18. And [JOHN. then] they [JOH. all] cried out [JOH. again] all at once, saying, [JOH. Not this man, but Barabbas:] Away with this *man*, and release unto us Barabbas. MAT. XXVII. 21. JOHN XVIII. 40.]

MARK XV. 12. And Pilate answered, and said again unto them, What will ye then that I shall do [with Jesus, which is called Christ,] whom ye call the king of the Jews? MAT. XXVII. 22.]

And Pilate, to divert them from the purpose they were so unreasonably set upon, *again interposed*, *saying*, *What therefore would you have me do with* this *Jesus*, *who is called Christ*, and *whom*, if I may believe your own rulers, so many of *you* are ready to *call* and own as *the king of the Jews* (d)? *And they all* presently renewed their clamour, and *cried out again* as before, [*and*] with one voice *said to him*, *Crucify him*: *let him* immediately *be crucified* *; for he

13 And they [all] cried out again, [*and* say unto him,] Crucify him: [Let him be

NOTES.

(d) *Whom you call the king of the Jews.*] Pilate often repeats this title; and it may seem strange, that he should use it so frequently. Probably he might do it, partly to ridicule those pretences, and bring contempt on the scheme of a Messiah; and partly to procure from the Jews, in their zeal against Jesus, the strongest and most public professions of their subjection to Cesar. Dr. D.

Which doth this wretched man discover most? Want of justice, or courage, or common sense? The poor coward sacrifices justice to popular clamour, and enrages those whom he seeks to appease, by so unseasonably repeating that title, *The King of the Jews*; which he could not but know was so highly offensive to them. Mr. W.

* Crucifixion was the punishment which Barabbas had deserved; and this probably made them think of it.

(e) *Let*

be crucified.] MAT. XXVII. 22.]

LUKE XXIII. 20. Pilate therefore willing to releaſe Jeſus, ſpake again to them.
21 But they cried, ſaying, Crucify *him*, crucify him.

22 And [MARK Pilate] ſaid unto them the third time, Why? what evil hath he done? I have found no cauſe of death in him: I will therefore chaſtiſe him, and let *him* go. [MAT. XXVII. 23. [MAR. XV. 14.]

23 And they were inſtant with loud voices, [MAR. and cried out the more exceedingly,] requiring that he might be crucified: and the voices of them, and of the chief prieſts, prevailed. [MAT. XXVII. --23. MARK XV.--14.]

he is fit to be treated as the vileſt ſlave, rather than to be called our king (e).

Pilate therefore, being ſtill *deſirous to releaſe Jeſus, ſpake to them* yet *again*; urging them ſeriouſly to conſider what they did, in thus preferring ſuch an abandoned miſcreant as Barabbas, to ſo innocent a perſon. *But they*, without ſo much as offering any farther reaſon, perſiſted in their importunity, and *cried* out as before, *ſaying, Crucify* [*him*,] *crucify him.*

And Pilate was ſo intent on delivering him, that he *ſaid to them the third time, Why* will you be ſo cruel as to inſiſt upon it? *what evil has he done*?* I declare to you all, as I told you but now, (ver. 14.) that *I have found no capital crime in him: I will therefore*, as I ſaid, (ver. 16.) *chaſtiſe him* by ſcourging, and then I hope your rage will be moderated, *and* you will be prevailed upon to agree that I ſhould *releaſe* [*him*] without any farther puniſhment.

But they, without pretending to anſwer the argument he had alledged, overbore it by a wild fury, and *were urgent* in preſſing him *with loud* and importunate *voices*; *and* the more he oppoſed them, they *cried out the more abundantly* and violently, *demanding, that* whatever was the conſequence of it, *he might be crucified: and* on the whole, notwithſtanding the farther remonſtrance of Pilate on the admonition of his wife, (which will be mentioned in the next ſection,) *their clamours, and* [*thoſe*] *of the chief prieſts*, (who to encourage the cry, had ſo little ſenſe of common decency, as themſelves to join in it) *prevailed* with the governor, tho' contrary to the convictions of his own conſcience, to comply with their requeſt.

NOTES.

(e) *Let him be crucified.*] By this cry they declared the greateſt degree of rage that can be imagined; for it was as if they had ſaid, "Let him whom you call "*our king*, be treated like one of the vileſt of your *ſlaves*, who has committed "the moſt enormous crime." To have inflicted ſuch a puniſhment as this on any free Jew, would probably have been ſufficient to have thrown the whole city and nation into an uproar; but now they were deaf to every thing but the clamour of paſſion; and in their madneſs forgot with how dangerous a precedent they might furniſh the Roman governor. And indeed it turned dreadfully on themſelves, when ſuch vaſt numbers of them were crucified for their oppoſition to the Romans, during the time of their laſt war.

* *He ſaid to them the third time, Why? what evil has he done?*] As Peter, a diſciple of Chriſt, diſhonoured him by denying him thrice, ſo Pilate, a heathen, honoured Chriſt by thrice owning him to be innocent. Mr. W.

IMPROVEMENT.

Reflections on their violence in perfecting Jesus.

BEHOLD, how all imaginable circumstances seem to conspire, to increase the infamy thrown on that sacred head, which now most worthily wears a crown of eternal glory! "Of a truth, O Lord, against thy holy child Jesus, both Herod and Pontius Pilate, with the Gentiles, and the chief priests, and the people of Israel, were gathered together, to do whatsoever thy hand and thy counsel had determined before to be done;" (Acts iv. 27, 28.) The wisest person on earth was by *Herod* and his *soldiers* derided as a fool; the most deserving was condemned by the *chief priests*; and the most innocent was treated as a criminal by *Pilate*, and furiously demanded as a public victim by the *Jews*. All the proofs of his innocence are overborne by a loud and senseless cry; and those hosannahs with which the streets and temple were so lately echoing, are exchanged into "Crucify him, crucify him." So uncertain is human applause, and so unrighteous may human judgments be! Luke xxiii. 7,—10 11 11—23

But in the midst of all, the blessed Jesus stands collected in himself. Firm as a rock he bears the violence of the storm, and is not moved by all the furious waves that beat upon him; and when he saw a robber and a murderer preferred before him, and a sentence of the most cruel death clamorously called for and demanded against him, he silently "commits himself to Him that judgeth righteously," who ere long "brought forth his righteousness as brightness, and his salvation as a lamp that burneth." (Compare 1 Pet. ii. 23, and Isa. lxii. 1.) Ver. 18, 19 Mark xv. 13, 14.

Lord, if thou callest us out to share in thy sufferings, may the Spirit of God, and of glory thus rest upon us! And may neither the scorn nor the rage of our enemies separate us from thee, who didst so courageously bear all this for us; nor may they ever sink us into any weakness of behaviour unworthy of those who have the honour to call themselves *thy followers!*

[*To be continued.*]

Extract of Mr. BRUCE's Journey from MASUAH to GONDAR in Abyssinia.

[*Continued from page* 250.]

MASUAH, which means the port or harbour of the Shepherds, is a small island immediately on the Abyssinian shore, having an excellent harbour, and water deep enough for ships of any

any ſize to the very edge of the iſland. The iſland itſelf is very ſmall, ſcarce three quarters of a mile in length, and about half that in breadth.

Maſuah was one of thoſe towns on the Weſt of the Red Sea that followed the conqueſt of Arabia Felix by Sinan Baſha, under Selim Emperor of Conſtantinople. At that time it was a place of great commerce, poſſeſſing a ſhare of the Indian trade in common with the other ports of the Red Sea near the mouth of the Indian Ocean. It had a conſiderable quantity of exports brought to it from a great tract of mountainous country behind it, in all ages very unhoſpitable, and almoſt inacceſſible to ſtrangers. Gold and ivory, elephants and buffaloes hides, and, above all, ſlaves, of much greater value, as being more ſought after for their perſonal qualities than any other ſort, who had the misfortune to be reduced to that condition, made the principal articles of exportation from this port. Pearls, conſiderable for ſize, water or colour, were found all along its coaſt. The great convenience of commodious riding for veſſels, joined to theſe valuable articles of trade, had overcome the inconvenience of want of water, the principal neceſſary of life, to which it had been ſubjected from its creation.

Maſuah continued a place of much reſort as long as commerce flouriſhed, but it fell into obſcurity very ſuddenly under the oppreſſion of the Turks, who put the finiſhing-hand to the ruin of the India trade in the Red Sea, begun ſome years before by the diſcovery of the Cape of Good Hope, and the ſettlements made by the Portugueſe on the continent of India. The firſt government of Maſuah under the Turks was by a baſha ſent from Conſtantinople, and from thence, for a time, the conqueſt of Abyſſinia was attempted, always with great confidence, though never with any degree of ſucceſs; ſo that, loſing its value as a garriſon, and, at the ſame time, as a place of trade, it was thought no longer worth while to keep up ſo expenſive an eſtabliſhment as that of a baſhalik.

The principal auxiliary, when the Turks conquered the place, was a tribe of Mahometans called Belowee, ſhepherds inhabiting the coaſt of the Red Sea under the mountains of the Habab. In reward for this aſſiſtance, the Turks gave their chief the civil government of Maſuah and its territory, under the title of Naybe of Maſuah; and upon the Baſha's being withdrawn, this officer remained in fact ſovereign of the place, tho', to ſave appearances, he held it of the grand ſignior for an annual tribute, upon receiving a firman from the Ottoman Porte.

The Naybe finding the great diſtance he was from his protectors, the Turks in Arabia, on the other ſide of the Red Sea, whoſe garriſons were every day decaying in ſtrength; ſenſible too, how much he was in the power of the Abyſſinians, his enemies and neareſt neighbours, began to think it was better to ſecure himſelf at home, by making ſome advances to thoſe in whoſe power

he

he was. Accordingly it was agreed between them, that one half of the cuſtoms ſhould be paid by him to the king of Abyſſinia, who was to ſuffer him to enjoy his government unmoleſted; for Maſuah cannot be ſupplied with any ſort of proviſions but from the mountainous country of Abyſſinia.

The ſame may be ſaid of Arkeeko, a large town on the bottom of the bay of Maſuah, which has indeed water, but labours under the ſame ſcarcity of proviſions; for the tract of flat land behind both, called Samhar, is a perfect deſert, and only inhabited from the month of November to April, by a variety of wandering tribes called Tora, Hazorta, Shiho, and Doba, and theſe carry all their cattle to the Abyſſinian ſide of the mountains when the rains fall there, which is the oppoſite ſix months. When the ſeaſon is thus reverſed, they and their cattle are no longer in Samhar, or the dominion of the Naybe, but in the hands of the Abyſſinians, eſpecially the governor of Tigre and Baharnagaſh, who thereby, without being at the expence and trouble of marching againſt Maſuah with an army, can make a line round it, and ſtarve all at Arkeeko and Maſuah, by prohibiting any ſort of proviſions to be carried thither from their ſide.

The friendſhip of Abyſſinia thus ſecured, and the power of the Turks declining daily in Arabia, the Naybe began by degrees to withdraw himſelf from paying tribute at all to the baſha of Jidda, to whoſe government his had been annexed by the Porte. He therefore received the firman as a mere form, and returned trifling preſents but no tribute; and in troubleſome times, he withdrew himſelf equally from paying any conſideration, either to the baſha in name of tribute, or to the king of Abyſſinia, as ſhare of the cuſtoms. This was preciſely his ſituation when I arrived in Abyſſinia. A great revolution had happened in that kingdom, of which Michael had been the principal author. When he was called to Gondar and made miniſter there, Tigre remained drained of troops, and without a governor.

Nor was the new king, Hatze Hannes, whom Michael had placed upon the throne after the murder of Joas his predeceſſor, a man likely to infuſe vigour into the new government. Hannes was paſt ſeventy at his acceſſion, and Michael his miniſter lame, ſo as ſcarcely to be able to ſtand, and within a few years of eighty. The Naybe, a man of about forty eight, judged of the debility of the Abyſſinian government by thoſe circumſtances, but in this he was miſtaken. Already Michael had intimated to him, that, the next campaign, he would lay waſte Arkeeko and Maſuah, till they ſhould be as deſert as the wilds of Samhar; and as he had been all his life very remarkable for keeping his promiſes of this kind, the ſtranger merchants had many of them fled to Arabia, and others to Dobarwa, a large town in the territories of the Baharnagaſh. Notwithſtanding this, the Naybe had not ſhewn any public

mark of fear, nor ſent one penny either to the king of Abyſſinia or the baſha of Jidda.

On the other hand, the baſha was not indifferent to his own intereſt; and, to bring about the payment, he had made an agreement with an officer of great credit with the Sheriffe of Mecca. This man was originally an Abyſſinian ſlave, his name Metical Aga, who by his addreſs had raiſed himſelf to the poſt of Selictar, or *ſword-bearer*, to the Sheriffe; and, in fact, he was abſolute in all his dominions. He was, moreover, a great friend of Michael governor of Tigre, and had ſupplied him with large ſtores of arms and ammunition for his laſt campaign againſt the king at Gondar.

Mahomet Giberti, Metical Aga's ſervant, had come in the boat with me; but Abdelcader had ſailed at the ſame time, and had been ſpectator of the honour which was paid my ſhip when ſhe left the harbour of Jidda. He had proclaimed what he had ſeen with great exaggeration; and reported that a prince was coming, a very near relation to the king of England, who was no trader, but came only to viſit countries and people.

It was many times and oft agitated (as we knew afterwards) between the Naybe and his counſellors, what was to be done with this prince. Some were for the moſt expeditious, and what has long been the moſt cuſtomary method of treating ſtrangers at Maſuah, to put them to death, and divide every thing they had among the garriſon. Others inſiſted, that they ſhould ſtay and ſee what letters I had from Arabia to Abyſſinia, leſt this might prove an addition to the ſtorm juſt ready to break upon them on the part of Metical Aga and Michael Suhul.

But Achmet the Naybe's nephew, ſaid, it was folly to doubt but that a man under the deſcription I was, would have protections of every kind; but whether I had or not, that my very rank ſhould protect me in every place where there was any government whatever; it might do even among banditti and thieves inhabiting woods and mountains; that a ſufficient quantity of ſtranger's blood had been already ſhed at Maſuah, for the purpoſe of rapine, and he believed a curſe and poverty had followed it: that it was impoſſible for thoſe who had heard the firing of thoſe ſhips to conjecture whether I had letters to Abyſſinia or not; that it would be better to conſider whether I was held in eſteem by the captains of thoſe ſhips, as half of the guns they fired in compliment to me, was ſufficient to deſtroy them all, and lay Arkeeko and Maſuah as deſolate as Michael Suhul had threatened to do; nor could that vengeance coſt any of the ſhips, coming next year to Jidda, a day's ſailing out of their way; and there being plenty of water when they reached Arkeeko at the ſouth-weſt of the bay, all this deſtruction might be effected in one afternoon, and repeated once a-year without difficulty, danger, or expence, while they were watering.

Achmet, therefore, declared it was his reſolution that I ſhould

be

be received with marks of conſideration, till upon inſpecting my letters, and converſing with me, they might ſee what ſort of man I was, and upon what errand I was come; but even if I was a trader, and no prieſt, ſuch as came to diſturb the peace of the country, he would not then conſent to any perſonal injury being done me; if I was indeed a prieſt, or one of thoſe Franks, they might ſend me to hell if they choſe; but he, for his part, would not, even then have any thing to do with it. Before our veſſel appeared, they came to theſe concluſions; and though I have ſuppoſed that hoiſting the colours and ſaluting me with guns had brought me into this danger; on the other hand, it may be ſaid, perhaps with greater reaſon, they were the means Providence kindly uſed to ſave my life in that ſlaughter-houſe of ſtrangers.

Achmet's father had been Naybe before, and, of courſe, the ſovereignty, upon the preſent incumbent's death, was to devolve on him. The Naybe had received a ſtroke of the palſy, which deprived him of the uſe of one of his ſides, and greatly impeded his activity, unleſs in his ſchemes of doing ill; but I could not perceive, when intending miſchief, that he laboured under any infirmity. All this gave Achmet ſovereign influence, and it was therefore agreed the reſt ſhould be only ſpectators, and that my fate ſhould be left to him.

It was the 19th of Sept. 1769, when we arrived at Maſuah, very much tired of the ſea, and deſirous to land. But, as it was evening, I thought it adviſeable to ſleep on board all night, that we might have a whole day (as the firſt is always a buſy one) before us, and receive in the night any intelligence from friends, who might not chuſe to venture to come openly to ſee us in the day, at leaſt before the determination of the Naybe had been heard concerning us.

Mahomet Gibberti, who was fully inſtructed in our ſuſpicions as to the Naybe, went aſhore that evening; and being himſelf an Abyſſinian, having connections in Maſuah, diſpatched that ſame night to Adowa, capital of Tigre, thoſe letters which I knew were to be of the greateſt importance; giving our friend Janni (a Greek, confidential ſervant of Michael, governor of Tigre,) advice that we were arrived and had letters to him from the Greek Patriarch of Cairo. We wrote likewiſe to him, that we were afraid of the Naybe, and begged him to ſend us inſtantly ſome man of confidence, who might protect us, or at leaſt be a ſpectator of what ſhould befal us.

Mahomet Gibberti executed his commiſſion with all the punctuality of an honeſt man. He applied to Mahomet Adulai, (a perſon kept by Ras Michael as a ſpy upon the Naybe,) and Adulai, that very night diſpatched a truſty meſſenger. At Cairo, I was introduced to the Greek patriarch, Mark. This patriarch had told me, that there were ſome of his communion in Abyſſinia. To theſe he wrote letters, in the manner of bulls from the Pope, enjoining them, with regard to me, to obey his orders ſtrictly.

Janni, then at Adowa in Tigre, was a man of the firſt character for good life and morals. He had ſerved two kings of Abyſſinia with great reputation, and Michael had appointed him to the cuſtom-houſe at Adowa, to ſuperintend the affairs of the revenue there, while he himſelf was occupied at Gondar. To him the patriarch gave his firſt injunctions as to watching the motions of the Naybe, and preventing any ill-uſage from him, before the notice of my arrival at Maſuah ſhould reach Abyſſinia.

On the 20th, a perſon came from Mahomet Gibberti to conduct me on ſhore. The Naybe himſelf was ſtill at Arkeeko, and Achmet therefore had come down to receive the duties of the merchandiſe on board the veſſel which brought me. There were two elbow-chairs placed in the middle of the market-place. Achmet ſat on one of them, while the ſeveral officers opened the bales and packages before him; the other chair on his left hand was empty. As ſoon as I came within ſight of him, I doubled my pace: Achmet ſtood up, juſt as I arrived within arm's length of him; when we touched each other's hands, carrying our fingers to our lips, then laid our hands acroſs our breaſts: I pronounced the ſalutation of the inferior *Salam Alicum!* Peace be between us; to which he anſwered immediately, *Alicum Salam,!* There is peace between us. He pointed to the chair, and obliged me to ſit down.

In theſe countries, the greater honour that is ſhewn you at firſt meeting, the more conſiderable preſent is expected. He made a ſign to bring coffee directly, as the immediate offering of meat or drink is an aſſurance your life is not in danger. He began with an air that ſeemed rather ſerious: "We have expected you here ſome time ago, but thought you had changed your mind, and was gone to India.—"Since ſailing from Jidda, I have been in Arabia Felix, the gulf of Mocha, and croſſed laſt from Loheia."—"Are you not afraid," ſaid he, "ſo thinly attended, to venture upon theſe long and dangerous voyages?"—"The countries where I have been are either ſubject to the Emperor of Conſtantinople, whoſe firman I have now the honour to preſent you, or to the regency of Cairo, and Port of Janizaries,—here are their letters,—or to the Sheriffe of Mecca. To you, Sir, I preſent the Sheriffe's letters; and, beſides theſe, one from Metical Aga your friend, who, depending on your character, aſſured me this alone would be ſufficient to preſerve me from ill-uſage ſo long as I did no wrong: As for the dangers of the road from banditti and lawleſs perſons, my ſervants are indeed few, but they are veteran ſoldiers, tried and exerciſed from their infancy in arms, and I value not the ſuperior number of cowardly and diſorderly perſons."

He then returned me the letters, ſaying, "You will give theſe to the Naybe to-morrow, I will keep Metical's letter, as it is to me, and will read it at home." He put it accordingly in his boſom; and our coffee being done, I roſe to take my leave, and was

preſently

preſently wet to the ſkin by deluges of orange-flower-water ſhowered upon me from the right and left, by two of his attendants, from ſilver bottles.

A very decent houſe had been provided; and I had no ſooner entered, than a large dinner was ſent us by Achmet, with a profuſion of lemons, and good freſh water, now become one of the greateſt delicacies in life; and, inſtantly after, our baggage was all ſent unopened; with which I was very well pleaſed, being afraid they might break ſomething in my clock, telleſcopes, or quadrant, by the violent manner in which they ſatisfy their curioſity.

On the 21ſt, the Naybe came from Arkecko. In the afternoon I went to pay my reſpects to him, and found him ſitting on a large wooden elbow-chair, at the head of two files of naked ſavages, who made an avenue from his chair to the door. He had nothing upon him but a coarſe cotton ſhirt, ſo dirty that, it ſeemed, all pains to clean it again would be thrown away, and ſo ſhort, that it ſcarcely reached his knees. He was very tall and lean, his colour black, had a large mouth and noſe; in place of a beard, a very ſcanty tuft of grey hairs upon the point of his chin; large, dull, and heavy eyes; a kind of malicious, contemptuous ſmile on his countenance; he was altogether of a moſt ſtupid and brutal appearance. His character perfectly correſponded with his figure, for he was a man of mean abilities, cruel to exceſs, avaricious, and a great drunkard.

I preſented my firman and letters. He took them all together in both his hands, and laid them unopened beſide him, ſaying, "Do you think I ſhall read all theſe letters? Why, it would take me a month." And he glared upon me, with his mouth open, ſo like an idiot, that it was with the utmoſt difficulty I kept my gravity, only anſwering, "Juſt as you pleaſe; you know beſt." He affected at firſt not to underſtand Arabic; ſpoke by an interpreter in the language of Maſuah, which is a dialect of Tigre; but ſeeing I underſtood him in this, he ſpoke Arabic, and ſpoke it well.

A ſilence followed, this ſhort converſation, and I took the opportunity to give him his preſent, with which he did not ſeem diſpleaſed, but rather that it was below him to tell me ſo.

I took my leave of the Naybe, very little pleaſed with my reception, and the ſmall account he ſeemed to make of my letters, or of myſelf; but heartily ſatisfied with having ſent my diſpatches to Janni, now far out of his power.

The inhabitants of Maſuah were dying of the Small-pox, ſo that there was fear the living would not be ſufficient to bury the dead. The whole Iſland was filled with ſhrieks and lamentations both night and day. At laſt they began to throw the dead bodies into the ſea, which deprived us of our great ſupport, fiſh, of which ſome kinds were excellent. I had ſuppreſſed my character of phyſician, fearing I ſhould be detained by reaſon of the multitude of ſick.

[*To be continued.*]

Mr.

Mr. FLETCHER's LETTERS.

To Miss HATTON.

My dear Friend, Madeley, May 27, 1766.

I Am glad to hear that the God of all mercy and grace has raiſed you from the bed of ſickneſs, where his *love* had confined you. It is good to ſee his works in the deep, and then to come and ſing his praiſes in the land of the living. A touch of pain or ſickneſs I find always profitable to *me*, as it rivets on my ſoul the thoughts of my nothingneſs, helpleſſneſs, and mortality; and ſhews me in a clearer light, the vanity of all the tranſitory ſcenes of life. May your afflictions have the ſame effect upon you, as long as you live. May you be more ſtedfaſt than I am, to retain the deep impreſſions, which God's gracious rod may have left upon your ſoul: and may you learn to lay yourſelf out more for the Lord, and to do whatſoever your hand findeth to do, with all your might; knowing, that there is no wiſdom, nor device in the grave, whither we are going.

If a ſparrow falleth not to the ground, nor a hair from our head, without our heavenly Father's leave, it is certain, that higher circumſtances of our life are planned by the wiſe and gracious Governor of all things. This kind of faith in Providence, I find of indiſpenſible neceſſity to go calmly through life, and, I think too, through death alſo.

The coming of Mr. Weſley's preachers into my pariſh gives me no uneaſineſs: As I am ſenſible that every body does better, and, of courſe, is more acceptable than myſelf, I ſhould be ſorry to deprive any one of a bleſſing; and I rejoice that the work of God goes on, by any inſtrument, or in any place. How far it might have been expedient, to have poſtponed preaching regularly in my pariſh, till the miniſter of —— had been reconciled to the invaſion of his; and how far this might have made my way ſmoother, I do not pretend to determine: time will ſhow it, and, in the mean while, I find it good to have faith in Providence.

Every thing is good to me that ſhews me my unprofitableneſs more and more; but I deſire to grieve that the good of my private humiliation is ſo much over-balanced by the loſs of many about me.—The Lord fill you with all peace and joy in your ſoul, and with all ſtrength and health in your body! Farewell. J. F.

To Miss HATTON.

My dear Friend, Madeley, June 21 1766.

I am much concerned to hear by Mrs. Power, that you are ſo weak; but my concern has greatly increaſed, ſince I was told, that the foundation of your illneſs was laid at Madeley, and I am afraid by my imprudence, in taking you to the woman, with whom

we

we received the ſacrament. I aſk God's pardon and your's for it, and I hope it will be a means of humbling me, and making me more tender of my friends.

The advice you give me about my health is ſeaſonable: I hope to follow it, nor am I conſcious of having neglected it at all; however, I will endeavour, that there be not ſo much as the ſhadow of a call for repeating it. If the air at Wem does not agree with you, could you not come ſo far as Madeley? The remedy is often moſt ſucceſsfully applied where the wound was given; and though I am no nurſe, though I have been the contrary of one to you, I hope we ſhould wait upon you with more tenderneſs, than when you were here laſt. Mrs. Power would nurſe you, and I would talk to you of the love of Jeſus as well as I could.

You know that I perceived your bodily weakneſs when you was here, and charged you with what you charge me with, "a neglect of your body." If I was right, I hope you will follow yourſelf the advice you give me;—I am ſure you will:—the burnt child will dread the fire for the time to come.

With regard to kneeling, you muſt conſider what your body can bear, without inconvenience to your health. To recover that is your outward calling now: therefore, ſo ſplit the hair, between the indolence of nature, and the weakneſs of your body, that neither of the two may be increaſed.

Offer yourſelf to God for life or death, for eaſe or pain, for ſtrength or weakneſs. Let him chuſe or refuſe for you; only do you chuſe him for your preſent and eternal portion. I want you to be a little bolder in venturing upon the boſom of our Lord; we loſe (I for one) much ſweetneſs, and many degrees of holineſs, in being ſhy of the Friend, the *loving* Friend of ſinners. Pray, for God's ſake, don't forget that your Phyſician is your *Huſband*. The *joy* of the Lord as well as his *peace*, is to be *your ſtrength*. Love is a paſſion that wants to be ſtirred: do it in all calmneſs,—"I *will* love him, I *do* love him a *little*, I ſhall love him *much*, "becauſe he has firſt loved me," &c:" Ply, I pray you, this ſweet goſpel taſk. Accuſtom yourſelf to look upon your body as the temple of the Holy Ghoſt, and meet him in your heart by ſimple recollection, and a ſteady belief of theſe goſpel truths, "He is here;" "He is in me, &c:" Nor do you let them go for any thing you *do* feel, or you *do not* feel. May God bleſs, comfort, eſtabliſh, and raiſe you! Farewell: J. F.

To Miss Ireland.

My very dear Friend, Madeley, July, 1766.

THE poor account your father has brought us of your health, and his apprehenſions of not ſeeing you any more, before that ſolemn day when all people, nations, and tongues, ſhall ſtand together at the bar of God, make me venture (together with my love

love to you) to send you a few lines; and my earnest prayer to God is, that they may be blessed to your soul.

First, then, my dear friend, let me beseech you not to flatter yourself with the hopes of living long here on earth. These hopes fill us with worldly thoughts, and make us backward to prepare for our change. I would not, for the world, entertain such thoughts about myself. I have now in my parish, a young man, who has been these two years under the surgeon's hand. Since they have given him up, which is about two months ago, he has fled to the Lord, and found in him that saving health which surpasses a thousand times that which the surgeon's flattered him with; and he now longs to depart and be with Christ which is far better. To see the bridge of life cut off behind us, and to have done with all the thoughts of repairing it to go back into the world, has a natural tendency to make us venture forward to the foot of the cross.

2. Consider, my dear, how good the Lord is to call you to be transplanted into a better country, before you have taken deeper root in this sinful world: and, if it is hard to nature to die *now*, how much harder, do you think, it would be, if you lived to be the mother of a family, and to cleave to earth by the ties of many new relations, schemes of gain, or prospects of happiness.

3. Reflect, by your illness, the Lord, who forecasts for us, intimates long life would not be for his glory nor your happiness. I believe, he takes many young people from the evil to come, and out of the way of those temptations, or misfortunes, which would have made them miserable in time and in eternity.

4. Your earthly father loves you much;—witness the hundreds of miles he has gone for the bare prospect of your health: But, my dear, your heavenly Father loves you a thousand times better; and he is all wisdom, as well as all goodness. Allow, then, such a loving, gracious Father to chuse for you; and if he chuses death, acquiesce, and say, as you can, "Good is the will of the Lord," his choice must be best!

5. Weigh the sinfulness of sin, both original and actual, and firmly believe the wages of sin is death. This will make you patiently accept the punishment; especially, if you consider, that Jesus Christ, by dying for us, has taken away the sting of death, and turned the grave into a passage to a blessed eternity.

6. Try, my dear, to get nearer to the gracious Redeemer. "He hath delivered us from the curse of the law, being made a curse for us." He hath quenched the wrath of God, in his atoning blood. By his atoning blood, by his harmless life, and painful death, he has satisfied all the demands of the law, and justice of God; by his resurrection he asserted the full discharge of all our spiritual debts; by his ascension into heaven, where he is gone to prepare us a place, he has opened a way to endless glory. By his powerful intercession, and the merits of his blood, which plead continually for us, he keeps that way open; and to encourage

us,

us, he assures us, "He is the way, the truth, and the life; and that he who comes to him, he will in no wise cast out." He mildly offers rest to the heavy laden, pardon to the guilty, strength to the feeble, and life to the dead. You know his words, "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live; and he that liveth, and believeth in me, shall never die."

7. When you have considered your lost state, as a sinner by nature, together with the greatness, the fulness, the freeness, and suitableness of Christ's salvation, and when you have diligently viewed the glories and charms of his person, believe in him. Without any ceremony, chuse him for your Physician, your Husband, and your King. Be not afraid to venture upon, and trust in him; cast yourself on him in frequent acts of reliance, and stay your soul on him by means of his promises. Pray much for faith, and be not afraid of accepting, using, and thanking God for *a little*. The smoking flax he will not quench; only pray hard, that he would blow it up into a blaze of light and love.

8. Beware of impatience, repining, and peevishness, which are the sins of sick people. Be gentle, easy to be pleased, and resigned as the bleeding Lamb of God. Wrong tempers indulged, grieve, if they do not quench the Holy Spirit.

9. Do not repine at being in a strange country, far from your friends; and, if your going to France does not answer the end proposed to your body, it will answer a spiritual end to your soul. God suffers the broken reeds of your acquaintance to be out of your reach, that you may not catch at them, and that you may, at once, cast your lonesome soul on the bosom of Him, who fills heaven and earth.

10. In praying, reading, hearing any person read, and meditating, do not consult feeble, fainting, weary flesh and blood; for at this rate, death may find you idle, and supine, instead of striving to enter in at the strait gate; and when your spirits and vigour fail, remember, that the Lord is the strength of your life, and your portion for ever. O death, where is thy sting? Thanks be to God, who giveth us the victory, through Jesus Christ our Lord!

Many pray hard for you, that you may acquit yourself living or dying, in ease or in pain, as a wise virgin, and as a good soldier of Jesus Christ! but, above all, Jesus, the Captain of your salvation, and the High Priest of your profession, intercedes mightily for you. Look to him and be saved, even from the ends of France. To his pity, love, and power, I recommend you. May he bless you, my dear friend,—lift up the light of his countenance upon you, and give you peace and courage, repentance, faith, hope, and patient love, both now and evermore! I am your affectionate, sincere friend, and servant in Jesus, J. F.

To JAMES IRELAND, Esq;

My very dear Friend, Madeley, July, — 1766.

YOUR absence made me postpone thanking you for all the kindness you shewed me when at Bristol; and to lay me under still greater obligations, you have sent me a hamper full of wine and broad cloth; as if it were not enough to adorn and cover the outside, but you must also warm and nourish the inside of the body.

To this you have added a kind, but melancholy letter from Dover. Melancholy, I say, as well as kind, by the account it gives of the worldliness of our Protestant brethren abroad, and of the little hope you have of seeing your daughter again. My reason for not answering it immediately was the hope of sending by some friends going to Bristol; and now, I have the opportunity of telling you, without farther delay, that you should have a little mercy on your friends, in not loading them with such burdens of beneficence. How would you like to be loaded with kindnesses you could not return? Were it not for a little of that grace, which makes us not only willing, but happy to be nothing, to be obliged and dependant, your present would make me quite miserable. But the mountains of divine mercy which press down my soul, have inured me to bear the hills of brotherly kindness.

I submit to be clothed and nourished by you, as your servants are, without having the happiness of serving you. To yield to this is as hard to friendship, as to submit to be saved by free grace, without one scrap of our own righteousness. However, we are allowed, both in religion and friendship, to ease ourselves by thanks and prayers, till we have an opportunity of doing it by actions. I thank you then, my dear friend, and pray to God, that you may receive his benefits as I do your's!—Your broad cloth can lap me round two or three times; but the mantle of divine love, the precious fine robe of Jesus's righteousness, can cover your soul a thousand times. The cloth, fine and good as it is, will not keep out a hard shower; but that garment of salvation will keep out even a shower of fire and brimstone. Your cloth will wear out; but that fine linen, the righteousness of the saints, will appear with a finer lustre the more it is worn. The moth may fret your present, or the taylor may spoil it in cutting; but the present which Jesus has made you, is out of the reach of the spoiler, and ready for present wear; nor is there any fear of cutting it out wrong; for it is seamless, woven from the top throughout, with the white unbroken warp of thirty-three years perfect obedience, and the red weft of his agony and sufferings unto death.

Now, my dear friend, let me beseech you to accept of this heavenly present, as I accept of your earthly one. I did not send you one farthing to purchase it; it came unsought, unasked, unexpected, as the seed of the woman; and it came just as I was

sending

ſending a taylor to buy me ſome cloth for a new coat; immediately I ſtopt him, and I hope when you next ſee me, it will be in your preſent.—Now let Jeſus ſee you in his. Walk in white, adorn his goſpel, while he beautifies you with the garment of ſalvation. Accept it freely; wear no more the old ruſty coat of nature and ſelf-righteouſneſs,—ſend no more to have it patched,* make your boaſt of an unbought ſuit, and love to wear the livery of Jeſus. You will then love to do his work; it will be your meat and drink to do it; and that you may be vigorous in doing it, as I ſhall take a little of your wine for my ſtomach's ſake, take you a good deal of the wine of the kingdom for your ſoul's ſake. Every promiſe of the goſpel is a bottle, a caſk that has a ſpring within, and can never be drawn out. But draw the cork of unbelief, and drink abundantly, O beloved, nor be afraid of intoxication; and if an inflammation follows, it will only be that of divine love.

I beg you will be more free with the heavenly wine, than I have been with the earthly which you ſent me. I have not taſted it yet, but whoſe fault is it? Not your's certainly, but mine. If you do not drink daily ſpiritual health and vigour out of the cup of ſalvation, whoſe fault is it? Not Jeſus's, but your's; for he gives you his righteouſneſs to cover your nakedneſs, and the conſolations of his Spirit to cheer and invigorate your ſoul. Accept and uſe. Wear, drink, and live to God. That you may heartily and conſtantly do this, is my ſincere prayer for you and your's; eſpecially your poor daughter, whom I truſt you have reſigned into the hands of Him, to whom ſhe is nearer than to you. The wiſe Diſpoſer of all things knows what is beſt for her. The hairs of her head, much more the days of her life, are all numbered. The Lord often deſtroys the body, that the ſoul may be ſaved: and if this is the caſe here, as one may reaſonably hope, you will not ſay unto the Lord, "What doeſt thou?" But ſay with the father, who loſt two ſons in one day, "It is the Lord, let him do whatſoever he pleaſeth;" or with him, who loſt ten children at one ſtroke, "The Lord gave, and the Lord taketh away, and bleſſed be the name of the Lord!" Adieu. J. F.

* Mr. Fletcher's generous friend had kindly requeſted him not to ſend his coat to be patched; hence this ingenious and affectionate reply.

Letter from a Sailor in Lord Howe's Fleet.

The important victory obtained by his Majeſty's Fleet under the command of Admiral Howe, over that of the French, on the 1ſt of June, 1794, muſt be freſh in the memory of every one: The following is an Extract of a Letter from a young Man, a member of the Methodiſt ſociety, on board the Cæſar at that memorable period, to his Claſs Leader; the communication of which cannot but be grateful to many of our Readers.

Cæsar, Spithead, June 27, 1794.

My very dear Brother,

I Received your agreeable Letter yesterday, on the perusal of which my soul was greatly refreshed. The Lord is reviving his work, and giving me to trust and depend on him for all things. Indeed, at times, I find my heart ready to depart from the living God, and were it not for his assisting Grace, I should fall. Yet I trust he will increase the small spark of grace which I possess, till all that mind is in me, which was in Christ Jesus our Lord. I am resolved to follow on to know him, and wrestle in fervent prayer, till all the carnal mind is removed.—O dear Brother, pray for me, that this may be my experience; that I may have the Image of God stamped upon my soul:—O what a happiness would this be!

" Thy nature, gracious Lord, impart,
Come quickly from above;
Write thy new Name upon my heart,
Thy new, best Name of LOVE!"

I suppose it will be agreeable to you to hear from me a short account of our late engagement, which I will endeavour to do in as brief a manner as I can.—On the 28th of May, at 8 A. M. we saw a fleet to windward bearing down upon us, which proved to be the Enemy. They hauled close to the wind, about six miles from us, and formed the Line to engage. We gave chace to them immediately, but it was late before any of our ships could bring them to action. After exchanging some broad-sides, the darkness of the night rendered a continuance of the engagement impracticable. We did not engage with our ship at that time. Next morning we saw the enemy resolutely bent upon renewing the conflict; so we engaged them, and received several shot between wind and water, and also in our rigging. The 30th and 31st, being thick and foggy, the engagement was suspended; but on the 1st of June it was renewed with great obstinacy from nine till after eleven o'clock A. M. when the Lord gave us a complete Victory, blessed be his holy Name!—This is a day which I shall ever remember with gratitude to the God of all my mercies, for his love towards me in an especial manner; preserving me in that imminent danger, when the shot were flying on every side. Glory be to him, he has given me a longer space; O may it answer the designed purpose! Before the engagement my companion * and I endeavoured to cast our care upon the Lord, and to resign ourselves into his hands, knowing that nothing could befal us but by his permission. I opened my Prayer Book upon the following Scriptures, which were a great encouragement to me: " Thou art a place to hide me in; Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance. Thou

* It is observable that among the whole ship's crew, he found but *one* like-minded with himself, with whom he could freely converse upon spiritual subjects.

shalt

ſhalt open my lips, O Lord; and my mouth ſhall ſhew forth thy praiſe. The right hand of the Lord hath the pre-eminence: The right hand of the Lord bringeth mighty things to paſs." * The Lord graciouſly accompliſhed his Word to my unſpeakable comfort. In the midſt of the engagement my mind was continually aſcending to the Throne of Grace, and, bleſſed be the Name of the Lord, he ſaved me. A ſhot came in very near me, killed one man and wounded another,—the wind of it ſenſibly affected my right cheek: I had juſt ſtepped a foot or two backward before the ſhot came in, or I muſt have fallen a ſacrifice to its force. We took up the poor man who was killed by it, and threw him overboard. I was informed afterward, that he ſtuck upon the foremoſt of our lower-deck ports, from whence our men fired, before they perceived him, and ſhot off one of his arms. After the engagement a ſhocking ſcene preſented itſelf,—nothing elſe indeed, could have been expected,

"Where men, like fiends, each other tear,
"In all the helliſh rage of war!"

I hope, after the revolution of a few months, to be amongſt you again, if it pleaſe God. That he may bleſs you in body and ſoul, through Time and Eternity, is the prayer of

Your ever affectionate Brother in Chriſt,

J. B.

P. S. Always remember me at the Throne of Grace.

* PSALMS xxxii. 8. lvi. 15. cxviii. 16.

A ſhort Account of the Life of Mr. PETER ORAM.

HE was born in the pariſh of Stratton, Somerſetſhire, in 1713. About the 32d year of his age, the Methodiſts preached in that neighbourhood; and one day as he was going to a fair at Colford, his wife ſaid to him, "Let us go and hear the Preacher on the Common." At firſt he felt ſome reluctance, nevertheleſs to oblige his wife he conſented, and the Word of God reached his heart: Inſtead of proceeding to the fair, he returned home with his wife, and from that time attended the preaching and prayer-meetings diligently. He now ſaw himſelf a poor, miſerable, helpleſs, hell-deſerving ſinner; for ſome time he had no reſt, day or night, his ſleep departed from him, and he wandered about in the fields in the night ſeaſon, ſeeking the Lord with ſupplications and tears, often falling upon his knees, or proſtrating himſelf upon the ground. A report being ſpread through the neighbourhood that his faculties were deranged, induced a gentlewoman, who was greatly concerned at hearing of his affliction, to ſend for him to her houſe. She aſked, "How is it that you are ſo uneaſy in your mind? I think your going to hear the Methodiſts has put you out of your ſenſes!" He anſwered, "Indeed,

" deed, Madam, I never was properly in my fenfes till now." " You always attended the church, and fupported a good character." He replied, " True, Madam ; but I did not know my- " felf." " Not know yourfelf! What do you mean by that?" " I mean that I did not know the evil of my heart, nor the fin- " fulnefs of my life. I did not fee myfelf to be what I really " am, a poor, loft, helplefs finner ; and that I muft be faved by " the Grace of God, through faith in our Lord Jefus Chrift."

Soon after he found the Blefling and Peace of God revealed to his foul, and was delivered from all his anguifh and fears; he had a clear, fatisfying evidence, that all his fins were blotted out for Chrift's fake. Now he could fay, " O Lord, I will praife thee! for though thou waft angry with me, thine anger is turned away, and thou comforteft me!" With great delight he ran in the ways of God, and walked fteadily and uprightly in all his commandments and ordinances ; particularly in the public prayer-meetings he was very ufeful ; many perfons were brought under a deep concern for their foul's falvation, and others received from the Lord a fenfe of his forgiving Love. Mr. Oram being appointed to take care of a clafs of ferious perfons, he difcharged this important duty with great fidelity, and was inftrumental in building them up in their moft holy faith ; and the Lord was his prefent reward, giving him larger degrees of divine light and life ; he has often faid that this was the beft means he ever made ufe of for obtaining an increafe of Love, both towards God and his brethren. It evidently appeared that he was dead to the world, and his life was hid with Chrift in God, fo that he could teftify with the apoftle, " I am crucified with Chrift ; nevertheleſs I live, yet not I, but Chrift liveth in me : and the life which I now live in the flefh, I live by faith in the Son of God, who loved me, and gave himfelf for me."

That inward purity which his foul experienced through the application of the cleanfing Blood of Chrift, was accompanied with folid, permanent happinefs ; and he was enabled through the pilgrimage of many years, to evince his zeal for the glory of God, and the profperity of the work, by an even, fteady perfeverance in every duty. Although the place of his refidence was above two miles from the Preaching-houfe, yet he conftantly attended three times every week, for above forty years together ; no ftorms nor tempefts, nor the darkeft nights ever prevented him, and he always walked. There is great reafon to believe that he never loft his firft love, but held faft the beginning of his confidence ftedfaft to the end, continually enjoying the witneſs of his acceptance through the Beloved, and adoption into the family of God. He was not only an active, vigilant clafs-leader, but a Steward of the Society, and his uprightneſs and fidelity in theſe offices were productive of much comfort, peace, and unanimity to the Society. His wife died foon after her converfion ; during the

few

few days of her illneſs ſhe often expreſſed a deſire to be diſſolved, and to be with Chriſt, whom her ſoul loved.

In the latter part of Mr. Oram's life, when through age and infirmities he was not able to attend the meetings as uſual, he met a claſs in his own houſe; and if any of them walked diſorderly, or he heard of diſagreeable things concerning any of the members of the ſociety, his mind was greatly affected, and he poured out his ſoul with many tears, in fervent ſupplications for them. He had a particular deſire to die an eaſy death, and the Lord was graciouſly pleaſed to indulge him in that reſpect; the day before his deceaſe, he was as well as uſual; in the evening he prayed with the family, and found uncommon freedom of ſpirit in his addreſs to the Throne of Grace. He ſhewed no ſigns of uneaſineſs till about three o'clock in the morning, when attempting to riſe out of bed, he ſunk down, and without a ſigh or groan, gave up his ſoul into the hands of his bleſſed Redeemer, in the month of July, 1794, and in the 82d year of his age. He adorned the Goſpel of Chriſt for 50 years, and was a true and faithful witneſs that Jeſus is able to ſave his people from their ſins. He not only exhorted and intreated all with whom he had any intercourſe, to repent and forſake their evil ways, but by his example invited and encouraged them to turn to the Lord, and enjoy the happineſs prepared for contrite mourners and humble believers. The profeſſors of Religion he continually urged not to reſt in a form, or rely upon their paſt experience of the divine favour, but to preſs forward till they attained all the Mind of Chriſt, and exerciſed a living faith working by love, and purifying the heart from all its filthineſs, and from every idol, that they might rejoice evermore, pray without ceaſing, and in every thing give thanks.

Sept. 24, 1794. William Ashman.

The dreadful Punishment of a wilful Liar.

IN the year 1787, a man, whoſe name is concealed in tenderneſs to his ſurviving relations, went to a Magiſtrate near Hitchen, in the county of Hertford, and informed him that he had been ſtopped by a young gentleman of Hitchen, who knocked him down and ſearched his pockets; but not finding any money he ſuffered him to depart. The magiſtrate was aſtoniſhed at this information, and diſpatched a meſſenger to the young gentleman, ordering him to appear immediately, and anſwer to the charge. The youth obeyed the ſummons, accompanied by his guardian, and an intimate friend. Upon their arrival, the accuſed and the accuſer were confronted, and the magiſtrate intimated to the man, that he was afraid he had made the accuſation, with no other view than to extort money from the young gentleman, earneſtly exhorting him to take care how he proceeded, and to conſider the dreadful conſequences attending perjury.

Not-

Notwithſtanding the judicious warning of the magiſtrate, the infatuated man inſiſted upon making oath of what he had aſſerted. The oath was accordingly adminiſtered, and the magiſtrate inveſtigated the buſineſs; in the concluſion of which, the innocence of the young gentleman, of the crime laid to his charge, was fully eſtabliſhed, he having, by the moſt incontrovertible evidence, proved an *alibi*.

The infamous wretch, finding his intentions were fruſtrated, returned home greatly chagrined; and ſoon after, meeting with one of his neighbours, he declared, that he had not ſworn to any thing but the Truth; calling GOD to witneſs the ſame, in the moſt ſolemn manner, and wiſhing, if it was not as he had ſaid, "*that his "jaws might be locked, and that his fleſh might rot upon his "bones!*" When, terrible to relate! his jaws were inſtantly arreſted, and the uſe of the faculty he had ſo baſely perverted, was denied him for ever; and after lingering near a fortnight in great anguiſh, he expired in horrible agonies, the fleſh literally *rotting upon his bones!*

OF *PARENTS* AND *CHILDREN*.

THE joys of Parents are ſecret, and ſo are their griefs and fears. They cannot expreſs the one, and do not care to utter the other. Children ſweeten labour, but embitter misfortune; they increaſe our cares; but ſoften the remembrance of death.

They that are the firſt raiſers of their families are moſt indulgent to their children; for they conſider them not only as the continuance of their ſpecies, but their work alſo; and as both children and creatures.

The degrees of affection in Parents to their Children are often unequal, and ſometimes unjuſt, eſpecially in the Mother. Hence Solomon ſays, "A wiſe ſon rejoiceth the father, but a fooliſh ſon is the heavineſs of his mother."

In a family of children, we ſometimes ſee one or two of the eldeſt reſpected, and as many of the youngeſt careſſed; but in the middle, ſome are neglected, who nevertheleſs often prove the moſt promiſing. This illiberal partiality is a miſchievous error; for it makes children mean ſpirited, addicted to ſhifts and tricks, delighted with mean company, and more prone to luxury when in affluence. It is beſt to keep up authority with children, and to ſlacken our purſes to them.

It is a fooliſh cuſtom with parents, ſchool-maſters, and ſervants, to excite emulation between brothers in their childhood; for it frequently produces quarrels among them when they are men, and diſturbs the peace of families.

Parents ſhould take care, while their children are young, what courſe of life to fix them to; for they are then moſt flexible and

pliant. And let them not, in this choice, regard too much the inclination of children themſelves, as thinking they will take beſt to what they like beſt. Nevertheleſs, if children be *remarkably* apt towards any vocation, it is not good to croſs nature. But in general, the precept is good, "Chuſe the beſt, and cuſtom will make it pleaſant and eaſy."—Younger brothers are commonly fortunate, but ſeldom when the elder are diſinherited.

[LORD BACON.

POETRY.

ISAIAH LV. PARAPHRASED.

ALL ye, whom ſummer's life-conſuming heat
Bids to the fountain's ſhady banks retreat,
Joyful approach! here ſtreams eternal flow,
Streams that my bounty ſhall on all beſtow;
For ſouls oppreſs'd with thirſt, I milk prepare,
And wine unbought, to ſoothe each torturing care.
Ye ſons of men, why do ye toil in vain
For faithleſs harveſts, and deceitful grain?
Why ſpend your wealth for that which is not bread,
For vanities, on which you cannot feed?
Liſten to me, taſte ye of what is good,
And let your ſouls delight in heavenly food:
To me, your bounteous Lord, attention give,
The ſoul that marks my words, ſhall ſurely live.
With you I'll make, if you obedient prove,
A league of mercy and eternal love;
Such were the mercies I to David ſhow'd,
Such love, my people's rule on him beſtow'd:
David the witneſs of my Truth I choſe,
And rais'd him Iſrael's Saviour from their foes.
Lo! diſtant nations yet unknown to fame,
Who ne'er have heard of favour'd Jacob's name,
Shall wait obſequious at thy dread command,
And in thy fortunes own Jehovah's hand.
Seek ye the Lord, whilſt he thy voice may hear,
And call upon him, whilſt he yet is near:
Let wicked men forſake their impious ways,
Humble themſelves, and ſound their Maker's praiſe;
Let the unrighteous, ſecret friend to ſin,
His thoughts renounce, and cleanſe himſelf within,
The GOD of Mercy will their ſins forgive,
And the repentant wanderers receive:
Thus ſaith the Lord, with unrelenting eye
Offended man beholds his brother die;

Not so my thoughts, I seek alone to spare,
And ev'n the sinful are their Maker's care:
Far as the skies above the earth extend,
So far my gracious ways, thy ways transcend:
Nor can thy thoughts with mine proportion know,
Mine are in heaven, thine grovel still below.
For as the winter snows, and summer shower,
Descending from on high, arise no more,
But o'er the earth their nutrient sap diffuse,
And bid the teeming glebe its fruits produce;
So shall the word that issues from my mouth,
Not void return: it is the word of truth,
Whose energy eternal, shall fulfil
Its destin'd end, and prosper in my Will.
Thy going out shall be with mighty joy,
And led by peace, none shall thy peace annoy,
Before thy face, the hills with cheerful noise
And songs triumphant, shall lift up their voice,
While trees shall clap their hands, and every field rejoice.
The thorn no more shall waste the fruitful land,
But in its place the lofty pine shall stand,
And where the pointed briar perplex'd the way,
The fragrant myrtle shall invite to stray:
This to the Lord a lasting name shall prove,
A sign eternal of his matchless Love,
A sign eternal! source of endless joy,
Which life, nor death, nor time can e'er destroy.

PSALM CXLVIII. Paraphrased.

BEGIN, my soul, the' exalted lay,
Let each enraptur'd thought obey,
And praise the' Almighty's name.
Lo! heaven and earth, and seas and skies,
In one melodious concert rise,
To swell the' inspiring theme.

Ye fields of light, celestial plains,
Where gay transporting beauty reigns,
Ye scenes divinely fair;
Your Maker's wond'rous power proclaim,
Tell how he form'd your shining frame,
And breath'd the fluid air.

Ye Angels, catch the thrilling sound;
While all the' adoring Thrones around
His wondrous mercy sing;
Let every listening Saint above
Wake all the tuneful soul of love,
And touch the sweetest string.

Join,

Join, ye loud ſpheres, the vocal choir;
Thou, dazzling orb of liquid fire,
The mighty chorus aid:
Soon as grey ev'ning gilds the plain,
Thou, moon, protract the melting ſtrain,
And praiſe him in the ſhade.

Thou Heaven of Heavens, his vaſt abode;
Ye clouds, proclaim your forming GOD,
Who call'd yon worlds from night;
"Ye ſhades diſpel!"—the' Eternal ſaid;
At once the' involving darkneſs fled,
And nature ſprung to light.

Whate'er a blooming world contains,
That wings the air, that ſkims the plains,
United praiſe beſtow:
Ye dragons, ſound his awful Name
To heaven aloud; and roar acclaim,
Ye ſwelling deeps below.

Let every element rejoice:
Ye thunders burſt with awful voice
To Him who bids you roll:
His praiſe in ſofter notes declare,
Each whiſpering breeze of yielding air,
And breathe it to the ſoul.

To him, ye graceful cedars, bow;
Ye tow'ring mountains, bending low,
Your great Creator own;
Tell, when affrighted nature ſhook
How Sinai kindled at his look,
And trembled at his frown.

Ye flocks that haunt the humble vale,
Ye inſects flutt'ring on the gale,
In mutual concourſe riſe;
Crop the gay roſe's vermeil bloom,
And waft its ſpoils, a ſweet perfume,
In incenſe to the ſkies.

Wake, all ye mounting tribes, and ſing;
Ye plumy warblers of the ſpring,
Harmonious anthems raiſe
To Him who ſhap'd your finer mould,
Who tipp'd your glittering wings with gold,
And tun'd your voice to praiſe.

Let Man, by nobler paſſions ſway'd,
The feeling heart, the judging head
In heavenly praiſe employ;
Spread his tremendous Name around,
Till heaven's broad arch ring back the ſound,
The general burſt of joy.

Ye,

Ye, whom the charms of grandeur pleaſe,
Nurs'd on the downy lap of eaſe,
Fall proſtrate at this Throne!
Ye princes, rulers, all adore;
Praiſe Him, ye kings, who makes your power
An image of his own.

Ye fair, by nature form'd to move,
O praiſe the' eternal Source of love,
With youth's enlivening fire:
Let age take up the tuneful lay,
Sign his bleſs'd Name,—then ſoar away,
And aſk an angel's lyre.

Dr. OGILVIE.

A SUBLIME THOUGHT.

Said to be written by a ſuppoſed *Idiot*, at Cirenceſter.

COULD we with Ink the Ocean fill,
Were the whole Earth of Parchment made,
Were every ſingle Stick a Quill,
And every Man a Scribe by trade;
To write the LOVE of GOD above,
Would drain the Ocean dry,
Nor could the Scroll contain the whole,
Tho' ſtretch'd from Sky to Sky!

On the DEATH of a CHILD.

THY work is finiſh'd, the laſt ſtruggle's o'er,
And thy pure ſoul hath wing'd its rapturous flight,
On Seraphs pinions to that bliſsful ſhore,
Where reigns pure pleaſure,—permanent delight.
O my lov'd babe! thy father's wounded heart,
Doth bleed afreſh, whene'er he thinks of you!
Hard was the taſk, when call'd with thee to part,
To bid my Sydney the laſt ſad adieu!—
Well;—when thy father's ſufferings ſhall end,
For much he's call'd to ſuffer here below,
Much of perplexity and care attend
His varied journey thro' this world of woe,
He fondly hopes, bedeck'd with heavenly charms,
Again to claſp thee in his loving arms.

J. C. B. CAMPBELL.

Mr. THOMAS WOOD,

Aged 27.

Preacher of the Gospel.

THE

Arminian Magazine,

For JULY 1795.

The EXPERIENCE of Mr. ZECHARIAH YEWDALL.

[*Continued from page* 271.]

MR. BOARDMAN's ſudden death had a great effect upon the minds of a conſiderable number of perſons; many who came out of curioſity to hear the funeral ſermon, were ſeized with a concern for their ſoul's eternal welfare, and from that time became conſtant attendants of the Word. Too many of the profeſſors of Religion had long been in a lukewarm ſtate, but the Lord was pleaſed to make this awful event inſtrumental of enkindling holy deſires and pious reſolutions in their minds, and they began to repent, and to do their firſt works. At Chriſtmas Mr. Blair came to my aſſiſtance, and the work continued to revive, our congregations increaſed, and the people were diligent in every means of Grace. Mr. Blair was a lively, zealous young man, and his labours were accompanied with the Bleſſing of the Almighty in a remarkable manner. From Chriſtmas to the Conference following, the revival ſpread more and more in the city of Cork; many being convinced and converted, and others received the purifying power of Chriſt; and in a few months were added near 200 members to the Society.

Notwithſtanding the revival at Cork, it was ſeveral months before we perceived any deep work at Bandon, although the chapel was crowded with hearers all the winter through, many of whom were decent perſons, accompanied with officers and ſoldiers from the Barracks. We were jealous that ſome of the leaders were but in an indifferent ſtate, and endeavoured to ſtir them up, by meeting them and their claſſes frequently; we likewiſe addreſſed the congregations in the moſt plain, ſtrong language, that we were capable of, to repent and turn from their ſins to the living God, that they might know by happy experience, his favour and forgiving mercy; and our labours were not in vain. In a few months about ſixty members were added to the ſociety, among whom were fourteen young men belonging to a troop of horſe ſtationed in the Barracks at Bandon. The Society inſtituted in London for purchaſing religious Books to be diſtributed among the military, ſent us a number of Bibles for that purpoſe. On the day appointed for giving the Bibles to the ſoldiers, I preached

a ſermon on the importance of "Searching the Scriptures;" and exhorted them to accept of the gift, which kind Providence put into their hands, with gratitude; and carefully read and meditate upon the Word of God. And I have ſufficient evidence to believe, that the chriſtian charity of the London Bible Society, was attended with the divine bleſſing to many of the ſoldiers in Cork and Bandon.

Our brethren in this circuit, being much revived in their own ſouls, evinced their zeal for the glory of God, by exerting themſelves in ſpreading the knowledge of the Truth to other places: For this purpoſe they opened a ſubſcription for defraying any extra expence which might occur in preaching the Goſpel in the neighbouring country. In the month of March Mr. Blair preached at Youghall, a large town about 30 miles from Cork. The inhabitants in general gave attention to the Word, and the chief Magiſtrate granted us the uſe of the Court Houſe. In a ſhort time we formed a Society of about ſixty perſons, and united them together in chriſtian fellowſhip; many of whom, we had good reaſon to believe, were truly converted, and experienced the life and power of real Religion.

At Skibereen we joined a little ſociety, and were favoured with the uſe of the Town-houſe. A few miles from Skibereen I met with a pious clergyman, who was greatly deſirous of the welfare of the ſouls under his care, and zealous for the proſperity of the Goſpel. He invited me to preach in his pariſh, and procured a decent room for that purpoſe. Many attended the preaching, and I hope good was done. I went to Dunmanway, a town where they had never heard or ſeen a Methodiſt Preacher before, and was received with open arms. The people were ſo eager to ſatisfy their curioſity, that they had hardly patience to wait till I lighted from my horſe. I endeavoured to ſet before them the excellency and pleaſantneſs of Religion, and the danger of neglecting the great ſalvation offered them in the Goſpel. They compelled me, by their importunity, to tarry with them four days, and I not only met with that generous hoſpitality for which the Iriſh are remarkable, but they alſo received the Truth in love. From that time we continued to viſit Dunmanway regularly once a fortnight, and ſoon formed a ſociety of thirty people, who gave ſatisfactory evidence of their deſire of being Chriſtians indeed.

The ſucceſs which providentially attended our labours in new places, encouraged me to attempt preaching at Bantry, in the weſt part of the county of Cork, where a few Proteſtant families reſided, but the greateſt part of the inhabitants were Catholics. A few friends who accompanied me, went through the town, informing the people that there would be preaching in the evening. At ſix o'clock I ſtood up in an open place near the Market-Croſs, and a large congregation attended; but the ground happening to be the property of the chief gentleman of the town, (who was not at home) his officious ſteward, under pretence that his maſter

would

would be highly offended, compelled me to remove from thence into the Market-place. Here I had not been long, before I met with another interruption, a ſea officer engaged a man with a french horn to diſturb the congregation. However he was prevailed upon to deſiſt from his intention, and I was enabled to finiſh my diſcourſe in tolerable peace. Not being able to procure lodgings at the inn, we took up our reſidence at a private houſe belonging to a Catholic who treated us with the greateſt kindneſs and civility: At ſix o'clock next morning, I preached before his door, to a quiet congregation, many of whom were papiſts, and behaved far better than thoſe who are called Proteſtants.

At the fortnight's end I returned again to Bantry. During my abſence the Popiſh prieſt was very active in his attempts to excite the people to commence a riot, if I ventured to preach there again; and he likewiſe threatened the Catholics with his dreadful excommunication if they dared to hear me any more, which was to them a puniſhment more horrible than death itſelf. Upon entering into the town, we found the Prieſt had procured a kind of an idiot to harangue the people in the ſtreet; and when we arrived at our inn, we were informed that the prieſt exhorted the people to ſtone me, adding, "*it would be no ſin to kill me.*" Perceiving it would be dangerous to attempt preaching in the ſtreet, we procured the uſe of the large dining room at the inn, which was filled with a ſerious congregation. The prieſt came in, intending to make a diſturbance, but the gentlemen would not ſuffer him. Next morning the congregation were more attentive, and I was enabled to ſpeak with as much compoſure and liberty as if I had been in our chapel at Cork. I am perſuaded, from the encouragement I met with, that if this little opening had been properly attended to, ſome good might have been done at Bantry; but the Conference being juſt at hand, my miſſion to the Weſt of Ireland of courſe expired. In the mean time, the work continued to proſper at Cork and Bandon, the congregations increaſed, the ſocieties were enlarged, and ſinners converted.

I attended the Conference at Dublin, when the Iriſh Preachers were ſtationed; but as I was appointed to labour in England the enſuing year, I returned to Cork, till the Briſtol conference, from whence I received directions to go to Liverpool. During my reſidence in Ireland I experienced many ſpecial mercies from Heaven; the revival of the work in which I was engaged, afforded me the moſt grateful ſenſations; but I alſo had to encounter many ſevere trials, far greater than any I had ever known before. Nevertheleſs, the more I was tried, and the greater were my conſolations in the end. Often I have been conſtrained to kneel down and praiſe the Lord, for permitting me to be exerciſed with ſore temptations, as well as for the gracious deliverances he vouchſafed unto me, and cauſing all things to work together for my good. Theſe things enlarged my knowledge of God and of myſelf;

ſelf; I became better acquainted with Satan's devices, and learned to entertain leſs confidence in an arm of fleſh.

Not being able to meet with a veſſel bound for Liverpool, I embarked, Sept. 7, 1783, in the Briſtol packet. The ſea run very high, but the wind being fair, we had a quick paſſage. I tarried upon deck as long as I could for ſickneſs, and then went down into the cabin, which was full of paſſengers, two of whom were military officers, and exceedingly wicked, which obliged me frequently to reprove them for their horrid blaſphemies. Among the reſt of the paſſengers were a member of the Iriſh Houſe of Commons; this gentleman was good company while he kept ſober, but the very reverſe when in a ſtate of intoxication. After the gentleman and one of his companions had diſpatched between them eight bottles of wine, he cried out, "If we ſhould have a ſtorm, I know not what I ſhall do, for I have locked up all my religion (meaning his prayer-book) in my box!"

We continued to roll on before the wind at a great rate, and were toſſed exceedingly by a rough ſea. At one time it broke in the cabin windows, and at another time we ſhipped a ſea; the water poured down into the cabin and terrified ſome of the paſſengers with the apprehenſion that we were going to the bottom. At 8 o'clock at night we ſounded, and found we were got into Briſtol Channel, which obliged us to lay to, for fear of running upon ſome ſand-banks. At midnight a pilot came on board, and conducted the veſſel ſafe to Pill about ſix o'clock next morning, and from thence I went to Briſtol, where I had the happineſs of meeting Mr. Weſley. Being informed that a preacher was ſupplying my place at Liverpool, I went into Yorkſhire a few days among my friends. I endeavoured to improve this viſit to our mutual edification, by preaching, meeting the claſſes, and other means of grace, that the natural effuſions of gladneſs upon meeting again, might not terminate in flatneſs and deadneſs, and unprofitable converſation.

In Liverpool Circuit, my fellow-labourers were Meſſ. Greenwood, Vaſey, and Eells. I ſhall ever retain a grateful ſenſe of the divine goodneſs, in giving me three ſuch companions in the work; we were as the heart of one man, and united all our efforts in promoting each others happineſs and profiting the people committed to our care. We laboured together in the greateſt friendſhip, peace, and harmony, and had the pleaſure of ſeeing the work proſper among a plain, ſincere, affectionate people. I hope I ſhall never forget the many refreſhing ſeaſons the Lord was pleaſed to favour me with in this circuit, eſpecially when we united together in ſocial prayer: very often it ſeemed as if Heaven were opened to us, and we joined the celeſtial choir in ſinging,—Salvation to God and the Lamb! To our apprehenſion we were ready

To take our laſt triumphant flight,
From Calvary's,—to Sion's height.

My

My next remove was into Kent, along with Meſſ. Wood and Horner. When we got into our circuit, the proſpect before us was very diſcouraging, the congregations were but ſmall in general, and the ſocieties upon the decline. Our diſtreſs was much increaſed at this time by the conduct of a reſpectable preacher, who had lately travelled in the circuit; he not only withdrew from the connection, but opened a chapel, ſeemingly in oppoſition to his brethren. This diſagreeable circumſtance gave us much uneaſineſs, as we were afraid it would prove a ſtumbling block to many, and prejudice the people againſt us. However we were happily miſtaken, only three of our ſociety left us, and not many of the hearers. My trials were likewiſe further increaſed, by the removal of my fellow-labourers, who were obliged to ſupply other circuits, and Mr. Foſter and another perſon came in their ſtead. Mr. Foſter was an Iſraelite indeed, in whom was no guile.

Notwithſtanding the gloomy appearance of our affairs, I endeavoured to take courage, and ceaſed not to cry unto the Lord night and day, that he would graciouſly condeſcend to behold us in mercy, and revive his work. In the month of October two or three members were added to the ſociety at Sheerneſs, one of whom being converted, ſent up a note to the pulpit deſiring that public thanks might be returned to the Almighty for his great mercy in forgiving a ſinner, and manifeſting his favour and loving-kindneſs. This note being read to the congregation, kindled gratitude in the hearts of many, and excited holy deſires and hopes in others; the Word was accompanied with power to the minds of the people, and the old members, who had been almoſt in a lukewarm ſtate, began to exerciſe faith upon the Lord and his promiſes, with increaſing ſtrength. In the latter end of the year we were obliged to erect galleries in our little chapel, which were occupied immediately, and the people flocked from every quarter to hear the Word. At firſt, the revival ſeemed to be confined to the old profeſſors, but it ſoon ſpread among others; many were added and converted, and in a few months the ſociety increaſed to more than double the number.

The convictions of ſome in this revival were very great, and they felt ſuch a ſenſe of their ſinfulneſs and miſery, that they could not reſtrain themſelves from crying out aloud for mercy: Particularly one Sabbath evening, while I was preaching the fourth ſermon that day, I found my heart much enlarged and continued longer than uſual. I then met the ſociety, and during the time we were ſinging the laſt hymn, the awakening power of God deſcended upon the people; ten or twelve perſons cried out at the ſame time for pardon, and others rejoiced and praiſed the Lord for the manifeſtation of his love and favour. In a few days ſeveral of thoſe who were in diſtreſs obtained the bleſſed deliverance from ſin which they ſought after. The congregation continued to increaſe, ſo that the houſe was full on a week night,

and

and even at five o'clock in a morning many attended the preaching, although in the depth of Winter.

In the beginning of March, we came to a determination to erect a new Chapel, and were much encouraged by the people in general, who promised to assist us according to their ability. It was concluded that the house should be built chiefly of wood, and many of our friends being shipwrights, engaged to lend their aid, when the hours of attendance at the Dock-yard were expired. Accordingly, they set about the work in good earnest, and the building went forward with expedition till it was finished. As the attention of the people was engaged in this undertaking, and many of them employed their vacant hours in affording us assistance, which rather hindered them from attending so closely to the means of Grace as usual, I was often afraid lest they should suffer loss in their souls; as such seasons are times of trial, and require double watchfulness and care in order to keep the affections alive to God. But through the divine goodness, the generality of them stood their ground well.

[*To be continued.*]

A SERMON on

The Temper of JESUS towards his Enemies.

[*Continued from page* 276.]

II. FOR what reasons, common to the case of all great sinners, is the Lord Jesus so desirous of their conversion, and that they should know that he is so? That he is willing they should be converted and saved, is very plain: he has not left this to be made out by inference and deduction, but has asserted it in so many words: "He is not willing that any should perish, but that all men should come to the knowledge of the truth and be saved."

His behaviour towards some of the vilest of sinners, demonstrates to what low degrees of condescension he can stoop, with how much tenderness he will use those upon their return, whom, by such indulgent measures he endeavours to reclaim.

I am affected when I read that God stayed till the *cool of the day*, an emblem of rebated anger, before he comes to deal with fallen Adam; and then follows the sinner with a promise, who was endeavouring vainly to hide himself from a curse; "the seed of the woman shall break the serpent's head;" what a seasonable relief and stay to a trembling rebel.

To hear God himself preach the Gospel to Cain, the first murderer, the first persecutor, that wicked one, "What is this that thou hast done? The voice of thy brother's blood crieth to me from the ground;" there is conviction: "if thou doest well, shalt thou not be accepted?" There is the promise upon repentance.

So

So that it is not the murder of a brother, nor the murder of a Saviour, that can ſink a penitent ſoul into hell; for then God could not have told Cain, after he had killed his brother, that, "if he did well, he ſhould be accepted?" Nor could Peter have told the murderers of our Lord, that, "if they repented, their ſins ſhould be blotted out, when the times of refreſhing ſhould come from the preſence of that Lord," whom they ſlew.

Manaſſeh was proverbial for wickedneſs, ſold himſelf to work iniquity, and thereby to the devil, and yet God did not ſuffer Satan preſently to run away with the purchaſe; but by a ſore affliction brought him to his knees, humbled and reformed him; and if he was not truly converted and ſaved, ſtill the method God uſed with him, was the ready way to it.

When Chriſt came into the world *bringing ſalvation*, to whom did he offer it? was it not to *publicans and harlots?* publicans, the worſt of men accounted; and harlots, the worſt of women? giving this reaſon, that, "He came not to call the righteous, but ſinners to repentance." It was with this good deſign he kept ſuch bad company. And as a ſpecimen of his ſaving power, he carried about with him ſeveral of thoſe notorious converts, as it were with this proclamation; behold, the mighty things my grace can do, what ſinners I can reclaim, what ſins I can pardon, and how many devils I can caſt out. Look upon theſe and believe, that I am "able to ſave to the utmoſt all that come unto God by me;" look upon theſe and believe, that no kind, number, degrees of ſins, can keep a man out of heaven, that does not keep him from coming to Chriſt.

The woman of Samaria, an unclean perſon by her own confeſſion, and by Chriſt's diſcovery, yet with how ſoft and winning an addreſs does he aſſure her, "If thou kneweſt the gift of God, and who it is that ſaith to thee, Give me to drink, thou wouldeſt have aſked of him, and he would have given thee living water." To covetous Zaccheus, he ſays, "This day is ſalvation come to thine houſe." Salvation to be had for fetching was great grace, but he brings it home to his houſe.

How he dignifies his ſufferings, how he turns the ignominy of his croſs into glory, by proving the ſaving merits of his death, in the converſion and ſalvation of the dying thief! There the poor wretch hung, bleeding his laſt: with what eyes, with what heart and thoughts, muſt the expiring criminal ſurvey a Jeſus hanging by him upon a croſs, covered with blood and ſcorn? ſo as to collect the remainder of his breath into ſuch a prayer, "Lord, remember me when thou comeſt into thy kingdom!" What! to a dying perſon for life! To a crucified Jeſus for a kingdom! To one, that appeared out-caſt by Jews, and deſerted even by his own diſciples, to ſuch a one, for admiſſion to the kingdom of glory! How extraordinary the requeſt? How gracious the inward operations that produced it? and how ſpeedy and full the anſwer, "This day ſhalt thou be with me in paradiſe!" I will carry thee

up

up with me into heaven, as the fruit of the preſent *travail of my ſoul*, as a trophy of my victory over Satan, and will ſhow thee there, as part of the ſpoils that ſhall adorn my triumphs over hell and its powers; and as the earneſt of the full recovery and ſalvation of all thoſe, for whom I am now dying. He ſnatches from the very brink of hell, one that ſeemed not only void of grace, but paſt grace; and melts the heart in an inſtant, that had been hardening for many years.

St. Paul ſpeaks of himſelf, as if he were a monument ſet up by Chriſt to bear ſuch an inſcription as this, 1 Tim. i. 16. "This is a faithful ſaying, and worthy of all acceptation, that Jeſus Chriſt came into the world to ſave ſinners, of whom I am chief. Howbeit for this cauſe I obtained mercy, that in me firſt Jeſus Chriſt might ſhew forth all long-ſuffering, for a pattern to them who ſhould hereafter believe on him to life everlaſting."

The crucifixion of our Lord was the moſt doleful tragedy cruelty ever acted, or ſorrow could deſcribe. Wherever the guilt of it could fall, one would think it ſhould be with weight enough to ſink them below the reach of mercy. The Apoſtle charges it home upon Jeruſalem; "Him — you have taken, and by wicked hands have crucified and ſlain." Never can any miniſter again preach to ſo wicked an auditory, till a new kind of wickedneſs ariſe, greater than the murder of the Lord of Life. Yet, to waſh theſe wicked hands from the guilt of all they had done, he tenders the laver of the blood of Chriſt, inviting them to "repent, and be baptized in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt," every one of you, not excepting any that were concerned in it, not excepting any of thoſe prieſts, that perſuaded the multitude to aſk Barabbas, and deſtroy Jeſus;" nor him that ſpit in his face, or ſtruck him on the head; nor him that thruſt the ſpear into his ſide, if any of theſe ſhould be in the crowd; and he was ſo happy as to prevail with about three thouſand of them at that one Sermon: and a little while after we are particularly informed, that, "ſome even of the prieſts alſo were obedient to the faith." A thing ſo much the more worthy of remark, to the honour of the word and grace of God, as the knowledge of thoſe ſort of men did both aggravate the crime of their diſobedience, and enable them beyond others to parry off the conviction of it.

Simon Magus, though he had been a ſorcerer, yet upon profeſſion of his faith and ſubjection to Chriſt, the apoſtles were ſo far from ſuppoſing that he could not become a Chriſtian, or that the mercy of God did not extend even to ſuch a character, upon repentance, that they baptized him: and when afterwards it appeared, that he was yet in the gall of bitterneſs, and the bond of iniquity, and had only acted an hypocritical part; nevertheleſs, to ſhow that if he were loſt, it could not be from any defect of ſaving grace, but from his continuing to be a hypocrite, they therefore ſend him to the grace of God by prayer, that the

thoughts of his heart, as vile as they had been, might be forgiven him.

The reasons of this merciful conduct towards the vilest and greatest of sinners may be such as these.

1. The desperateness of the case of great sinners makes it needful, that they should have good assurances. Their danger is more near and imminent. They are upon the very brink of destruction. Their damnation lingereth not, but hastens to meet them, and they at the same time are advancing apace towards it; as *Goliah*, with large steps, made haste to meet the fatal sling and stone, with which *David* also ran towards him at the same time. Their sins are a vast number, the cry of them loud for vengeance, the weight and aggravations of them are heavy; Satan the executioner has them bound in the chains of lust, under the sentence of a condemning law; the justice of God is whetting its glittering sword to cut them off; and there is but a *single breath* between them and damnation, which may very easily and suddenly be stopt: so that the mercy is greatly heightened in being offered to such as these in the first place, and with a particular solicitude to win them over: "This wine must be given to them that are so ready to perish."

Besides this, it is with great difficulty that great sinners, upon conviction, are even now brought to believe there is mercy for them: it would have been harder still, had there been no instances of extraordinary grace to sinners of an uncommon size.

Had the gospel taken a large round before it had come to *Jerusalem*, the proffers of mercy would not have been so easily believed, as when they came so fresh from his own lips, whose anger they had much more reason to fear, than to hope for his mercy; but the unparalleled grace of sending it to them first, was superior to all objection. This sets it as much above all doubt and scruple, as it was beyond all example or expectation. Indeed, before sinners are awakened to a sense of their sins, and of God's justice, they are very confident of his mercy; the mercy of God is infinite, say they, goodness is his nature, he never made any creatures to do them any hurt, and it is an easy thing enough to entertain the hopes of salvation through the merits of Christ, and the mercy of God: but how suddenly is the stile altered, upon a deep conviction of conscience, and the opening the eye to see the number, nature, and aggravation of their sins, together with the law, the holiness and justice of God arming against them? Then, is there mercy for such a wretch as I? Is it possible for me to be saved? Can so black a soul as mine be washed into purity, and so much guilt as I have contracted be removed? They who before thought sin but a trifle, are now ready to think it all unpardonable; they who a little before were ready to say, there is no *fear*, are now ready to conclude, there is no hope: they now do as much need the encouragement of such an instance as this, as before they were ready enough to abuse it.

2. The conversion of a great sinner renders the grace of God the more glorious. *Begin at Jerusalem*, and the wonders of my grace there will raise my Name JESUS to its just esteem in the world. Let the world see what distempers the skill of this physician can heal, and what sins the grace of God can pardon: it is like the honour a physician gains by healing a distemper given over by all others. *Jerusalem* seemed abandoned to sin, misery, and the devil, when Christ said, "now the things of thy peace are hid from thine eyes; thine house is left unto the desolate." A desperate case! he must be mighty to save indeed, that undertakes such a case as this. And yet, that future ages might believe there could be no such thing as a foil to the skill and power of our physician, to show his art in saving souls, he sends the remedy first thither, where one would have thought them past all, and makes it effectual to every one that put themselves into his hands; "for God who is rich in mercy, for his great love wherewith he loved us, when we were dead in sins, hath quickened us together with Christ; for by grace ye are saved; and hath raised us up together, and made us sit together in heavenly places in Christ Jesus, that in the ages to come he might SHEW THE EXCEEDING RICHES of his Grace, and his Kindness towards us, through Jesus Christ," Eph. ii. 4, 7. This, he declares, is to get himself a NAME; for he says, "I will cleanse them from all their iniquity, whereby they have sinned against me, and whereby they have transgressed against me, and it shall be to me for a NAME of joy, and praise, and honour, before all nations of the earth, which shall hear of all the good I do unto them," Jer. xxxiii. 8, 9. "I, even I am he that blotteth out your iniquity for my NAME's sake." "So when they had heard that he which persecuted us in times past, now preached the faith, which once he destroyed, they glorified God in me," Gal. i. 23, 24. It renders the grace of God the more glorious.

3. The conversion of great sinners does more than ordinary weaken the interest and kingdom of Satan. They are leading men into the party of Hell. They did a great deal of mischief before, and generally do a great deal of good after their conversion. Their example very often draws in others: If one sinner spoils a great deal of good, the conversion of such a one, prevents a great deal of mischief. Paul, who while an enemy, persecuted the church beyond measure; when an apostle, laboured more abundantly than them all; while an enemy he says of himself, that "he was exceeding mad against the Christians," and when a preacher, he was thought to be so for them, in the greatness of his zeal; the Devil lost all the cruel activity of such an agent, when he was taken off by grace, and the interest of Christ had the advantage of a diligence in its favour, proportionable to what he had used before in doing mischief.

They are sensible how much grace went to their recovery, how much was forgiven them, how much they are thereby obliged; for,

for, *to whom much is forgiven, they love much*, as our Lord said of a notorious convert. She anointed him with oil, bowed down to his feet, that she might bathe them with her tears, she poured out her heart at her eyes, while she wept over them; she kissed them, and anointed them, wiped them with the hair of her head, Luke vii. 47. and there she could as willingly have poured out her life and blood. He could hardly get water for his feet of *Simon*, but he was a *Pharisee*, and thought himself no very great sinner: While the poor woman's love was extremely tender, officious, and overflowing: "Seest thou this woman, (says Christ) thou gavest me no water for my feet, but she hath washed my feet with her tears, and wiped them with the hairs of her head, &c." The reason of this different carriage he explains in the after parable, of which this is the sum, "That to whom much is forgiven, they love much." Hence those fervent prayers, that activity and diligence, those warm affections, that ready self-denial, that exemplary piety, all which shine forth in some notorious converts, who think they can never do enough for him, who has done and suffered, who has given and forgiven so much to them.

4. In such notorious converts the graces of sanctification do shew themselves, and appear with singular advantage and lustre. *Begin at Jerusalem*, and if any of those obstinate sinners there shall be softened, melted, and converted to me, it will appear to be the grace of God indeed. Begin, not at *Athens*, among philosophers; but at *Jerusalem*, among the worst of sinners: whose reformation, virtue and goodness, can be imputed to nothing else but the grace of God. When a person of good education and some morals, one that passes for a good sort of a man among his neighbours, is converted, the change is not so visible, the transition is not so discernable. But when the grace of God lays hold of an immoral man, a person notoriously wicked, every one sees the new creature, the alteration is plain; all behold it, and say, he is a new man, he is become quite another thing; the *Æthiopian* skin is changed, and the leopard spots are removed, and the wolf is turned into a lamb. When they can say of one that neglected all duty, "Behold he prays!" of a persecutor, that "he preached the faith that he once destroyed:" when they see a *Magdalen*, whose former character and life was as wretched, as if she had been possessed with seven devils; if they see such a one at the feet of Jesus; a covetous *Zaccheus*, who never thought that he had enough, not only refund his unjust extortions, but giving half his goods to the poor: when they see the drunkard no more filled with wine, wherein is excess, but filled with the spirit; the voluptuous become self-denying; the passionate and revengeful, meek and patient; the proud, humble and lowly; this shows the grace of God to the greatest advantage, when the divine pencil lays such bright colours and lovely features upon so black a ground.

5. The conversion of such notorious sinners will leave all those who continue obstinate and impenitent, without excuse. Who can

can say after this, that the mercy of God was not great enough to forgive his sin, or the grace of God not strong enough to overcome his corruptions, when this mercy and grace is offered to the vilest of sinners, even in the first place? "If I had not come and spoke to them, they had no sin, (in comparison) but now they have no cloak for their sin." Did I not tell thee, that I was able to save to the uttermost all that come unto God by me; and to give proof of it, ordered my gospel to begin at Jerusalem.

The sinner that shall stand at the bar of God, with guilt in his looks, trembling in his joints, and convulsions in his conscience. Fearful apprehensions! Can he deny his guilt? No. The eye of the Judge, like a flame of fire, shoots into the heart and conscience, light and pain, conviction and anguish, at the same time: such light and conviction, that makes the old records there legible again, which time seemed to have erased. Can he form excuses? What can despair and unbelief say, for having kept a sinner from Christ and Heaven? "Ah, Lord! I thought myself too great a sinner to be pardoned;"—that is, (Christ may reply) you thought I was a liar, when I told you, "all manner of sin and blasphemy should be forgiven unto men;" when I told you, that "the blood of Jesus cleanses from all sin." Look then upon Adam, that destroyed a world, Manasseh, Rahab, Magdalen, Zaccheus, Paul, and especially on those Jerusalem sinners, who laid hold of eternal life, with hands stained with my own blood. "But I thought it would have been time enough upon a death-bed." But by my ordering them to begin at Jerusalem, I let all the world know, that no time was ever to be lost. "I thought I could have pleaded what I have often put off others with, that if I was decreed to be saved I should be saved, and if not, ———." But who impowered thee to make such rules of acting to thyself? Upon this reasoning there was no need of beginning any where: Why must secret things, that belong to God, be your rule, in neglect of the plain revealed things, that belong to you and your children, when I never made them a rule for your conduct, nor would you ever do it in any other case of value? You never would venture your life, health, or limbs, upon such a notion of my decrees, which shows the hypocrisy of such a pretence: you never said with yourself, if I am decreed to escape, I shall escape, and so refused to avoid a wild beast, or the mouth of a cannon. If I am decreed to be preserved, I shall be preserved, and so let the fire burn, that had kindled upon your house; and why the end, salvation, should be expected merely from a decree, without the means, repentance, and faith, and holiness, when you always joined them together in other cases, is only because in this case you did not like the means. And by the very decrees you plead, I have ordained, that such shall never obtain this end, who dislike the means; who neglect that holiness without which no man shall see the Lord. "But, O Lord, I had heard a great deal of thy mercy, even to thy murderers,

derers, and I thought I might have depended upon it." To which Chriſt may finally anſwer, Such mercy as you depended upon was never heard of in my goſpel, it was a pure invention of your own and the devil's; and as for Jeruſalem, repentance always went along with that commiſſion, that carried them the forgiveneſs of ſins.

[*To be concluded in our next.*]

The Voyage of the Miſſionaries, Meſſ. Thomas and Carey, to India, and their proceedings in Bengal: Extracted from the Letters of Mr. Carey to his friends in England.

Bay of Bengal, October 17, 1793.

"We ſet ſail from Dover on Thurſday, June 13, in the Kron Princeſſa Maria, Captain Chriſtmas, from Copenhagen. The captain behaved to us with the politeſt attention, and as we were a large family, he allotted us the beſt place in the ſhip, by ordering his own great cabin to be parted into two. We had been but a little time on board before the women were taken with the ſea ſickneſs, then the children, and before night myſelf; but in a week we all recovered, and had a very pleaſant voyage to the Cape of Good Hope; only we were hindered a few days by calms when we were off Cape Verd in Africa. On the 29th of June we paſſed the tropic of Cancer; the 21ſt of July we croſſed the line, and Auguſt 1, we paſſed the tropic of Capricorn; on the 20th we ſaw the Cape of Good Hope, but on Lord's day night 25th, we were alarmed by a terrible accident:—There is a bank which extends into the ſea from Cape des Aquilas, the ſouthermoſt point of Africa, for about 80 leagues ſouth, upon which runs a ſtrong current, and when it meets the wind, raiſes the ſea in a moſt tremendous manner. We were in latitude 38° ſouth, and thought ourſelves ſecure from that danger; but early in the morning I was awakened by the violent motion of the ſhip, and found ſtools, tables, and every thing which were not ſecured, rolling about the cabin, whilſt the earthen and glaſs ware were cruſhed to pieces. Mr. Thomas called at the door to inform me, that we had carried away our fore and main-top maſts. I aroſe and went upon deck. The gloom of the night (though providentially the moon ſhone;) the ſea, like mountains, beating the ſhip in all directions; and the maſts, yards, ſails, and rigging, hanging over the ſides, with the men upon them, endeavouring to unrig them and let them looſe, formed a moſt tremendous ſcene. All on board uniformly declared that they had never been in ſuch an alarming ſituation before; and at one time we concluded that the veſſel was going to the bottom. Our ſhip is about 130 feet long, and was mounted on an immenſe wave of the ſea, at leaſt 50 or 60 yards high, from which ſhe plunged head foremoſt, with in-

credible velocity. I saw her going, I knew her weight was 600 tons, and concluded with others, that she could never recover it: —I had but a moment to reflect, but felt composed, and resigned to die. That I might not be tossed overboard, I caught hold of what was next to me: the plunge was dreadful; her bowsprit was under water, and the gib-boom carried away; but in a moment I saw her rise again, mounted on another sea, without having shipped one hogshead of water. At last we cleared the wreck. In eleven days we refitted, and except one squall, which carried away our new main-top-mast, have had nothing to alarm us since.

"The rains have supplied us with plenty of water, and we have lost none of our company except a black woman and child, who were very ill when they came on board; and the carpenter, who, after the very great exertions he was obliged to make on account of our misfortune off the Cape, caught cold, which was succeeded by a pleurisy, and followed by the scurvy, of which he died when we were within six days sail of Bengal.

"We have not been entirely destitute of religious opportunities since we have been at sea: family worship has been constantly attended to, both morning and evening; and we have had preaching twice every Lord's-day in our cabin, sometimes to twelve persons. Some seasons have been pleasant to ourselves, but I fear of little or no service to others. I have enjoyed many opportunities of private devotion; though after all the mercy and goodness shewn, I am still the most unfruitful of all the plants in the vineyard of God;—yet I feel an increasing satisfaction in having undertaken this work, and a growing desire for its success. Sometimes I am much animated with the prospect before me; but at others, a sense of my own unworthiness and unfitness so discourages me, that I fear I shall never be of any use in the world: —One consideration, indeed, revives my hopes, and supports my mind in the darkest seasons,—God hath said, *he* will be with his ministers unto the end.

"Calcutta, Nov. 25. After beating about, and being driven back by currents for near a month, we arrived in Balasore Roads on the 7th inst. and on the 10th Mr. Thomas and I began our labours at a Bazar, or market. Mr. Thomas discoursed with the Hindoos, and presently the people all left their merchandize, and came under a hovel to hear the gospel, to which they listened with great attention for three hours, and appeared to be much pleased. One of them prepared us a dinner; a plantain leaf served for dishes and plates, and instead of knives and forks we used our fingers as the natives do. When we left them they intreated that we would build us a house, and come and live among them. On our arrival at Calcutta we found Ram Boshoo waiting for us. We hear that Parbotee stands well, and that he and Mohun Chund are coming down to us.

"I feel

"I feel something of what Paul felt when he beheld Athens and "his spirit was stirred within him." I see one of the finest countries in the world, full of industrious inhabitants; yet three-fifths of it are an uncultivated jungle, abandoned to wild beasts and serpents. If the gospel flourishes here, "the wilderness will in every respect become a fruitful field."

"A pious European who resides here, has much encouraged us to make an effort in this city, and there seem to be many thousands of Portuguese ready to leave the church of Rome, if any one could preach in Portuguese to them:—perhaps we may try, though our great design is to preach to the Hindoos and Moors. I have had several conversations with a Brahman who speaks English well, and being unable to defend himself against THE GOSPEL, the purposes to come, attended by a Pundit, and try the utmost of their strength.

"We are all well, the climate at this, which is the cold season, is not unpleasant, except through the great difference there is between the heat of day and night, which is often 10 degrees; yet the heat is tolerable. The more I know of Mr. Thomas the more I love him: we maintain the greatest affection for each other: he has compleated his translation of the book of Genesis on our passage, at which he laboured indefatigably. We have now Genesis, Matthew, Mark, and James, in the language of the country, and shall soon have more I hope.

"Bandell, Dec. 26. We have frequent opportunities of addressing the Hindoos, and their attention is astonishing. Last Lord's-day we visited them at a neighbouring village called Saagunge, and Mr. Thomas preached to near 200 of them;—they listened with great seriousness, and several followed to make further enquiries about which is the way to heaven, and what they should do to walk therein? Every place presents us with a pleasing prospect of success, and we are of one mind, and one soul.

"Since I have been here my wife and two eldest children have been very ill, and it is still a doubt whether my eldest son will recover or not. But I am more and more convinced that all my times are in the hand of God, and that all shall work together for good to them that love him. These things are afflictive and severely felt; but I bless God, I faint not: and when my soul can drink her fill at the word of God, I forget all. I had fully intended to devote my eldest son to the study of Shanscrit,* my second to the Persian, and my third Chinese. I shall have opportunity for this, and if God should hereafter bless them with his grace, this may fit them for a mission to any part of Persia,

* The Shanscrit, is a language of the most venerable antiquity; which altho' now shut up in the libraries of Brahmans, and appropriated solely to the records of their religion, appears to have been current over most of the oriental world; and traces of its original extent may still be discovered in almost every district in Asia.

India,

India, or China. The difficulty of preaching to heathens, is, I presume, much less than has been imagined. I think from what I have seen, there would be very little danger of hurt in either Heathen or Mahometan countries; and if this country is any specimen at all, I think the encouragement to be very great.

"A missionary must be one of the companions and equals of the people to whom he is sent. Many dangers and temptations will be in his way. One or two pieces of advice I may venture to give. The first is to be exceedingly cautious lest the voyage prove a great snare: On board an East Indiaman especially, it may be expected all the discourse will be about high life, and every circumstance will tend to unfit the mind for the work, and prejudice the missionary against the people to whom he goes. Also in a country like this, settled by Europeans, the grandeur, the customs, and prejudices of the settlers are exceeding dangerous. They are very kind and hospitable; but even to visit them, if a man keeps no table of his own, would more than ten times exceed the allowance of a mission: and their discourse is chiefly about the vices of the natives: so that a missionary must see thousands of people treating him with the greatest kindness, whilst he must be entirely different from them in his life, his appearance, and every thing, or else it is impossible for him to stand; their profuse way of living being so opposite to his character, and so much above his ability. It will be very essential to missionaries to be men of calmness and evenness of temper, and rather inclined to suffer hardships, than covet the favours of men; and such who will be indefatigably employed in the work set before them; an inconstancy of mind being so highly injurious to it.

"I am surrounded by heathens—all places in the country are full of monuments of idolatry, and every morning great numbers of people may be seen at the river's side paying their devotion to the water, which they take up in handfuls and pray to in the most fervent manner.* Temples to Seeb, Bishno, and Brimha, are every where to be seen; and flowers consecrated to sacred purposes, are preserved growing in the streets of the most populous places. Burning women with their husbands, is a practice too frequent:† We were at Nudda (an eminent place for learning)

* A veneration for the elements, but especially fire and water, seems to have been common to all the ancient Eastern nations. The Medes and Persians considered fire and water as the only true images of the divinity; and it is evident, that the Hindoos, if they do not worship fire, hold it in religious respect. Every day at sun-rise the priests go to some river, or to the tanks of their temples, to perform the Sandivancy, or worship to Brahma the supreme.

† This inhuman practice at present prevails most in the Mahratta dominions, and in the countries of the ancient Rajahs, where instances of the kind are frequently to be met with. Their LAW says, "It is proper for a woman to burn "herself with her husband's corpse," and the Brahmans teach that those who burn

learning) laſt Lord's-day, and were informed that about a month ago, two women devoted themſelves in this manner. The practice of ſwinging by the back is very common; I have ſeen the ſcars ariſing from it in the backs of many perſons, and a perſon now lives in the ſame houſe with me who carries them in his fleſh.—Notwithſtanding all this they are a very attentive and inquiſitive people, and very kind and friendly; nor do I perceive any thing unfriendly in the conduct of the Mahometans.

"I feel happy in being here, and begin to know a little of the language. We have been here almoſt a month, and have hitherto lived with Europeans at a Portugueſe ſettlement, and the people are papiſts; but next week we go entirely to live among the natives. At Nuddea the Brahmans * and Puhdits are very deſirous that we ſhould come and preach the goſpel. Nuddea is a very large town, containing about 3000 families, 800 of whom are Brahmans. Could we ſucceed here, the prejudices of almoſt all the people in India would ceaſe, as it is the place which greatly rules religion all over the country.—The work is God's,—his promiſe is on our ſide, and in his ſtrength we go forth.

"Manicktullo, Jan. 5, 1794. The people are very loquacious, and very deceitful, but not malicious:—they are very numerous; I do not think I over-rate them, when I ſay, that the inhabitants of Hindoſtan amount to nearly one hundred millions. Superſtition is here triumphant in every place; but both Moors and Hindoos are very induſtrious, and in many branches of manufacture, excellent workmen. The cultivated part of the country bears a great reſemblance to ſome of our Engliſh counties. The people are univerſally very attentive to the goſpel, and hear with that ſerioufneſs which you will ſeldom ſee in an Engliſh auditory. We have had many opportunities of diſcourſing with them, and I have never yet ſeen them depart, without giving evidence of very conſiderable impreſſions being made upon their minds. They have appeared to be convinced of the many contradictions which abound in their own religious writings; they have conſtantly deſired us to viſit them again; and when we told them that we came from England on purpoſe to inſtruct them, they have given every demonſtration of joy.

burn themſelves with their huſbands, ſhall be exalted to the SUTTEE, or higheſt ſphere, where the God BRAHMA, and his particular favourites reſide.

Some Hindoos, though few, bury the dead; and it is ſaid among theſe that it is the duty of the widow to BURY HERSELF with the body of her huſband. The religious ceremonies being performed, ſhe deſcends into the grave with him, and taking the body in her arms, is with it covered with the earth. Mr. Craufurd ſays, In the countries in which I have been, I have heard of TWO inſtances of this horrid ceremony.

* The Brahmans are the eccleſiaſtics of the country, ſucceſſors to the BRACHMANS, who were a branch of the ancient Gymnoſophiſts, or philoſophers of India.

" A few days ago, I met with a very ſenſible Brahman, who ſpoke very good Engliſh, and entered into converſation with him; he defended his Shaſters for ſome time; at laſt ſaid I, 'Can you think that can come from God, who is all truth, which ſays, " If any perſon kill himſelf, he ſhall never be forgiven:" and yet, " if a woman kill herſelf by burning with her huſband, ſhe ſhall certainly obtain Heaven by it?" He was confounded; and after I had told him of the way of ſalvation by Jeſus Chriſt, and preſſed him to embrace it, he enquired my name, and told me that he would come to ſee me; at the ſame time preſſing me to come and viſit him again. Indeed theſe are " a people prepared for the Lord."

" Moſt of the Brahmans ſay, that they do not yet know the way of life, but that they attend their own religious ceremonies in order that they may find it, and when they have found it, they will leave off thoſe practices. When we inform them of the way of ſalvation (as revealed in the goſpel) and tell them of the death of Chriſt for ſinners, they are ſurpriſed with the FITNESS of the divine remedy.

" But there are difficulties in our way. Their attachment to their CAST, and the great inconveniencies which they muſt ſuffer if they ſhould loſe it, are more formidable obſtacles to us than you can ſuppoſe *. Yet this is our encouragement, the power of God is ſufficient to accompliſh every thing which he has promiſed, and his promiſes are exceedingly great and precious reſpecting the converſion of the Heathen.

" The Moors, who are Mahometans, are more rigid and fierce than the Hindoos; but a congregation of an hundred or more may be collected almoſt any where, who will hear one part of the Koran compared and ſet at variance with another, without the reſentment which might be expected in ſuch a caſe. They all believe the imputation of Adam's guilt to his poſterity.

" The Hindoos acknowledge but one Supreme Being; but they make offerings to a variety of imaginary ſubordinate beings, or rather to creatures; as the images of good men, animals, plants, &c. With theſe offerings they believe that God is highly pleaſed. But the minutiæ of their worſhip are ſo various, that ſcarcely any even of themſelves can give a tolerable account of them. To the honour of the government I may obſerve, that the black people here are as free as the natives of England, and the courts of law

* And ſo far do they renounce intercourſe with thoſe who have once forfeited their Caſt, that " were a Hindoo of any other Caſt to touch a CHANDALA (or outcaſt) even by accident, he muſt waſh himſelf and change his raiment. He would refrain from the productions of the earth, if he knew that they had been cultivated by a Chandala. A Chandala cannot enter a temple, or be preſent at any religious ceremony. He has no rank in ſociety, and cannot ſerve in any public employment. Hence the puniſhment of expulſion, which is ſuppoſed in its conſequences to extend even to *another life*, becomes *more terrible than that of death*."

ſeem

ſeem to favour them full as much as the Europeans. Their national character is that of avarice; to this we may add a ſtrong propenſity to lying. The firſt of theſe ſeems to be the effect of the oppreſſive dealing which they have experienced under former governors. But the whole police has aſſumed a very different aſpect under the government of Lord Cornwallis, and eſpecially in favour of the natives.

"Dekarta, Feb. 23. Though I am ſurrounded by mercies, yet for this fortnight paſt my life has been rendered uſeleſs as to ſpiritual things, being for the preſent wholly occupied in temporal concerns, and the Sabbaths now are quite diſconſolate. In one of theſe Sabbaths I am ſeeking communion with you, and I feel that a diſtance of ten or fifteen thouſand miles, cannot prevent the communion of ſaints. Though deprived of a perſonal intercourſe with my European friends, I have at leaſt one religious friend, and that is Ram Ram Boſhoo, he has indeed much timidity, but is a man of very good underſtanding, and well informed; he is alſo a man of ſtrict probity. The part where I am building my houſe is within a quarter of a mile of the impenetrable foreſts of Sunderbunds; and though quite deſerted before, through fear of the tygers, the people are now returning, encouraged by my example, and we ſhall ſoon have three or four thouſand in our vicinity. Theſe people and all others in the neighbourhood, are much pleaſed with my coming, and two or three days ago a deputation of five or ſix Brahmans, with a preſent in their hands, came to thank me for coming to live among them. With reſpect to perſonal ſafety, I am juſt the ſame here as in England; my health was never better, the climate, though hot, is tolerable; but, attended as I am with difficulties, I would not renounce my undertaking for all the world.

W. CAREY.

The GOVERNMENT of the THOUGHTS.

[*Concluded from page* 286.]

THE grand ſecret in this, as in many other caſes, is *employment*. An empty houſe is every body's property. All the vagrants about the country will take up their quarters in it. Always therefore have ſomething to do, and you will always have ſomething to think of. God has placed every perſon in ſome ſtation; and every ſtation has a ſet of duties belonging to it. Did we not forget or neglect theſe, evil thoughts would ſue for admiſſion in vain. Indeed, they would not come near our dwelling, any more than idle, vain, profligate people would think of viſiting and teaſing a man who laboured conſtantly for his daily bread. If there be any one, who is of opinion, that his ſtation does not find him employment, or that it privileges him to be idle, let him

only ſuppoſe, for a moment, that when his ſoul ſhall quit his body, and appear before God, he be aſked the two following queſtions,—Whether he could not have done more good in the world? and, Why he did not?

But beſides the duties we owe to others, there is a perſon very dear to every one of us, who claims no ſmall ſhare of our attention and regard, I mean *ſelf*. Each man's mind is a little eſtate, at his own door, which is to be brought into order, and kept in order. It is naturally a wilderneſs; it is to be converted into a garden. Weeds and thiſtles muſt be rooted up; flowers and fruits muſt be planted and cultivated. Evil tempers and diſpoſitions muſt be diſpoſſeſſed; and good ones introduced in their place. Huſbandmen and gardeners, if they mind their buſineſs, have enough to think of. Who can ſay his mind is yet completely in that ſtate in which he wiſhes it to be? And even if it were, ſhould his diligence be ever ſo little remitted, it would ſoon be out of that ſtate again. He, therefore, who will receive and entertain all thoughts that tend to the improvement of his mind, needeth never complain of being without company.

For this purpoſe, Wiſdom ſpreads her ample page before him; the book of univerſal knowledge lies open to his inſpection; and he may enrich his underſtanding with the experience of ages and generations. The life of one man is like the life of another; and he cannot find himſelf in circumſtances, in which his predeceſſors have not been before him, and his ſucceſſors ſhall not be after him. Hence the proper uſe of *hiſtory*; and above all hiſtory, that which relates the *lives* of perſons in ſituations ſimilar to our own. But there is no knowledge which may not be turned to uſe by him, who reads with a faithful and honeſt intention of being the better for it, by applying all for his own correction and amendment. In the moral world, though not in the natural, there is a *philoſopher's ſtone*, which tranſmutes all metals into gold. Of the preſent age it may certainly be ſaid with truth, that it is an age of ſcience. The communication has been opened, by commerce, with all parts of the world. The prophet Daniel's prediction is fulfilled. "Many run to and fro, and knowledge is increaſed." "Wiſdom crieth without," but Folly has the louder voice, and prevents her from being heard, as ſhe ſhould be. Move a little out of the noiſe of one, and the ſound of the other will ſteal gently upon the ear. Through that ſhe will take poſſeſſion of the heart, and introduce viſitants, of whom you need never to be aſhamed.

The heart, however, is capacious; ſtill there is room.—And lo, a proceſſion appears advancing towards us, which will fill up every part,—led on by one, in whoſe air reigns native dignity, and in whoſe countenance majeſty and meekneſs ſit enthroned together; all the virtues unite their various luſtres in her crown, around which ſpring the ever-blooming flowers of paradiſe. We acknowledge at once the queen of heaven, fair RELIGION, with her lovely

lovely train; *Faith*, ever muſing on the holy book; *Hope*, reſting on her ſure anchor, and bidding defiance to the tempeſts of life; *Charity*, bleſſed with a numerous family around her, thinking no ill of any one, and doing good to every one; *Repentance*, with gleams of comfort brightening a face of ſorrow, like the ſun ſhining through a watery cloud; *Devotion*, with eyes fixed on heaven; *Patience*, ſmiling at affliction; *Peace*, carrying, on a golden ſceptre, the dove and the olive-branch; and *Joy*, with an anthem-book, ſinging an Hallelujah! Liſten to the leader of this celeſtial band, and ſhe will tell you all you can deſire to know. She will carry you to the bliſsful bowers of Eden; ſhe will inform you how they were loſt, and how they are to be regained. She will point out the world's Redeemer, exhibited from the beginning in figure and prophecy, while the patriarchs ſaw his day at a diſtance, and the people of God were trained, by their ſchoolmaſter the Law, to the expectation of him. She will ſhew you how all events from the creation tended to this great end, and all the diſtinguiſhed perſons who have appeared upon the ſtage, performed their parts in the univerſal drama, the empires of the world riſing and falling in obedience to the appointment of Providence, for the execution of his counſels. At length, in the fulneſs of time, ſhe will make known to you the appearance of the long deſired Saviour; explaining the reaſons of his humble birth, and holy life; of all he ſaid, and all he did; of his unſpeakable ſufferings; his death and burial; his triumphant reſurrection, and glorious aſcenſion. She will take you within the veil, and give you a ſight of Jeſus, for the ſuffering of death, crowned with honour and immortality, and receiving homage from the hoſts of heaven, and the ſpirits of juſt men made perfect. She will paſs over the duration of time and the world, and place before your eyes the throne of judgment, and the unalterable ſentence; the glories of the righteous, and the miſeries of the wicked.—The thoughts ſuggeſted by this variety of intereſting ſubjects, are thoughts which well deſerve admittance; and if you will pleaſe to admit them, we may venture to ſay, "the houſe will be furniſhed with gueſts."

Such gueſts you would wiſh to retain; ſuch thoughts to cheriſh and improve.

For this purpoſe, when you have ſtarted a good thought, purſue it; do not preſently loſe ſight of it, or ſuffer any trifling fancy, that may intervene, to divert you from it. Diſmiſs it not, till you have ſifted it, and exhauſted it, and well conſidered the different conſequences and inferences that reſult from it. However, retain not the ſubject any longer than you find your thoughts run freely upon it; for to confine them to it, when it is quite worn out, is to give them an unnatural bent, without ſufficient employment; which will make them flag, or be more apt to fly off to ſomething elſe.

And

And to keep the mind intent on the subject you think of, you must be at some pains to recal and refix your desultory and rambling thoughts. Lay open the subject in as many lights and views as it is capable of being represented in. Clothe your best ideas in pertinent and well chosen words, deliberately pronounced, or commit them to writing. Accustom yourself to *speak* naturally and reasonably on all subjects, and you will soon learn to *think* so on the best; especially, if you often converse with those persons who speak, and those authors who write, in that manner.

The sincerity of a true religious principle cannot be better known, than by the readiness with which the thoughts turn themselves to God, and the pleasure with which they are employed in devout exercises. And though a person may not always be so well pleased with hearing religious things talked of by others, whose different taste, sentiments, or manner of expression, may have something disagreeable; yet if he have no inclination to think about them himself, or to converse with himself about them, he has great reason to suspect, that his heart is not right with God. But if he frequently and delightfully exercise his mind in divine contemplations, it will not only be a good mark of his sincerity, but will habitually dispose it for the reception of the best and most useful thoughts, and fit it for the noblest entertainments. For if bad thoughts are as infectious as bad company, good thoughts solace, instruct, and entertain the mind like good company. And this is one great advantage of retirement, that a man may choose what company he pleases, from within himself.

But as in the world we oftener light into bad company than good, so likewise even in solitude we are oftener troubled with impertinent and unprofitable thoughts, than entertained with agreeable and useful ones. And a person who has so far lost the command of himself, as to lie at the mercy of every foolish or vexatious thought, is much in the same situation as a *host*, whose house is open to all *comers*; whom, though ever so noisy, rude, and troublesome, he cannot get rid of; but with this difference, that the *latter* hath some recompence for his trouble; the *former* none at all, but is robbed of his peace and quiet for nothing.

And let no one imagine, as too many are apt to do, that it is a matter of indifference what thoughts he entertains in his heart, since the reason of things concurs with the testimony of Scripture to assure us, that "the thought of foolishness," when allowed by us, "is itself sin." Therefore, in the excellent words of an excellent poet,

Guard well thy thoughts; our thoughts are heard in heaven.

Dr. YOUNG.

General

General Obſervations on the Redemption of Mankind by JESUS CHRIST. *Tranſlated from the French of the late* Mr. JOHN FLETCHER; by M. MARTINDALE.

I. IF the loadſtone can communicate its virtue without ſuffering any decreaſe, and if this virtue can completely incorporate itſelf with iron, why might not the eternal WORD, who dwells eſſentially in the Father, commuuicate himſelf to an individual of the human ſpecies, and reſide particularly in the ſoul of the Saviour Jeſus Chriſt or God-Man, by which other men may be made partakers of the holineſs and felicity of GOD, without becoming real Gods; as the needle having its extremes powerfully touched with the loadſtone, partakes of the attraction and polarity of the loadſtone, without being of the nature of the loadſtone? GOD is an infinite Being, and all his perfections are infinite as himſelf: his holineſs, his juſtice, his bounty, and his wiſdom, are ſuch a vaſt profound that the human mind cannot fathom. Can we then affirm, without temerity, that in the depths of juſtice, of holineſs, and of love for order, that there ought not to be ſuch extreme ſeverity, as to preclude the pardon of ſin, even after a juſt indignation had been manifeſted againſt the ſame? If the Majeſty of God is infinite, is it reaſonable to ſay, that the ſins committed againſt him by an innumerable multitude of beings;—of crimes committed with the greateſt inſolence, and the moſt daring pride;—of crimes perpetrated by creatures loaden with his benefits;—of crimes repeated with a thouſand aggravating circumſtances, during thouſands of years, in all parts of the world? Is it reaſonable, I ſay, to maintain, that theſe crimes ought to be pardoned by a Legiſlator of infinite Juſtice, without puniſhing this criminal race in a moſt exemplary manner? And if ſuch a puniſhment had bruiſed all the guilty; and if the Bounty of God is as vaſt as his Juſtice, is it reaſonable to ſuppoſe, that an infinite Bounty cannot preſent to an infinite Juſtice, a Victim of boundleſs merit fully to expiate, under conditions worthy of God, ſins whoſe numbers were become infinite and boundleſs, by their duration, by violating the holineſs of the Laws, by the grandeur of the offended Benefactor, by the majeſty of the outraged Legiſlator, and by the inſolence of the violators of theſe Laws? Hath not boundleſs WISDOM power to reconcile the rights of infinite Juſtice and Bounty? What abſurdity is there in forming the plan of Redemption, according to which, a Being of innocence, of love for obedience, of an incomprehenſible fortitude, in generouſly uniting himſelf with human nature, to pay the immenſe debt of this nature, to ſoften the hearts of the rebels, and to give to all reaſonable beings the moſt perfect demonſtration of a wiſdom, of a bounty, of a holineſs, and of a juſtice, which are infinite; and accommodating himſelf to the maintenance of their rights, and completely to develope them in time and in eternity?

Is

Is it not ſtrange that ſuch a plan, formed by the love, the juſtice, the wiſdom, and the bounty of the Supreme Being, executed by the incarnate WORD, confirming a great number of prophecies; —a plan which has the admiration of angels, and of millions of pious perſons for ſo many ages, which hath comforted ſuch multitudes of penitents, in the moſt frightful circumſtances, and hath made ſo many martyrs to triumph under the greateſt torture, and even ſing in the cold arms of death:—Is it not ſtrange, I ſay, that ſuch a plan ſhould be the conſtant topic of ridicule to Socinians and Deiſts? Can the finite always judge of the Infinite? Are the pretended Advocates for Reaſon conſtantly ſo *unreaſonable*, as, abſolutely to fix what the Juſtice of the Supreme Being ought to demand, what the moral order of the Univerſe ought to require, and how infinite Bounty ought to accommodate himſelf to his creatures? How abſurd muſt that Religion be, which lays for its Foundation this Dogma of the Sages of our age? "A Being bounded as I am, who neither knows his grandſon nor grandfather, who is ignorant of the nature of his own ſoul, and of thoſe vile atoms which conſtitute his body, can he be ſo perfectly acquainted with the profound depths of divine Juſtice, Mercy, and Wiſdom, as clearly to decide that the Redemption of Mankind by the propitiatory Sacrifice of the Son of God, is contrary to his perfections?" Is not the baſe incredulity of our modern Philoſophers, owing to their contracted views of the Bounty of God, the excellency of an immortal ſoul, and of the odious nature of ſin? "It is impoſſible, ſay they, that the *eternal Word*, the *Prince of Life*, ſhould become incarnate, and be ſacrificed for human nature." But, if the ſoul of man was formed in the image of God; if it is infinite in its duration and deſires; if its progreſs towards perfection is boundleſs; if God loves him with that tenderneſs with which a father nouriſhes his child; if the love which is in God as much ſurpaſſes the generoſity of all fathers, and the tenderneſs of all mothers, as the infinite ſurpaſſes the finite, is it reaſonable to ſay, that our heavenly Father, for the ranſom of millions of ſouls, would not offer ſuch a Sacrifice as his incarnate WORD? If king Codrus loved his ſubjects ſo far, as to diſguiſe, and offer himſelf to death, in order to procure them certain temporal advantages; if the Daciuſes and the Curtiuſes felt ſo ſtrong an intereſt in the welfare of their Country, as to ſacrifice their lives in order to deliver their fellow citizens from a tranſient calamity; if a Swiſs, ſo generouſly devoted himſelf to death, by running to Sampach covered with the lances of conflicting hoſts, to clear the way for his victorious companions; if mothers have ſacrificed their own lives to preſerve thoſe of their children; and if love, or the generous deſire of ſaving one's neighbour, hath produced many ſacrifices; is it abſurd to ſay, that infinite bounty, never could, nor ever would, perform an act of compaſſion equally glorious, and efficacious, to deliver millions of ſouls from more dreadful miſeries, and to pro-

cure

cure to them the bleſſing of an infinite duration, and of an ineſtimable value.

O ye, who love wiſdom, and who merit the name of Philoſophers, if you contemplate the Majeſty of the Supreme Being, the immenſity of his perfections, the holineſs of his laws, the beauty of the moral order, the demerit of ſin, and the price of ſouls which Jeſus Chriſt hath redeemed, you will ſee that it is abſurd even to doubt, that God had *power* or *will*, to offer a Sacrifice of *infinite value* for their Redemption. If you ſay, that this redemption of human nature by the humiliation and ſufferings of the incarnate WORD, is unworthy of God: it is demanded of you, whether it be unworthy of a Being *infinitely good*, to give an aſtoniſhing proof of his bounty? Is it unworthy of a Being *infinitely juſt*, to diſplay his juſtice in a moſt exemplary manner? Is it unworthy of *infinite wiſdom* to form a divine Man, ſufficiently *rich* to become the pledge of his brethren, ſufficiently *ſtrong* to bear the burden which muſt otherwiſe have depreſſed them, ſufficiently *wiſe* and *good* to obtain for them the pardon of ſin, and becoming for them the model of perfect holineſs, and the channel of all grace by which they may recover that holineſs and glory, from which they have fallen?

"But it is incredible, *you ſay*, that the Prince of Life ſhould die." Underſtand us: the Prince of Life did not *properly* die; this being abſolutely impoſſible: but the Prince of Life being united to a mortal body, could eaſily quit it for two or three days, after having endured unutterable anguiſh. As the mortal body entered into a ſtate of death, the ſacrifice offered to divine juſtice was complete, the tomb was conſecrated for the conſolation of mortals, the Faithful have a certain earneſt or pledge of their reſurrection in that of their Chief, and the Saviour fully ſhewed himſelf the *Reſurrection* and the *Life*, in riſing victorious from the grave, into which he entered, "*to deſtroy him who had the power of death, and to deliver them, who through fear of death, were all their life-time ſubject to bondage*;" Heb. ii. 14, 15. In ſhort, if the WORD was abaſed on earth for the ſpace of thirty-three years, and by his condeſcenſion to leave his body to repoſe in the tomb for three days, what is this ſhort ſpace for the *Prince of Eternity?* A thouſand years in his ſight are but as one day; and three days are but as the twinkling of an eye; and, far from being diſhonoured by this momentary act of pity, of love, and of mercy, he hath acquired, in the ſight of all reaſonable beings, a glory ſo grand, that, ſooner or later, every knee both in heaven and on earth ſhall bow before him. We may then conclude with St. Paul, "That the preaching of the croſs is to them that periſh, fooliſhneſs; but unto them who are ſaved, it is the power of God, and the wiſdom of God;" 1 Cor. 18,—24.

II. *Particular Observations on the Redeemer.* If the preceding reflections prove that the opinion of Redemption by Jesus Christ is conformable to reason, the following will serve to prove that the Deists are *unreasonable*, and that the foolish *credulity* with which they tax us, may with justice be charged upon them.

O ye, who refuse to believe in Jesus Christ, can you absolutely refuse to credit any thing concerning him? And if you believe something, will you not have greater difficulty in giving an account of your belief, than the Christian has in giving a reason of his Faith? If you think the Christian Legislator never existed but in the imagination of his followers, you are pressed with a multitude of witnesses, both Jewish and Pagan, as well as by those of the Christian, and even by all the Mahomedans. The Jews never denied the existence of Jesus Christ, and his Resurrection, tho' they have thought themselves justified in rejecting him, notwithstanding the striking prediction of David, Psalm xxii. 16.

The Heathens do not permit us to doubt the reality of his existence, witness Pliny the younger, Tacitus, Lucian, and Suetonius, four Pagan authors, who were contemporaries of St. John or of his disciples. Pliny, who flourished about twenty years after the destruction of Jerusalem, and who was governor of Bythinia, wrote to the Emperor Trajan, that he had put two Christian slaves to the torture, "But I find nothing (said he) but a bad "and extravagant superstition."* He calls the zeal and constancy of the Christians, "A wilful and inflexible stubbornness." † Speaking of those whom fear had driven to renounce their profession of religion, he adds, "They declared that all their fault or "error, consisted in assembling before light, on a fixed day, and "singing a hymn to Christ as unto a God." ‡ They certainly never would expose themselves to death for the support of an imaginary person, or the hero of a romance: Jesus Christ has existed, and given proofs of his Divinity, since Christians of both sexes and of every age, were ready to die for him, at a time when *ocular Evidence*, and *recent Facts*, left no means to cover an imposture. This persecution commenced before the reign of Trajan; for the Emperor Nero, having caused fire to be set to the city of Rome, in order to form an idea of the burning of Troy, punished the Christians as if they had been the authors of the crime. Behold how Tacitus mentions this event in the 15th book of his Annals. "Nero, to smother the noise of his crime, suborned false witnesses to accuse a people hated for their iniquities, commonly called Christians; making them undergo the most

* Sed nihil aliud inveni quam superstitionem pravam et immodicam.

† Pertinaciam et inflexibilem obstinationem.

‡ Affirmabant hanc fuisse summam vel culpæ vel erroris, quod essent soliti stato die anti lucem convenire, carmen que Christo quasi Deo dicere, &c.

dreadful

dreadful puniſhments. The author of this ſect was Chriſtus, whom Pontius Pilate, the governor, put to death. This pernicious ſect had been ſuppreſſed for ſome time, recovered ſtrength, not only in Judea, where it originated, but likewiſe in Rome, which is the common ſink of the crimes and follies of all the world. They ſeized on all who profeſſed themſelves Chriſtians; in ſhort, by the imperial mandate, an immenſe multitude were condemned, leſs for having ſet fire to Rome, than becauſe they were objects of univerſal hatred. They added mockeries to their tortures. Some were covered with ſkins of ferocious animals, and torn by dogs; others crucified, and others burned in the evenings, to illuminate the ſtreets during the night." Theſe paſſages are cited, not only to ſhew that the Heathens acknowledged the exiſtence of Jeſus Chriſt, and the innocence of Chriſtians; but alſo, to demonſtrate the exact accompliſhment of the Prophecies: "Ye ſhall be hated of all nations for my ſake;" ſaid the Saviour. The Chriſtians were the objects of univerſal hatred, ſaith Tacitus. I mention this to refute Voltaire, who tells his dupes, that "Domitian was the firſt of the Ceſars who diſturbed the Chriſtians."

St. Luke informs us that the Emperor Claudius commanded all Jews to depart Rome; Acts xviii. 2. And Suetonius, a Heathen hiſtorian, in his Life of Claudius, Chap. 25, agrees with the ſacred penman, ſaying, "He drove the Jews from Rome, who cauſed continual tumults at the inſtigation of one Chriſtus;"* for this is what the Pagans generally call Jeſus Chriſt. If Jeſus had never exiſted but in the imagination of his diſciples, Lucian in his *Peregrinus*, could not have called him, "The great Man crucified in Paleſtine;"† nor could he have ſaid, "that the Chriſtians forſook the Pagan divinities, to adore their crucified Maſter."‡ Had our divine Maſter been no more than a *grand Sophiſt*, (as Lucian inſinuates) Heaven would not have confirmed his prediction concerning the Temple of Jeruſalem, by a ſtriking prodigy. Behold the Fact: "The diſciples of Chriſt (ſaith St. Matt. xxiv. 1) came to him for to ſhew him the buildings of the temple; and Jeſus ſaid unto them, ſee ye not all theſe things? Verily I ſay unto you, there ſhall not be left here one ſtone upon another, that ſhall not be thrown down." As if he had ſaid, This fine temple is going to be deſtroyed, and with it ſhall end the continual ſacrifice, offered by the Jewiſh prieſts to God. When the Emperor Julian had replunged himſelf in pagan darkneſs, he burned with a crafty zeal againſt the Chriſtian Religion, thinking to weaken it, by proving that Jeſus Chriſt was a falſe prophet; and imagining this would be ſufficiently done, by re-

* Judæos, impulſore Chriſto, aſſidue tumultuantes Roma expulit.

† τον μηγαν εκεινον ανθρωπον τον εν παλιστινη ανασκολοπισθεντα.

‡ τον ανασκολοπισμενον εκεινον σοφιστην αυτων προσκυνειν.

building the temple of Jeruſalem, and the Jews again to offer their ſacrifice. But the attack was againſt the King of kings. Ruffinus and Sozoman mention this buſineſs at large: See what Ammien Marcellin ſays in his Annals, book 23. "Julian having a great deſire to perpetuate the memory of his reign, by the grandeur of his enterprizes, formed the deſign of rebuilding the ſuperb Temple of Jeruſalem, which having been taken by aſſault, and after many bloody encounters was deſtroyed, while Veſpaſian and Titus were carrying on the ſiege: To rebuild this temple would require immenſe ſums: Julian having charged Alipius of Antioch with the undertaking, he who had commanded in Britain under the Governors. But when Alipius, ſeconded by the Governor of the Province, was eager to advance the work, globes of fire, burſting ſuddenly from the earth, near the foundations of the building, rendered the place inacceſſible by the conſtant aſſaults which they made upon the workmen, many of whom periſhed by the flames. So that they were obliged to deſiſt from purſuing the enterprize, to which fate, and the element of fire were ſo ſtrongly oppoſed." More than this can ſcarcely be expected from a Heathen author, who had been a general in Julian's army: but he ſpeaks ſufficiently clear, ſo as not to leave any doubt of the truth of ſo remarkable an event.

If Pagan Authors have only ſpoken of Jeſus Chriſt indirectly, or ſlightly, it is not the ſame with the Mahomadans. Though in many reſpects they are *Pagans*, (ſaith the learned Dr. Moore) their Law contains many Articles of the *Old* and *New Teſtament*. The principal Dogma of their Faith, and which with *raviſhment* they conſtantly confeſs in their Moſques, is *(La illa ilella)* "*There is but one God.*" It is true, this is only what is believed by the Jews; but the Mahomadans go much further; having a deſign to prove that they merit the name of *ſimi Chriſtians*, which is given them by a learned author: For in both their *Alcoran* and the *Zuna* it is declared, "That Jeſus Chriſt was "conceived by the Holy Ghoſt, and that he was born of the "Virgin Mary;" "That the Goſpel is the light, the way, and "the ſalvation of men, and that ſuch as reject it ſhall periſh;" "That Chriſt knew the thoughts of the heart, gave ſight to the "blind, and ſpeech to the dumb, healed incurable diſeaſes, and "raiſed the dead." The Alcoran even attributes three advantages to Jeſus Chriſt, which it refuſes to Abraham, to Moſes, and to Mahomad himſelf: the firſt is, "that he was tranſlated ſoul and body into heaven," from whence (it is ſaid in the Zuna) "he ſhall return to judge the world in righteouſneſs:" The ſecond is, That he ſhall be called "THE WORD OF GOD:" and the third, That he ſhall be named "THE HOLY SPIRIT OF GOD." See *Confuſio Sectæ Mahometanæ*, by *Johannes Andreas*, and many others.

[*To be concluded in the next.*]

The

The SUFFERINGS of our BLESSED LORD.

[*Continued from page* 295.]

SECTION VII.

Pilate having again and again renewed his efforts to perſuade the Jews to conſent that Jeſus ſhould be releaſed, at length yields to their importunity, and delivers him up to be crucified. Mat. XXVII. 19. 24,—31. Mark XV. 15,—20. Luke XXIII. 24,—25. John XIX. 1,—16.

JOHN XIX. 1.

THEN Pilate therefore took Jeſus and ſcourged *him.*

JOHN XIX. 1.

THEN as the prieſts and people of the Jews continued their clamorous demand that Jeſus ſhould be crucified, *Pilate* thought it moſt adviſeable to ſeem at leaſt to conſent to it, and *therefore cauſed Jeſus to be ſcourged*; hoping that, after he had been ſeverely ſcourged, the rage of the populace would be ſomething abated, and they might at laſt be prevailed upon to conſent that he ſhould be diſmiſſed.

MAT. XXVII. 27. Then the ſoldiers of the governor took Jeſus *and* [led him away] into the common hall [called the pretorium,] and gathered unto him the whole band *of ſoldiers.* [MARK XV. 16.]

Then the ſoldiers of the governor (a), knowing that it was the Roman cuſtom to ſcourge priſoners juſt before they were put to death, interpreted Pilate's order on this head, as a declaration that he was immediately to be crucified: and therefore they *took Jeſus* [*and*] *led him away into the common-hall* in Pilate's palace, which was *called the prætorium*, (as being the place where the Prætor, a Roman magiſtrate, uſed to keep his court;) *and* there they *gathered around him the whole band*, or cohort, to inſult and torment him, not being concerned to keep any meaſures with a perſon whom they looked upon as entirely abandoned to their will.

28 And they ſtripped him, and [clothed

And having ſtripped

NOTE.

(a) *Then the ſoldiers, &c.*] The Evangeliſt John ſo plainly ſpeaks of their crowning our Lord with thorns, and theſe other indignities, as previous to Pilate's laſt attempt to ſave him, that I think it proper to tranſpoſe thoſe verſes in Matthew and Mark, which mention theſe circumſtances as after his condemnation, and immediately preceding the execution. Some of them might probably be repeated after Pilate had delivered him to be crucified, while the inſtruments of death were preparing; and therefore Matthew and Mark mention the whole ſeries of theſe cruelties together: or the word τότε, *then*, (which is uſed by Matthew,) may only ſignify, that it was done *about that time*, not determining the *order* of each particular ſo abſolutely as to be inconſiſtent with the moſt accurate and diſtinct account which John gives of the whole proceſs of this affair. Many inſtances of the *indeterminate* uſe of that particle occur in the Evangeliſts. See Mat. ix. 14. xxiv. 40. Mark xiii. 14, 26. Luke xxi. 10, 21. and John xix. 16.

(b) *Having*

ed him with purple, *and*] put on him a scarlet robe: [MAR. XV. 17.—JOHN XIX. 2.]

29 And when [JOH. the soldiers] had platted a crown of thorns, they put *it* upon his head, and a reed in his right-hand: and they [began to salute him, *and*] bowed the knee before him, [*and* worshipped him,] and mocked him, saying, Hail, king of the Jews: [JO. and they smote him with their hands:] [MAR. XV.—17, 18, 19. JOHN XIX. 2, 3.]

30 And they [did] spit upon him, and took the reed, and smote him on the head. [MARK XV. 19.]

MAT. XXVII. 19. When he was set down on the judgement-

stripped him of that splendid garment, in which Herod had contemptuously dressed him, in order to vary the mockery and affront, *they* wantonly *clothed him in* a vest of imperial *purple*, [*and*] *put on him a scarlet robe* over it, that in this gaudy dress he might have something of a mock-resemblance to a prince: *And*, farther to ridicule his pretensions to royalty, which they considered as an affront to their nation and Emperor, *the soldiers having* maliciously *platted a crown of thorns, put it upon his head* (b), *and* put *a* large *reed*, or cane, *into his right-hand*, to represent a sceptre: *and* then *they began* in a ludicrous manner *to pay their* homage and *salutations to him*, as to a new-created prince on his coronation day; [*and*] *bowing the knee before him, they did him reverence* in a scoffing way, *and mocked him, saying*, All *hail*, thou most magnificent *king of the Jews!* Hail mighty Monarch! we give thee joy on thine accession to the crown! *and* then approaching him as if they would have offered him some present, as usual on such occasions, *they smote him with their hands*; *And* proceeded so far as to *spit upon him*, even in his very face; *and* at last *took the reed*, or cane out of his hand (c), *and* barbarously *struck him* with it *on the head*; and so, as it were, nailed down the thorns into his forehead and temples, and occasioned thereby exquisite pain, as well as a great effusion of blood: All which this holy Sufferer bore with the utmost meekness and composure, neither reviling nor threatening them, but silently committing himself to the righteous invisible Judge. (1 Pet. ii. 23.)

In the mean time, Pilate was taken up with trying and condemning some other prisoners who

NOTES.

(b) *Having platted a crown of thorns, &c.*] It is certain, they intended hereby to expose his pretended royalty to ridicule and contempt; but had that been all, a crown of straws might have served as well. They undoubtedly meant to add cruelty to their scorn, which especially appeared in their striking him on the head when this crown was put on.—If the best descriptions of the eastern thorns are to be credited, they are much larger than any commonly known in these parts.

(c) *Took the reed*, or cane, out of his hand.] The word καλαμος does indeed sometimes signify *a slender reed*, (Mat. xi. 7. xii. 20. and 3 John, ver 13.); but it includes all kind of *canes*; and it is most probable this was *a walking-staff*, which they put into his hand as a sceptre, for a blow with a slight reed would scarce have been felt, or have deserved a mention in a detail of such dreadful sufferings.

ment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream, because of him.

who were to be executed that day; *and while he* thus *was sitting on the tribunal* he had erected, *his wife* having by this time been informed that Jesus had been brought before him, and was going to be delivered up to death, *sent* a very importunate message *to him, saying*, I beseech thee see to it, that thou *have nothing to do with* the blood of *that righteous One*, against whom the Jews are now demanding judgment; *for I have suffered many things to-day on his account in a dream*, and have had such terrible views represented to my imagination in my sleep this very morning, that I cannot but look upon it as something Divine; and conclude, that if thou doest upon any terms consent to his death, it will be attended with dreadful consequences to thyself and thy family.

JOHN XIX. 4. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

Pilate therefore, alarmed by such a message as this, went into the common-hall himself to see what they were doing with the prisoner; and when he beheld with strong emotion all those indignities and torments which Jesus had borne, and saw how severely the soldiers had scourged him, thinking that the sight of him in so bad a condition might move the Jews to compassion, he determined to make one trial more. And accordingly he *came out again* to the public tribunal where the Jews were assembled, *and* having ordered Jesus to be led thither, he *said to them*, just before he appeared; *Behold, I am bringing him out to you* again, *that ye may know* and observe it, *that I* can *find no fault in him*, tho' the tortures he has now undergone are such as must surely have brought him to confession, if he were indeed guilty.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man.

Then, as he spake these words, *Jesus came out* of the prætorium *wearing the thorny crown, and the purple robe*,* now also dyed in his own blood, which streamed forth from all parts of his body; *and* [*Pilate*] *said to them, Behold the man!* view him attentively; and when you see what dreadful things the poor unhappy creature has suffered, let that content you; for surely, considering his

* *Purple robe.* It is called, (Mat. xxvii. 28.) *a scarlet robe.* The names denoting the colour of the garment, ought to be understood with all the latitude common in familiar conversation. This robe, in strictness, may have been neither purple nor scarlet, and yet have had so much of each, as would naturally lead one to give it one of these names, and another the other. Dr. CAMPBELL. The Tyrian purple is said not to have been very different from scarlet.

innocence,

innocence, he has ſuffered already much more than enough.

6 When the chief prieſts therefore and officers ſaw him, they cried out ſaying, Crucify *him*, crucify *him*.—

When therefore the chief prieſts and [*their*] attending *officers ſaw him*, fearing leſt the people ſhould relent, *they* preſently renewed their exclamations, and eagerly *cried out* as before, *ſaying*, We know the man ſufficiently: away with him to the croſs; *crucify* [*him*,] *crucify* [*him*;] and immediately order the wretch to be executed.

—Pilate ſaith unto them, Take ye him, and crucify *him*; for I find no fault in him.

Pilate on this *ſaid to them*, If ye are thus reſolute and inexorable, I leave him in your hands to diſpoſe of him as you think fit: *take ye him* therefore, if it muſt be ſo, *and crucify* [*him*] yourſelves; but I deſire to diſcharge myſelf from having any thing to do in it, either by myſelf, or by my Roman guards; *for*, as I have told you again and again, *I find no fault in him* worthy of any ſuch puniſhment.

7 The Jews anſwered him, we have a law, and by our law he ought to die, becauſe he made himſelf the Son of God.

The Jews then *anſwered him*, There is no room to repreſent him as a faultleſs perſon, nor any reaſon to be backward to condemn him; but theſe objections you have made oblige us to mention one circumſtance, which for the horror of it we would willingly have concealed: *We have a* Divine *law* which we received from Heaven, by which blaſphemy is forbidden on the higheſt penalties; *and by* this *our law he ought to die*, though he were not chargeable with ſedition and treaſon, *becauſe he aſſumed the title of the Son of* the moſt high *God*, in ſuch a ſenſe as no creature can be; and this he declared but this morning in open court. (Compare Mat. xxvi. 63, 64. Mark xiv. 62. and Luke xxii. 70.

8 When Pilate therefore heard that ſaying, he was the more afraid;

When Pilate therefore heard this expreſſion, he was ſtill *more afraid* than before; for the Romans believed many poetical ſtories of men begotten by their deities, and thought them a kind of demi-gods, who could not be injured without engaging their Divine parents in their quarrel. *And* therefore apprehending that his wife's dream might alſo take its riſe from ſuch a cauſe, *he entered again into the prætorium, and* taking him aſide, he *ſaid to Jeſus*, Tell me plainly from *whence* thou cameſt, and from whom *art thou* deſcended? and what is this Divine original

9 And went again into the judgment-hall, and ſaith unto Jeſus, Whence art thou? But Jeſus gave him no anſwer.

which

JOHN XIX.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not, that I have power to crucify thee, and have power to release thee?

11 Jesus answered, Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend: whosoever maketh himself a king, speaketh against Cesar.

which thou art charged with claiming (d)? *But Jesus*, knowing that his innocence was already apparent, even to the conviction of Pilate's conscience, *gave him no answer* to that question.

Then Pilate in surprise *said to him*, What, *dost thou* make me no reply, and *not* so much as *speak to me* in such a circumstance as this, in which thy life is so evidently concerned? *Dost thou not know, that I have power* and authority *to crucify thee, and have power to release thee*, If I please, notwithstanding all the clamorous demands of thine enemies?

Jesus calmly *replied, Thou couldst have no power over me,* unless it were given thee from above: therefore he that delivered me to thee*, even the Jewish high-priest with his council, having far greater opportunities of knowing him and his law, *hath the greater* and more aggravated *sin*; yet thou thyself canst not but know, that on the principles of natural equity, an innocent person ought not to be given up to popular fury.

And from this time Pilate was so far satisfied of the injustice of the prosecution, and of the innocence of Jesus, that he *endeavoured* the more *earnestly to release him. But the Jews* still insisted on his passing sentence on him to be crucified; and apprehensive of the governor's design, that they effectually might put a stop to his intention of discharging him, they eagerly *cried out, saying, If thou let this man go* off with his life, *thou art not Cesar's friend*, though thou beareſt his commission, and representest his person; for *whoever calleth himself king* of Judea,† *opposeth Cesar*

NOTES.

(d) *Whence art thou?*] It is strange Mr. Locke should think, (as he does in his Reasonableness of Christianity, vol. I. page 133.) that Christ declined giving him an answer, lest when he heard he was born at Bethlehem, he should have any such apprehensions as Herod had entertained. Pilate probably knew nothing at all of that prophecy, as Herod himself indeed did not, till he had learnt it from the Jewish scribes, whom he consulted on Christ's birth. The answer which our Lord had made to his former inquiries, shewed how far he was from declining any danger; and the true reason of his present silence was, that Pilate's unsteady conduct rendered him unworthy of any farther information.

* *Thou couldst have no power over me*—For I have done nothing to expose me to the power of any magistrate. *Therefore he that delivered me to thee*, namely Caiaphas, knowing this, is more blameable than thou. Mr. WESLEY.

† *For whoever calleth himself king of Judea.*—That the verb ποιεῖν here means no more than *to call*, is evident from John xix. 7. Judea, at that time, together with

Ceſar our Emperor, and in effect arraigns the legality of his government here.

13 When Pilate therefore heard that ſaying, he brought Jeſus forth, and ſat down in the judgement-ſeat, in a place that is called the pavement, but in the Hebrew, Gabbatha.

When Pilate therefore heard that ſpeech, he was very much alarmed, as he well knew how ſuſpicious a prince Tiberius was, and how many ſpies he kept on all his officers, that nothing might be done or permitted by them in any of the provinces, which could at all interfere with his authority (e): and that he might not then be charged with any want of zeal for Ceſar's intereſt, *he ordered Jeſus to be brought out* of the palace again, and once more *ſat down on the tribunal*, which was then erected without the palace, *in a place called* in Greek, Lithoſtraton, or *the Pavement*, on account of a beautiful piece of Moſaic work with which the floor was adorned; *but in Hebrew* it was called *Gabbatha*, or the High-place, becauſe it ſtood on an eminence, ſo that the judge being ſeated there on his tribunal, might be heard and ſeen by a conſiderable number of people (f).

14 And it was the preparation of the paſſover, and about the ſixth hour: and he

And it was then *the preparation of the Paſchal Sabbath*, or the ſixth day of the week, and conſequently the day which fell before the Paſchal Sabbath, which was obſerved with ſome peculiar ſolemnity; *and* the morning was ſo far advanced, that it [*was*] drawing on apace *towards the ſixth hour*, and was now about the third hour, or nine in the morning (g), which

NOTES.

with Syria, to which it was annexed, made a province of the empire; nothing is more certain, than that whoever, in Judea, called himſelf *king*, in the ſenſe wherein the word was commonly underſtood, oppoſed Ceſar. But it did not, therefore, hold, that whoſoever called himſelf *a king*, oppoſed Ceſar; for, if the kingdom to which he laid claim, was without the bounds of the Roman Empire, the title no-wiſe interfered with the rights of the Emperor. So much does the ſignificance of a ſentence ſometimes depend on what would be thought a very minute circumſtance. Dr. C.

(e) As he well knew how ſuſpicious a prince Tiberius was, &c.] Every body that knows the character of Tiberius, eſpecially as illuſtrated by Suetonius in his excellent Hiſtory, will ſee how naturally Pilate might be apprehenſive on this head.

(f) *In Hebrew, Gabbatha.*] There are various etymologies of this word. I think the moſt probable is that, which derives it from גבה *elevavit*, and ſo it intimates its being *raiſed on high*. It was, perhaps, a kind of ſtage or ſcaffold, in the midſt of a ſpacious area belonging to the palace, in which the governor might place himſelf on public, and eſpecially on judicial occaſions. It plainly appears, from the connection of the words, that it was not in his houſe, but ſomewhere *without*, probably in ſome open place.

(g) *Was* drawing on apace *towards the ſixth hour*, and was now about the third hour, &c.] Difficulties, which ſeem to me quite invincible, attend the *reading* which

he saith unto the Jews, Behold your king!

which obliged them to dispatch, that they might have execution done, as usual, before noon. And Pilate finding he must, after all, yield to the people, and consent to the death of Jesus, lest his former struggle should be misrepresented at Rome, was resolved to manage this incident so as to procure from the Jews a public acknowledgment of Cesar's authority: *and* therefore, pointing to Jesus, as he now appeared in this mock pomp

NOTE.

which is generally received, [*It was about the sixth hour,*] whether we reckon it, according to the Roman method of computation, *six in the morning*, or according to the Jewish computation, *twelve at noon*.—The best commentators I know, think the whole difficulty of reconciling these words of John with Mark, who tells us, (chap. xv. 25.) that Christ was crucified at the third hour; and with Matthew and Luke, who exactly agree with him in fixing the time of that darkness which happened while Christ hung upon the cross, (compare Mat. xxvii. 45. Luke xxiii. 44. and Mark xv. 33.) is easily solved by understanding it, according to the Roman account, of six in the morning. But as John was a Jew, and elsewhere seems to use the Jewish account, (John i. 39. iv. 6, 52) that very supposition is in general improbable. For though we should, with many critics, take it for granted, that the Passover here fell late in April, (which was the latest it could fall,) the sun would not rise at Jerusalem till near five o'clock, and one cannot suppose the Sanhedrim assembled till about break of day. How then is it possible, that their condemnation of Christ, his arraignment and examination, first before Pilate, then before Herod, together with Pilate's repeated examinations of him, and conferences with the Jews about him, as also the change of dress, scourging, crowning with thorns, &c. should be dispatched by *six?* The very contents of the preceding sections seem to demonstrate the contrary.—On the other hand, it could not now be twelve at noon, since Mark assures us to the contrary, and his account is confirmed both by Matthew and Luke.—I cannot therefore but conclude, that instead of the *sixth* we should read the *third hour*, that is, *nine in the morning*. For this we have the authority of the Cambridge Manuscript, and of Peter of Alexandria, who expressly asserts it was τριτη, *the third*, in the original Copy, which he says continued till his time: and though all the best Manuscripts and ancient Versions are on the other side, I am obliged here to follow the superior authority of common sense: however, in submission to the greatest number of copies, I have still retained the common reading in the version, and have only given what I apprehend to be the true reading in the paraphrase. Dr. D.

I prefer the solution [of this difficult passage] given by those who consider the day as divided into four parts, answering to the four watches of the night. These coincide with the hours of 3, 6, 9, and 12, or, in our way of reckoning, 9, 12, 3, and 6, which suited also the solemn times of sacrifice and prayer in the Temple; that in cases wherein they did not think it of consequence to ascertain the time with great accuracy, they did not regard the intermediate hours, but only those more noted divisions which happened to come nearest the time of the event spoken of. Mark says ην δε ὡρα τριτη; from which we have reason to conclude, that the third hour was past. John says, ὡρα ωσει εκτη; from which I think it probable, that the sixth hour was not yet come. On this supposition, though the evangelists may by a fastidious reader, be accused of want of precision in regard to dates, they will not, by any judicious and candid critic, be charged with falsehood or misrepresentation. Who would accuse two modern historians with contradicting each other, because, in relating an event which had happened between ten and eleven forenoon, one said it was nine o'clock; the other it was drawing towards noon. Dr. C.

pomp of royalty, *he says to the Jews*, who were present in vast numbers, *Behold your king*, if you think fit to own him, as it is said many of you have done. *But they* again *cried out* with indignation and disdain, *Away with* [*him*,] *away with* [*him*;] we are so far from owning him, that we desire thee to *crucify him*. *Pilate says to them*, What, *shall I crucify your king?* How strange, and how extravagant a demand is this? And the *chief priests answered*, in the name of all he people, *We have no king but* the Emperor Tiberius *Cesar*, whose royal authority we all of us acknowledge, and will always maintain.

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your king? The chief priests answered, We have no king but Cesar.

MAT. XXVII. 24. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*.

And Pilate seeing that it signified nothing any longer to oppose the popular torrent, *but that they rather grew* more *tumultuous* by the delay, was determined however to do all he could, to make his own conscience easy in complying with this their unjust request; and therefore *he took water, and washed his hands in the presence of the multitude* (h), *saying*, I call heaven and earth to witness, that *I am guiltless of the blood of this innocent person*,* *look you* [*to*] the consequences of shedding [*it*,] and remember you are answerable for them, whatever they may prove. *And all the people answered, saying*, We will venture those consequences: *may his blood*, if innocent, *be on us, and on our children!* and may the curse of shedding it lie upon us throughout all generations (i)!

25 Then answered all the people, and said, His blood *be* on us, and on our children.

And

NOTES.

(h) *He took water and washed his hands*, &c.] It is well known, that the Jews in some cases were appointed to wash their hands, as a solemn token, that they were not themselves concerned in the murder committed by some unknown person: (See Deut. xxi. 6—9.) but as this was also a rite that was frequently used by the Gentiles in token of innocence, it is more probable that Pilate, who was a Gentile, did it in conformity to them.

* *Of this innocent person.* The forensic sense (as I may call it) of the Hebrew word צדק *tsadik*, and consequently of the Greek δικαιος, adopted as equivalent, is no more than *innocent*, or *not guilty* of the crime whereof he stands accused. This appears from many of the places of the Old Testament, which relate to judicial proceedings, particularly Deut. xxv. 1. and Prov. xvii. 15. where it is contrasted with a word commonly rendered *wicked*, and which in its forensic meaning, denotes no more than guilty of the crime charged. Pilate does not appear to have known any thing of our Lord's character, and therefore could pronounce nothing positively. But he could not fail to see that this accusation brought before him, sprang from malice, and was unsupported by evidence. Dr. C.

(i) *May his blood be on us, and on our children!*] As this terrible imprecation was dreadfully answered in the ruin so quickly brought upon the Jewish nation, and

LUKE XXIII. 24. And Pilate [willing to content the people,] gave ſentence that it ſhould be as they required. [MARK XV. 15.]

25 And he releaſed to them [Barabbas,] that for ſedition and murder was caſt into priſon, whom they had deſired: [and when he had ſcourged Jeſus,] he delivered him to their will [to be crucified.] [MAT. XXVII. 26. MARK XV.—15. JOHN XIX. 16.] MAT. XXVII. 31. And after that they had mocked him, they

And when they had ſaid this, *Pilate*, who now was ſomething eaſier in his own mind, and was *deſirous to ſatisfy the people* (k), ſince he perceived it could be done no other way, *pronounced ſentence, that what they demanded ſhould be done*, and that Jeſus ſhould be put to death.

And in purſuance of that ſentence, *he releaſed to them Barabbas, who* (as was ſaid before) *was thrown into priſon for ſedition and murder*; but *whom*, aggravated as his crimes were, *they had* importunately *deſired* in preference to Chriſt; *and having* already *ſcourged Jeſus*, he did not renew that torture (l); however, *he delivered him to their will to be crucified*, with ſuch circumſtances as they thought proper; and they ſoon ſhewed, that their tender mercies were cruel.

And when the Jewiſh mob had thus prevailed, *after they had mocked* and inſulted *him* for a while, juſt as the Roman ſoldiers had before done in the

NOTES.

and the calamities which have ſince purſued that wretched people, in almoſt all ages and countries; ſo it was peculiarly illuſtrated in the ſeverity with which Titus, merciful as he naturally was, treated the Jews whom he took during the ſiege of Jeruſalem; of whom Joſephus himſelf writes, that, having been ſcourged, and tortured in a very terrible manner, they were crucified, in the view, and near the walls of this city; perhaps, among other places, on Mount Calvary: and it is very probable, this might be the fate of ſome of thoſe very perſons who now joined in this cry, as it undoubtedly was of many of their children. For Joſephus, who was an eye-witneſs, expreſsly declares, "that the number of thoſe "thus crucified was ſo great, that there was not room for the croſſes to ſtand by "each other: and that at laſt, they had not wood enough to make croſſes of." A paſſage which, eſpecially when compared with the verſe before us, impreſſes and aſtoniſhes me beyond any other which I recollect in the whole ſtory. If this were not the very finger of God, pointing out their crime in crucifying his Son, it is hard to ſay what could deſerve to be called ſo. Among the Greeks, the perſons, on whoſe teſtimony others were put to death, uſed, by a very ſolemn *execration* to devote themſelves to the Divine vengeance, if the perſon ſo condemned were not really guilty.

(k) *Deſirous to ſatisfy the people: το ικανον ποιησαι.*] As his former adminiſtration had given them a great deal of diſguſt, he might very probably think it abſolutely neceſſary thus to appeaſe them: yet they afterwards followed him with their accuſations to his ruin; and thus, by the righteous judgment of God, he loſt all the advantage which he hoped to gain by this baſe compliance; as Felix did, when he afterwards injured Paul on the ſame unworthy principles. Acts xxiv. 27.

(l) *Having* already *ſcourged Jeſus.*] Many critics have obſerved, that ſcourging uſed to precede crucifixion; but as John, who is moſt exact in his account of this part of the ſtory, mentions his having been ſcourged before, and ſays nothing of the repetition of it, (which, conſidering Pilate's conviction of his innocence, he would probably ſpare,) I chuſe to interpret the word in this manner, which the original will very well bear.

(m) *They*

they took the [purple] robe off from him, and put on his own raiment on him, and led him away to crucify him. [MARK XV. 20.]

the prætorium, deriding his pretences to a kingdom, and abusing him like the vilest slave, *they took the purple robe off from him*(m), *and having dressed him* again *in his own garments*, they *led him away to be crucified*, in the manner which we shall next relate.

IMPROVEMENT.

LET us now, by a lively act of faith, bring forth the blessed Jesus to our imagination, as Pilate brought him forth to the people. Let us with affectionate sympathy survey the indignities which were offered him, when he "gave his back to the smiters, and his cheeks to them that plucked off the hair; and hid not his face from shame and spitting;" (Isa. l. 6.) Behold the man, wearing his purple robe, and thorny crown, and bearing the reed which smote him, in his right-hand for a sceptre! Behold, not merely *the man*, but THE SON OF GOD, thus vilely degraded, thus infamously abused! Shall *we* as it were, increase his sufferings, and while we condemn the fury and cruelty of the Jews, shall we "crucify him to ourselves afresh, and put him to an open shame?" (Heb. vi. 6.) Or shall we overlook him with slight and contempt, and hide our faces from him, who for our sake thus exposed his own? (Isa. liii. 3.) John xix. 13 Ver. 1 Mat. xxvii. 29 John xix. 5

Let the caution even of this heathen judge, who feared, when he heard, he so much as pretended to be the Son of God, engage us to reverence him; especially considering in how powerful a manner he has since been declared to be so; (Rom. i. 4.) Let us in this sense have nothing to do with the blood of this just Person.—Let his example teach us patiently to submit to those sufferings which God shall appoint for us, remembering that no enemies, and no calamities we meet with, could have any power against us, except it were given them from above. 7, 8 Mat. xxvi. 10 John xix. 11

How wisely was it ordered by Divine Providence, that Pilate should be obliged thus to acquit Christ, even while he condemned him; and to speak of him as a righteous person, Mat. xxvii. 24, 26

NOTE.

(m) *They took the purple robe off from him.*] It is observable, that Matthew, (chap. xxvii. 28.) mentions *a scarlet robe*, and Mark (chap xv. 17. as well as here,) *a purple garment*. I take not upon me to determine, whether either of these words be used for the other, waving as in some other cases the most exact signification; or whether there were two garments used, a purple vest, and over that a scarlet robe. However, it is probable, whatever they were, Pilate, or any of his chief officers, would not cover his bleeding body with any thing better than an old, and perhaps tattered habit, which answered their contemptuous purpose much better than the best which the governor's wardrobe could have afforded.

(n) Leave

perſon, in the ſame breath with which he doomed him to the death of the moſt flagitious malefactor! And how lamentably does the power of worldly intereſt over conſcience appear, when after all the convictions of his own mind, as well as the admonitions of his wife, he yet gave him up to popular fury. O Pilate, how glorioufly hadſt thou fallen in the defence of the Son of God! and how juſtly did God afterwards leave thee to periſh, by the reſentment of that people, whom thou waſt now ſo ſtudious to oblige (n)! Luke xxiii. 24, 25

Who can without trembling read that dreadful imprecation, "May his blood be on us, and on our children!" Words, which even to this day, have their remarkable and terrible accompliſhment, in that Curſe, which has purſued the Jews through ſeventeen hundred years. Lord, may it at length be averted, and even turned into a Bleſſing! May they "look on him whom they have pierced, and mourn," till all the obſtinacy of their hearts be ſubdued; till they bow down in glad ſubmiſſion to that King whom God has "ſet on his holy hill," and thus are brought themſelves to reign with him in everlaſting honour and joy! Mat. xxvii. 25.

NOTE.

(n) Leave thee to periſh, &c.] Joſephus expreſsly aſſures us, that Pilate having ſlain a conſiderable number of ſeditious Samaritans, was depoſed from his government by Vitellius, and ſent to Tiberius at Rome, who died before he arrived there. And Euſebius tells us, that quickly after, (having as others ſay been baniſhed to Vienne in Gaul,) he laid violent hands upon himſelf, falling on his own ſword. Agrippa, who was an eye-witneſs to many of his enormities, ſpeaks of him in his oration to Caius Ceſar, as one who had been a man of a moſt infamous character; and by that manner of ſpeaking, as Valeſius well obſerves, it is plainly intimated, he was then dead. Probably the accuſations of other Jews following him, had before that proved his deſtruction.

[*To be continued.*]

REMARKABLE PROVIDENCE.

THE following account of the preſervation of Mr. William Sims, of Alperham, near Cheſter, was related to me by his nephew and neice, Mr. and Mrs. Hitchens, perſons of unqueſtionable veracity. When their uncle was a boy, he went one day with his brother Ralph to bathe, but getting out of his depth, he ſunk to the bottom of the water. His brother not being able to afford him any aſſiſtance, left him and ran home to inform the family. At the moment that the boy ſunk, a dog, which was lying quietly upon a graſs-plat before the houſe, (a conſiderable diſtance from the water) was obſerved to ſpring up ſuddenly, and after giving a prodigious howl, leaped over ſome high pales, and ran away

away with great velocity. The actions of the dog surprized the spectators, and in a few minutes they saw Ralph running towards the house, crying out, "Billy is drown'd! Billy is drown'd!" They hastened to the place; but before they got to it, the dog had plunged into the water, and diving to the bottom, caught the boy by the head, and gently brought him safe to land. He presently recovered, and told his friends, that while he was under water, he felt something coming towards him, and laid hold of it; but supposing it was his brother, and being afraid they should both be drowned, he let go his hold, which gave the dog an opportunity of drawing him out of the water. Soon after this providential deliverance, the young man became serious, and was remarkable for his piety and zeal; and was instrumental in bringing many to the knowledge of the Truth. He was one of the first in these parts who opened his house to the Methodists, in which preaching has continued for near fifty years.

Chester, March 18, 1795. Owen Davis.

Extract of Mr. Bruce's Journey from Masuah to Gondar in Abyssinia.

[*Continued from page* 301.]

On the 15th of October the Naybe came to Masuah, and dispatched the vessel that brought me over; and, as if he had only waited this evidence out of the way, he, that very night, sent me word that I was to prepare him a handsome present. He gave in a long list of particulars to a great amount, which he desired might be divided into three parcels, and presented three several days. One was to be given him as Naybe of Arkeeko; one as Omar Aga, representative of the Grand Signior; and one for having passed my baggage *gratis* and unvisited, especially the large quadrant. For my part, I heartily wished he had seen the whole, as he would not have set great value on the brass and iron.

As Achmet's assurance of protection had given me courage, I answered him, That, having a firman of the Grand Signior, and letters from Metical Aga, it was mere generosity in me to give him any present at all, either as Naybe or Omar Aga, and I was not a merchant that bought and sold, nor had merchandise on board, therefore had no customs to pay. Upon this he sent for me to his house, where I found him in a violent fury. He peremptorily told me, That unless I had 300 ounces of gold ready to pay him on Monday, upon his landing from Arkeeko, he would confine me in a dungeon, without light, air, or meat, till the bones came through my skin for want.

I answered firmly,—"Since you have broken your faith with the Grand Signior, the governor of Cairo, the Basha at Jidda, and

and Metical Aga, you will no doubt do as you pleaſe with me; but you may expect to ſee the Engliſh man of war, the Lion, before Arkeeko, ſome morning by day-break."—"I ſhould be glad," ſaid the Naybe, "to ſee that man at Arkeeko or Maſuah that would carry as much writing from you to Jidda as would lie upon my thumb nail; I would ſtrip his ſhirt off firſt, and then his ſkin, and hang him before your door to teach you more wiſdom."—"But my wiſdom has taught me to prevent all this. My letter is already gone to Jidda; and if, in twenty days from this, another letter from me does not follow it, you will ſee what will arrive. In the mean time, I here announce it to you, that I have letters from Metical Aga and the Sherriffe of Mecca, to Michael Suhul governor of Tigre, and the king of Abyſſinia. I, therefore, would wiſh that you would leave off theſe unmanly altercations, which ſerve no ſort of purpoſe, and let me continue my journey. I then turned my back without any ſalutation and went home. All this time I very much wondered what was become of Achmet, who, with Mahomet Gibberti, remained at Arkeeko: at laſt I heard that he was in bed, ill of a fever. I ſent, therefore, to the Naybe to deſire leave to go to Arkeeko. He anſwered me ſurlily, I might go if I could find a boat; and, indeed, he had taken his meaſures ſo well that not a boat would ſtir for money or perſuaſion.

On the 29th the Naybe came again from Arkeeko to Maſuah, and, I was told, in very ill-humour with me. I ſoon received a meſſage to attend him, and found him in a large waſte room like a barn, with about ſixty people with him. This was his divan, or grand council, with all his janizaries and officers of ſtate, all naked, aſſembled in parliament. There was a comet that had appeared a few days after our arrival at Maſuah, which had been many days viſible in Arabia Felix, being then in its perihelion; and, after paſſing its conjunction with the ſun, it now appeared at Maſuah early in the evening, receding to its aphelion. I had been obſerved watching it with great attention; and the large tubes of the teleſcopes had given offence to ignorant people.

The firſt queſtion the Naybe aſked me was, What that comet meant, and why it appeared? And before I could anſwer him, he again ſaid, "The firſt time it was viſible it brought the ſmall-pox, which has killed above 1000 people in Maſuah and Arkeeko. It is known you converſed with it every night at Loheia; it has now followed you again to finiſh the few that remain, and then you are to carry it into Abyſſinia. What have you to do with the comet?"

Without giving me leave to ſpeak, his brother then ſaid, That he was informed I was an engineer going to teach the Abyſſinians to make cannon and gunpowder; that the firſt attack was to be againſt Maſuah. Five or ſix others ſpoke much in the ſame ſtrain: and the Naybe concluded by ſaying, That he would ſend

me in chains to Conſtantinople, unleſs I went to Hamazen, with his brother, to the hot-wells there, and that this was the reſolution of all the janizaries; for I had concealed my being a phyſician.

I had not yet opened my mouth. I then aſked, If all theſe were janizaries; and where was their commanding officer? A well-looking, elderly man anſwered, "I am Sardar of the janizaries."—"If you are Sardar, then," ſaid I, "this firman orders you to protect me. The Naybe is a man of this country, no member of the Ottoman empire." A general murmur of approbation followed, and I continued,—"Now I muſt tell you my reſolution is, never to go to Hamazen, or elſewhere, with the Emir. Both he and the Naybe have ſhewn themſelves my enemies; and, I believe, that to ſend me to Hamazen is to rob and murder me out of ſight."—"Dog of a Chriſtian!" ſays the Emir, putting his hand to his knife, "If the Naybe was to murder you, could he not do it here now this minute?"—"No," ſays the man, who had called himſelf Sardar, "he could not; I would not ſuffer any ſuch thing. Achmet is the ſtranger's friend, and recommended me to-day to ſee no injury done him; he is ill, or would have been here himſelf."

"Achmet," ſaid I, "is my friend, and fears God; and were I not hindered by the Naybe from ſeeing him, his ſickneſs before this would have been removed. I will go to Achmet at Arkeeko, but not to Hamazen, nor ever again to the Naybe here in Maſuah. Whatever happens to me muſt befal me in my own houſe. Conſider what a figure a few naked men will make the day that my countrymen aſk the reaſon of this, either here or in Arabia." I then turned my back, and went out without ceremony. "A brave man!" I heard a voice ſay behind me, "*Wallah Engleſe!* True Engliſh!" I went away exceedingly diſturbed, as it was plain my affairs were coming to a criſis. I obſerved, or thought I obſerved, all the people ſhun me. I was, indeed, upon my guard, and did not wiſh them to come near me; but, turning down into my own gateway, a man paſſed cloſe by me, ſaying diſtinctly in my ear, tho' in a low voice, "*Fear nothing*, or, Be not afraid." This hint, ſhort as it was, gave me no ſmall courage. I had ſcarcely dined, when a ſervant came with a letter from Achmet at Arkeeko, telling me how ill he had been, and how ſorry he was that I refuſed to come to ſee him, as Mahomet Gibberti had told him I could help him. He deſired me alſo to keep the bearer with me in my houſe, and give him charge of the gate till he could come to Maſuah himſelf.

I ſoon ſaw the treachery of the Naybe. He had not, indeed, forbid me to go and ſee his nephew, but he had forbid any boat to carry me; and this I told the ſervant, appealing to the Sardar for what I ſaid in the divan of my willingneſs to go to Arkeeko to Achmet, though I poſitively refuſed to go to Hamazen. I begged the ſervant to ſtop for a moment, and go to the Sardar who was in the caſtle, as I had been very eſſentially obliged to him for his

interpoſition

interpoſition at a very critical time, when there was an intention to take away my life. I ſent him a preſent by Achmet's ſervant, who delivered the meſſage faithfully, and had heard all that had paſſed in the divan. He brought me back a pipe from the Sardar in return for my preſent, with this meſſage, That he had heard of my countrymen, tho' he had never ſeen them; that he loved brave men, and could not ſee them injured; but Achmet being my friend, I had no need of him. That night he departed for Arkeeko, deſiring us to ſhut the door, and leaving us another man, with orders to admit nobody, and adviſing us to defend ourſelves if any one offered to force entrance, be they who they would, for that nobody had any buſineſs abroad in the night.

I now began to reſume my confidence, ſeeing that Providence had ſtill kept us under his protection; and it was not long when we had an opportunity to exerciſe this confidence. About 12 o'clock at night a man came to the door, and deſired to be admitted; which requeſt was refuſed without any ceremony. Then came two or three more, in the name of Achmet, who were told by the ſervant that they would not be admitted. They attempted to force open the door, which was ſtrongly barricaded. But as there were cracks in it, I put the point of a ſword through one of them, deſiring them to be cautious of hurting themſelves upon the iron ſpikes. Still they attempted to force open the door, when the ſervant told them, that Achmet, when he left him the charge of that door, had ordered us to fire upon any who offered to force an entrance at night. I then ordered a torch to be brought, that they might have a view of us through the cracks of the door; but the ſervant's threat being fully ſufficient, they retired, and we heard no more of them.

It was the 4th of November when the ſervant of Achmet returned from Arkeeko. He was not yet well, and was very deſirous to ſee me. He ſuſpected either that he was poiſoned or bewitched, and had tried many charms without effect. We arrived at Arkeeko, and found Achmet in his own houſe, ill of an intermitting fever, under the very worſt of regimens. He was much apprehenſive that he ſhould die, or loſe the uſe of his limbs. I gave him proper remedies to eaſe his pains and his ſtomach, and the next morning began with the bark. This medicine operates quickly here; nay, even the bark that remains, after the ſtronger ſpirituous tincture is drawn from it, ſeems to anſwer the purpoſe very little worſe than did the firſt. I ſtaid here till the 6th, at which time he was free from the fever. I left him, however, ſome doſes to prevent its return; and he told me, on the 7th, he would come to Maſuah with boats and men to bring us with our baggage to Arkeeko, and free us from the bondage of Maſuah.

Upon the 6th, three ſervants arrived from Tigre; one from Janni, a young man and ſlave, who ſpoke and wrote Greek perfectly; the other two ſervants were Ras Michael's. Ras Mi-

chael's letters to the Naybe were very ſhort. He ſaid the king Hatze Hannes's health was bad, and wondered at hearing the phyſician, ſent to him by Metical Aga from Arabia, was not forwarded to him inſtantly at Gondar, as he had heard of his arrival at Maſuah ſome time before. He ordered the Naybe, moreover, to furniſh me with neceſſaries, and diſpatch me without loſs of time. He expreſſed the great neceſſity the king had for a phyſician, and how impatiently he had waited his arrival. In the afternoon I embarked for Maſuah. At the ſhore I received a meſſage from the Naybe to come to ſpeak to him; but I returned for anſwer, It was impoſſible, as I was obliged to go to Maſuah to get medicines for his nephew Achmet.

We arrived in the iſland at eight o'clock, to the great joy of our ſervants, who were afraid of ſome ſtratagem of the Naybe. We got every thing in order without interruption, and completed our obſervations upon this inhoſpitable iſland, infamous for the quantity of Chriſtian blood ſhed there upon treacherous pretences.

We obſerved here, for the firſt time, three remarkable circumſtances ſhewing the increaſe of heat. I had carried with me ſeveral ſteel plates for making ſcrews of different ſizes. The heat had ſo ſwelled the pin, or *male* ſcrew, that it was cut nearly one third through by the edge of the female. The ſealing-wax, of which we had procured a freſh parcel from the India ſhips, was fully more fluid, while lying in our boxes, than tar. The third was the colour of the ſpirit in the thermometer, which was quite diſcharged, and ſticking in maſſes at unequal heights, while the liquor was clear like ſpring water.

Maſuah is very unwholeſome, as, indeed, is the whole coaſt of the Red Sea from Suez to Babelmandel, but more eſpecially between the tropics. Violent fevers, called there *nedad*, make the principal figure in this fatal liſt, and generally terminate the third day in death. If the patient ſurvives till the fifth day, he very often recovers by drinking water only, and throwing a quantity of cold water upon him, even in his bed, where he is permitted to lie without attempting to make him dry, or change his bed, till another deluge adds to the firſt.

There is no remedy ſo ſovereign here as the bark; but it muſt be given in very different times and manners from thoſe purſued in Europe. Were a phyſician to take time to prepare his patient for the bark, by firſt giving him purgatives, he would be dead of the fever before his preparation was completed. Immediately when a nauſea or averſion to eat, frequent fits of yawning, ſtraitneſs about the eyes, and an unuſual, but not painful ſenſation along the ſpine, comes on, no time is then to be loſt; ſmall doſes of the bark muſt be frequently repeated, and perfect abſtinence obſerved, unleſs from copious draughts of cold water.

I never dared to venture, or ſeldom, upon the deluge of water, but am convinced it is frequently of great uſe. The ſecond or third

third dose of the bark, if any quantity is swallowed, never fails to purge; and, if this evacuation is copious, the patient rarely dies, but, on the contrary, his recovery is generally rapid. Moderate purging, then, is for the most part to be adopted; and rice is a much better food than fruit.

I know that all this is heterodox in Europe, and contrary to the practice, because it is contrary to system. For my own part, I am content to write faithfully, what I carefully observed, leaving every body afterwards to follow their own way at their peril.

Bark, I have been told by Spaniards who have been in South America, purges always when taken in their fevers. A different climate, different regimen, and different habit of body or exercise, may surely so far alter the operation of a drug as to make it have a different effect in Africa, from what it has in Europe. Be that as it may, still I say, bark is a purgative when it is successful in this fever; but bleeding, at no stage of this distemper, is of any service; and, indeed, if attempted the second day, the lancet is seldom followed by blood. Ipecacuanha both fatigues the patient and heightens the fever, and so conducts the patient more speedily to his end. Black spots are frequently found on the breast and belly of the dead person. The belly swells, and the stench becomes insufferable in three hours after death, if the person dies in the day, or if the weather is warm.

[*To be continued.*]

Mr. FLETCHER's LETTERS.

To Miss HATTON.

My very dear Friend, Madeley, July 17, 1766.

I Want to hear of you, if I cannot hear from you by a line. The last account I had of your state of health was a very poor one. What hath the Lord done for your body since?

My dear friend, we are going the way of all flesh; and though you are more sensible of the journey in your body than I am at present, yet I follow you, or perhaps you follow me. I often feel a desire to bear your load for you; but the impossibility of this makes me rejoice, that Jesus, who does not faint as I might do, will and does carry both you and your burden. By a firm, unshaken faith, you know, we cast our souls upon Jesus, and by that power, whereby he is able to subdue all things to himself, he receives and bears that which we commit to him.

That this faith may be the firmer on our part, let it be *rational* as well as affectionate; *affectionate* as well as rational. God is good: he does not want us to take his word without proof. What expectations of the dear Messias from the beginning of the world! What

What amazing miracles and wonders were wrought in favour of that people and family, from which he was to come! What prophecies fulfilled, that we might rationally believe! What displays of the Godhead, in that heavenly Man, Christ Jesus! *In him dwelt*, of a truth, *the fulness of the Godhead bodily*. You see the power of God in his miracles; the goodness of God in his character; the justice and mercy of God in his death; the truth, and faithfulness, and glory of God in his resurrection, in the coming of his Spirit, and the preaching of his everlasting Gospel. O, my friend, we may believe *rationally*: we may with calm attention view the emptiness of all other religions, and the fulness of assurance that ours affords And shall we not believe *affectionately* also? Let us stir up ourselves to love this Jesus, who hath given himself to us with all his blood, all his grace, and all his glory. Come, give him your *whole soul*, my dear friend, and take him with all his pardons, all his love, all his strength. If he wants you to embrace him in his faint, bloody sweat, or in his racking tortures on the cross, draw not back;—love him, love him, and let not the grave frighten you: it is good to drop our clay in his quiet sepulchre, and to follow him on the wings of faith and love, without a clog of sickly flesh, to heaven. "He died for us, and rose again, that, whether we live or die, we might be together with him: To us to live is Christ, and to die is gain. He hath blotted out——

I am happily interrupted by your kind letter. Blessed be God for the prospect of recovery you mention! All is well that Jesus does: sick or well, living or dying, we will be Jesus's.

With regard to your complaint of slothfulness, your body cannot bear the strong exertions of a wrestling faith; therefore, you are called, I apprehend, with a *calm consent* to accept of the Gospel tidings, and, with the quietness of a child at the breast, to suck the milk of divine consolation. Inward, loving, believing recollection and resignation, is the path, into which our dear heavenly Friend wants now to lead you. Be faithful, be bold to follow where he leads: make no words,—*no unbelieving words*, and all will be well. Farewell in body and soul. J. F.

To Miss HATTON.

My dear Friend, Madeley, July 28, 1766.

I Hear still a very indifferent account of your health. I stand in doubt as to your bodily life; but it is in the hand of Jesus, and Jesus is wise, Jesus is good, Jesus is almighty: he will therefore dispose of you for the best. While you see the scales hovering, and it may be that of life slowly descending towards a quiet grave, calmly look at Jesus; and when the feebleness of your spirits prevents you from crying out in ecstatic love, "My Lord and my God!" let your devoted, resigned, patient heart, still whisper, "Thy will be done!"

Your

Your laſt letter raiſed my hopes of your recovery; Mr. Perry who ſaw you ſince, damps them again; but "whether we live, we live to the Lord, or whether we die, we die to the Lord." "Not for works of righteouſneſs that we have done, but according to his mercy he ſaveth us;" Glory be to God for his unſpeakable gift! Jeſus remembers you in his all-prevailing interceſſion;—and, I might add, I do in my prayers, if the weight of a dancing mote deſerved to be mentioned, after that of an immenſe mountain. I am, with Chriſtian reſpects to our kind loving friends at Wem, your poor Madeley friend, J. F.

To Miſs HATTON.

My dear Friend, Madeley, July 30, 1766.

SO you are likely to be at reſt firſt! Well, the Lord's will be done! I ſhould be glad to have you ſtay to help us to the kingdom of God; but if God wants to take you there, and houſe you before a ſtorm, I ſhall only cry,—"One of the chariots of Iſrael, and the horſemen thereof,"—and try to make the beſt of my way after you.

A calm receiving of the goſpel tidings, upon a conviction of your loſt eſtate, with ſuitable tempers, is a ſign that you are in a *ſafe ſtate*; but I want you altogether in a *comfortable one*. Your buſineſs, I apprehend, is not to turn the dunghill of nature, but to ſuck the goſpel milk: Dwell much, if not altogether, upon free juſtification, through the redemption that is in Chriſt Jeſus. View the ſufficiency, fulneſs, ſuitableneſs, freeneſs of his atonement and righteouſneſs; and hide yourſelf without delay under both. Look at death, only as a door to let you out of manifold infirmities and pains, into the arms of Jeſus, your heavenly Bridegroom. Stir up faith, hope, and love; that is trimming your lamp. Since laſt Monday, I find the burden of your ſoul upon mine in a very particular manner, and I hope that I ſhall not ceaſe to pray for you, that you may go not only calmly, but *joyfully*, the way of all fleſh. I have got ſome praying ſouls to ſhare with me in that profitable work, and I hope you will meet our ſpirits at the throne of grace as we do yours.

Let me have the comfort of thinking, that you are with your Phyſician, Huſband, and ALL; who will order all things for the beſt. Pray hard, believe harder, and love hardeſt. Let the cry of your ſoul be, "None but Jeſus living, none but Jeſus dying." Let Chriſt be your life; and then death, whether it comes ſooner or later, will be your gain.

Mr. Glazebrook waits for theſe lines, and I conclude by again entreating you to *believe*. *Only believe*, ſaid Jeſus to the Ruler;—and faith will work by *love*, and love by a *deſire* to depart and be with Chriſt. God the Father, Son, and Holy Ghoſt, bleſs, uphold, and comfort you! Farewell, and forget not to pray for your helpleſs friend, J. F.

To

To Miss ——

My very dear Friend,

THE providence of our good God brought me safe here last Thursday, loaded with a sense of your excessive kindness, and my excessive unworthiness of it. Your Araunah-like spirit shames and distresses me: I am not quite satisfied about your evasions with respect to the *bill*; and though I grant it more blessed to give than to receive, I think you should not be so selfish as to engross all that blessedness to yourself. Nevertheless I drop my upbraidings, not to lose that time in them which I should save to thank you, and to praise Jesus. I thank you, then, for all your favours, but above all for your secret prayers for a poor, unworthy, unprofitable wretch, who deserves neither the name of a Minister, nor of a Christian. If you are so kind as to continue them, (which I earnestly beg you will) I beseech you pray that I may have power to tarry at the footstool of divine mercy for a day of Pentecost, till I am endued with power from on high for the work of the ministry, and the blessings of Christianity.

I know not whether I am wrong in this respect, but I expect a power from on high to make me what I am not;—an instrument to shew forth the praises of the Redeemer, and to do some good to the souls of my fellow-creatures. Until this power comes, it appears to me that I spend my paltry strength in vain, and that I might as well sit still. But I know I must keep rowing tho' the wind be contrary, till Jesus comes walking upon the waters, tho' it were in the last watch of the night.

You see that while you praise on the top of the mountain, I hang my untuned harp on the mournful willow at the bottom. But Jesus was in Gethsemane as well as on Tabor, and while he blesses you, he sympathizes with me. But this is speaking too much about *self*; *good* and *bad* self must be equally denied, and He that is the fulness of Him who fills all in all, must fill my thoughts, my desires, my letters, and my all. Come then, Lord, come and drop into our souls as the dew into Gideon's fleece; drop thy blessing on these lines, and may thy sweet name, JESUS, EMANUEL, GOD WITH US, be as ointment and rich perfumes poured upon my dear Sister's soul! Spread thy wings of love over her; reward her a hundred fold in temporal and spiritual blessings, for the temporal and spiritual mercies she hath bestowed upon me as thy servant; and vouchsafe to make and keep me such!

I want you to write to me what you think of the *life of faith*, and whether you breathe it without *interruption*; whether you *never* leave that rich palace—Christ, to return to that dungeon, *self*; what your feelings are when faith is at its *lowest ebb*, and when it acts *most powerfully*? I should be glad also if you would answer these questions:—What views have you of another world?

What

What ſenſe have you of the nearneſs of Chriſt? What degree of fellowſhip with the ſouls neareſt your heart? What particular intimations of the will of God in intricate affairs, and material ſteps? And whether you can reconcile the life of faith with one wrong temper in the heart?

If you are ſo good as to anſwer theſe queſtions at large, you will oblige me more, than if you were to ſend me 200 waiſtcoats and as many pair of ſtockings.—Jeſus is life, love, power, truth and righteouſneſs. Jeſus is ours; yea, he is over all, through all, and in us all. May we ſo fathom this myſtery, and ſo evidence the reality of it, that many may ſee and fear, and turn to the Lord! My kind love and thanks wait upon your Siſters, &c. Farewell in Jeſus. Pray for your obliged, unworthy ſervant,

J. F.

An Ode on the Creation.*

BEGIN, my ſoul, the heavenly lay,
Let all thy nobleſt powers obey,
And ſtrike the tuneful ſtring;
Let all the glorious worlds unite,
With tribes of earth and ſons of light,
JEHOVAH'S praiſe to ſing.

Thy awful grandeur fills all ſpace,
The ſtedfaſt earth and rolling ſeas,
And all yon ſhining globes:
The virgin light, the azure rays,
And the red lightening's direful blaze,
Are his eternal robes.

Spread by his plaſtic hand divine,
The heavens a vaſt pavilion ſhine,
Adorn'd with matchleſs grace;
Millions of worlds at his beheſt,
Or roll their courſe, or calmly reſt,
In the wide field of ſpace.

His nod the glowing comets bind,
He walks upon the ſtormy wind:
Or, ſhould he ſound his word,
The ocean groans, the heavens bend,
The lightnings flaſh, the thunders rend;
Earth trembling owns her Lord.

At his eternal portals ſtand,
Cherubic hoſts, a martial band
Attendant on his eye;

* PSALM civ.

Prompt as the light, with flaming zeal,
Commands of wrath, or love fulfil,
In hell, or earth, or sky.

He fill'd chaotic deeps with light,
Darkness and death were put to flight,
At his creative sound;
Earth instant rais'd her verdant head,
The watery world obedient fled,
Within her gulphs profound.

The liquid world his nod obeys,
The gulphy main, and circling seas,
Repell'd by feeble sand;
In vain the foaming billows roar,
To break their chains, or pass the shore,
Or drown the fertile land.

Their towering mountains proudly rise,
Their summits seem to prop the skies.
Whence crystal streamlets burst;
Thro' blooming vallies roll their way,
Where fleecy herds securely play,
And quench their burning thirst.

In deserts drear, on shaggy hills,
'Mid pathless woods, and murmuring rills,
The feather'd warblers sing:
From morn till eve they crown the song,
Responsive groves the theme prolong,
In praise of Heaven's KING.

The swelling clouds profusely shed,
Their treasure on the mountain's head,
And the green plains below;
Where golden harvests smiling stand,
And court the needy reaper's hand,
For whom these bounties grow.

Luxuriant meads the herds maintain,
But man procures the foodful grain,
The vines their stores impart;
The purple streams his board surround,
With all the fruit of autumn crown'd,
To chear his grateful heart.

Sovereign of worlds, thy gracious aid,
Extends to all thy hands have made,
In earth, or sea, or air;
Creatures below, an endless train,
That swim the deep, or walk the plain,
Claim thy paternal care.

The reveren'd oak majestic stands,
And spreads around its leafy hands,
Shielding the flocks from heat;

Tall

Tall cedars ſhed perfumes around,
With waving pines the hills are crown'd,
To fowls a ſafe retreat.

In rocks untrod by human-kind,
The nimble goats a refuge find,
Where ſylvan ſcenes ariſe;
There the wild fawns their paths purſue,
And there the amorous turtles coo,
And vultures raiſe their cries.

Thou ſun, that ſhines thro' heaven's profound,
Where countleſs worlds revolve their round,
Great ſource of golden day;
Thy rays our years and months unfold,
The ſummer's heat, and winter's cold,
Thy ſovereign laws obey.

Thy glories deck the roſy morn,
With fleecy gold the clouds adorn,
And warm the purple eaſt;
The plumy choirs triumphant ſing,
Exulting nature feels thy wing,
With heaven's effulgence bleſt:

When ſilent night aſſumes her ſway,
From gloomy dens, the beaſts of prey,
With ſteps ferocious rove;
Loud howls the wolf, the lion roars,
And fills with dread, ſurrounding ſhores,
And ſhepherds of the grove.

Aurora, daughter of the dawn,
With luſtre purples o'er the lawn,
Then ſavage monſters flee;
To thorny brakes, and trackleſs woods,
To craggy haunts, and turbid floods,
And leave the country free.

Man, the vicegerent of his God,
With looks majeſtic walks abroad,
Great lord of land and ſea;
He viſits earth's prolific plains,
Her gifts magnificent obtains,
Till night reſumes her ſway.

Being of beings, wonderous kind,
Wiſdom and might were both combin'd,
To build this grand abode;
Thy various attributes divine,
Throughout the whole ſuperbly ſhine,
To raiſe our hearts to GOD.

Old ocean rules her wide domain,
Of boundleſs ſeas ſhe holds the rein,

Her

Her arms vaſt ſhores ſurround;
While ſcaly nations ſportive roam,
Thro' coral groves, and tides of foam,
And down her deeps profound.

Thy breath can raiſe tremendous ſtorms,
While death in all its horrid forms,
Stalks dreadful o'er the deep;
Or ſhouldſt thou curb her roaring tide,
Lo! wealthy fleets majeſtic ride,
And ſwelling billows ſleep.

Sea-monſters from their briny beds,
'Mid boiling eddies lift their heads,
As monarchs of the flood;
Their eye-balls dart the lightening's blaze,
Then furious laſh the ſtormy ſeas;
From heaven ſolicit food.

Depriv'd of thy paternal aid,
The univerſe thy hands have made,
With all that hails the light;
Tho' happy, beautiful, and ſtrong,
Muſt ſink to nothing whence they ſprung,
Abſorb'd in endleſs night.

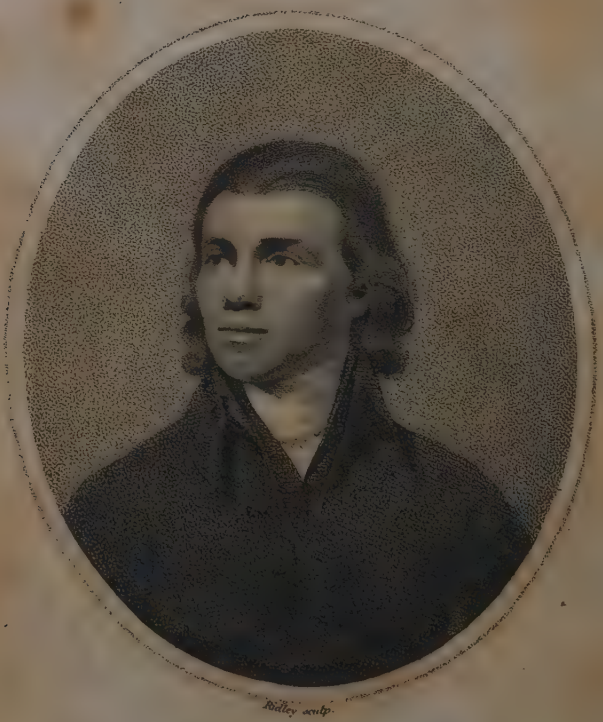
Thy Spirit moves the mighty whole,
Inſpiring every living ſoul,
In heaven, or on this ball;
As leaves in ſpring, the woods adorn,
So worlds expire, and worlds are borne,
At thy prolific call.

GOD of our Life, our ſouls engage,
From blooming youth, to hoary age,
Thy boundleſs praiſe to ſpeak;
Thy looks the mountains overturn,
The planets drop, the comets burn,
And earth's foundations ſhake!

Ye maſſy globes, thou vaulted ſky,
With all that ſwim, or walk, or fly,
Approach, ye tuneful throng:
Seraphs above, and men below,
Your great CREATOR's glories ſhow,
In one eternal Song.

Sinners, who long have done deſpite
To God, ſhall ſink in horrid night,
No more his bounties prove:
But ſaints ſhall find redeeming peace,
With ranſom'd Worlds behold his Face,
In joyful Realms above.

MILES MARTINDALE.



Mr. THOS. KELK

Aged 24.

A Preacher of the Gospel.

THE
Arminian Magazine,
For AUGUST 1795.

The EXPERIENCE of Mr. ZECHARIAH YEWDALL.

[*Continued from page* 322.]

AT Chatham we had large congregations, and several were added to the Society, though not deeply awakened. But at Canterbury we went on heavily; the contention occasioned by the unhappy division there, proved a stumbling-block in the way of many, for a long time. But in the spring of the year, two or three persons were awakened and converted, and I began to lift up my head and hope for better days; the burden under which I laboured when preaching in that place, was removed from my mind, and I found freedom in addressing the people. Several more were added to the society before Conference.

At the London Conference I was again appointed for Kent Circuit, with Messrs. Shadford and Horner. We had the unspeakable satisfaction of seeing the work prosper in various parts of the circuit, particularly at Canterbury, where the society was enlarged, and several were brought to the knowledge of the Truth.

Soon after the Conference, I entered into the marriage state. My wife resided in London on account of the education of her son, and I continued to attend my circuit regularly. We were invited to preach at Margate, where there had once been a considerable society, but disorderly walking had reduced them to a very small number, and drove the preachers from the place, so that for some years they were destitute of preaching. A gentleman from the neighbourhood of London, and some other friends, interested themselves in the affair, and a house was erected for preaching. Our society at first consisted only of four persons, but we had the satisfaction to see it soon increased in number; and I have been informed, since I left the circuit, that the work has prospered more abundantly at Margate.

As the knowledge of the Truth continued to spread in the circuit, we were obliged to apply for an additional preacher, and Mr. Wesley sent to our assistance Mr. Wm. Bramwell, whose labours were attended with the divine blessing. At Dover, the society had been in a low way for a considerable time, occasioned by an unhappy division taking place through disputes about Calvinism; but this year we were much encouraged; several were convinced and

and turned from dead works to the living God. The prayer meetings were of general use, as well as the preaching of the Word, and the society increased to double the number before the expiration of the year.

I cannot omit relating a remarkable conversion which happened at Dover. One of our friends took me to the Alms-house to visit a poor woman. We found her in great affliction, without any prospect of relief, and exceedingly ignorant of God, and of the things belonging to her peace. She had lived in neglect of religious duties all her life, and even seldom attended the church service. She indeed talked something about doing her best, and that God was merciful, she hoped. I endeavoured to make her sensible that she was a hell-deserving sinner, and that if she died in her present impenitent state, there were no Heaven nor happiness for her hereafter; at the same time encouraging her to seek and hope for pardon through Christ Jesus. She attended to what was spoken, and promised to turn to the Lord in supplication and prayer. Upon visiting her again in a few days, I was glad to find her crying out for a Saviour, and pardon through his Atonement, saying, "It is all I want on Earth!" I had now great hopes of her salvation, which were much increased upon the next visit, in company with one of our local preachers; we then found her in good earnest; and Heaven seemed to be open to our prayers in her behalf. Early next morning, notwithstanding her sore affliction and extreme pain, I found her rejoicing in the Lord, with a clear evidence that he had forgiven all her sins, and accepted her through the Beloved.

The afflictions of the poor woman were uncommonly painful and severe, so that the bones pierced through the skin, yet she bore them all with astonishing patience and resignation, continually blessing and praising God both for his supporting Grace, and even for sending the afflictions, and sanctifying them to her soul's salvation. In the midst of excruciating pain, she was so filled with divine Love, that she was at a loss to find words expressive of her happiness and gratitude to the Father of Mercies; and her faith was so strong, that she would sometimes say, "Were I to live a "thousand years in this torture and distress of body, yet I believe "the Lord would keep my soul happy in his goodness and love." Her prayers and entreaties had a good effect upon her husband, who was soon awakened and converted. After praising the Lord in the furnace of adversity a few months, and witnessing his mighty power to save in the greatest extremity of pain, she obtained a release from this world, and entered into everlasting Rest.

Some time before the Conference, in 1786, Mr. Wesley of his own accord proposed that I should be stationed in Edinburgh, which appointment being agreeable to us, as my wife intended to place her son as a student of physic in that college, I did not attend the meeting of the Preachers at Bristol, on account of the long

long journey before me; but waited till I heard from the Conference. Through some misunderstanding I was stationed at Berwick-upon-Tweed. This disappointment brought me under severe exercise of mind, but thro' Grace I was enabled to overcome the temptation, and resolved to take up my cross. Accordingly I hastened to Berwick; where I met Mr. Hunter, senior, my fellow-labourer. Next day we received a letter from Edinburgh requesting one of us to go immediately to Musselburgh, a Preacher being wanted to supply that place; as it was only six miles from Edinburgh, and my wife being obliged to reside in the city, I accepted of the invitation. I saw the hand of Providence in this destination, and that the way of duty is the way of safety.

I had a tolerable congregation on the first Sunday I preached at Musselburgh, which afforded me some encouragement. This was the first place in Scotland at which the Methodists preached, a considerable society was formed, many of whom experienced the power of Religion in their hearts and lives. But after a season, some went to rest, others left the place, or fell back again into dead formality; so that I found very few who made any profession of experimental Religion in the place. However one person continued faithful to the cause, and zealous for the Truth; being desirous that his neighbours might have a fair trial, he had taken the English Chapel, in order to have constant preaching every Lord's-day. I united a few persons in society, who met regularly, and for a time we had a tolerable good prospect of a revival; but as only one or two enjoyed the divine Life, it was hard work to be almost always labouring among the dead, especially as I had so lately left a circuit where Religion greatly prospered. The people of Musselburgh, in general, thought they knew every thing, except the Knowledge of Salvation by the Remission of Sins; and this experience they would not admit to be a common Christian privilege, and therefore set themselves in opposition to it, and to those who professed to believe the doctrine.

As I saw but little fruit of my labours at Musselburgh, I visited Dalkeith, a considerable country town, about four miles off. Here I found a large parish church, two meeting-houses, and a Kirk of relief. The Episcopalians had likewise a chapel in the place, but the congregation were removed. Upon application to the landlord, he readily granted me the use of the chapel, and the bell-man was sent through the town to invite the inhabitants to preaching, when a large company attended. As by this time I understood something of the disposition of the people, who being in general religiously educated, and acquainted with the great Truths of Christianity, they did not sit under a sermon to be taught, but rather attended as judges of the preacher; I therefore endeavoured to lay before them, in a plain, homely way, some of our leading doctrines. The next time I went to Dalkeith, the congregation was still larger, which encouraged me to go there on the Sunday evenings, after preaching twice at Musselburgh. The

chapel was well filled with ſerious and attentive hearers, and I found freedom to addreſs them with much plainneſs and earneſtneſs.

I deferred attempting to form a ſociety at Dalkeith, till I had preached there about ſeven months, on account of the dread the people entertain of innovation and falſe doctrine; but as the greater part of the inhabitants had given me a fair hearing, and prejudice ſeemed in general removed, I ventured to propoſe ſomething of the kind. In this important affair I was encouraged by three ſiſters, who came from Norwich, and had been ſettled in Dalkeith ſome years, one of whom was an intimate acquaintance of pious Jane Cooper, and experienced the life and power of religion. The firſt time I met the ſociety, more attended than I expected, and I had an opportunity of explaining and enforcing the Nature and Neceſſity of inſtituting ſuch a Meeting among ſerious people, in order that they might mutually aſſiſt each other in the way to the Kingdom. Afterwards I read the Rules of the Society, which meeting with their approbation, about twenty perſons agreed to unite together, and the divine preſence accompanied our aſſemblies. I obſerved with pleaſure, that the little ſociety ſoon contracted a ſympathy for each other, and a tender concern for the proſperity and welfare of their ſouls, which was ſoon followed by the converſion of ſeveral of them, who gave as clear an account of the Work of Grace in their hearts, as any I had met with in England.

At the Conference in 1787, I was appointed again for Dalkeith, which included Muſſelburgh, and as many places as I ſaw any proſpect of doing good in. I preached at ſeveral places in the neighbourhood of Dalkeith, but with little ſucceſs; for although curioſity induced many to hear at firſt, yet when they underſtood the ſtrictneſs of our doctrine and diſcipline; that we teſtified and proved from Scripture, that no one was a real penitent who did not forſake every known ſin; nor did we eſteem any perſon a real Believer, who did not perſevere in the exerciſe of Faith upon Jeſus Chriſt, till they received from above a divine conſciouſneſs of the forgiveneſs of their ſins, and an entire change of heart from the love of evil to the love of holineſs; and this tranſlation from Darkneſs into the Kingdom of the Son of God, we expected to be accompanied with univerſal uprightneſs and purity in the life and converſation. Few of our hearers would bear a cloſe application of theſe important truths; for notwithſtanding their religious knowledge, and approbation of a conſiderable part of the Goſpel, yet when they were intreated and urged to become uniformly and altogether Chriſtians, they ſtarted aſide like a broken bow, and ſat down among the ſtony-ground hearers, that brought forth no fruit unto perfection.

Notwithſtanding many rejected the counſel of God, yet at Dalkeith both the congregation and ſociety continued to increaſe, and moſt of the decent perſons of the town attended. As the

winter

winter approached, we were greatly embarraſſed for want of room in the chapel, which was likewiſe out of repair; the walls, roof, and floor, being in a ruinous condition. To prevent any accident, we had the precaution to prop the roof and walls; but this had a diſagreeable appearance, and deterred ſome from coming near the place. We had thoughts of repairing the chapel, but as there were a dove-coat above, and a ſtable underneath it, which nuiſances would not be removed, becauſe no proper ſettlement could be obtained of the premiſes, we were therefore obliged to give up this project, and turn our attention towards erecting, if poſſible, a new chapel.

As this was an affair of great moment, conſidering our circumſtances, I wrote to Mr. Weſley, and likewiſe conſulted my brethren upon the ſubject, who unanimouſly approved of our plan, and encouraged me to engage in it. Accordingly I applied to all our friends in Dalkeith, and obtained ſubſcriptions beyond what I could have expected; our brethren at Edinburgh likewiſe liberally helped us. As we only propoſed expending upon the new building about two hundred pounds, and as I had obtained ſubſcriptions for half that ſum, we ſet about the work in good earneſt. But in a little time I found myſelf involved in conſiderable difficulties, which greatly exerciſed my mind, and brought me into much heavineſs. As I had only one friend upon the ſpot, who was a proper perſon to aſſiſt me in the undertaking, I was obliged to purchaſe all the materials for the building, and became reſponſible for the payment of the whole. But this was only a ſmall inconvenience, in compariſon to what now made its appearance. At my firſt entrance into Dalkeith, I met with little oppoſition, except from the Seceders, who liberally heaped upon me their virulent invectives; but as it was cuſtomary to beſtow theſe favours upon all religious parties that differed from them, and as this mode ſeemed to conſtitute a great part of their religion, little notice was taken of it. But as ſoon as our intention of erecting a new chapel was known, almoſt all parties unanimouſly joined in oppoſition againſt us. They laboured mightily to detect and expoſe our *dangerous errors*, as they were pleaſed to call them: For this purpoſe they ranſacked that execrable pamphlet, entitled, "Harvey's eleven Letters to Mr. Weſley." From this wretched piece they extracted all the detraction, falſehood, and ſcurrility with which it abounded, and ſpread the poiſon abundantly on every ſide, as a precious morſel. The pulpits were not unemployed on this important occaſion, to ſet us forth in the moſt deteſtable light, as very dangerous men, almoſt as bad as Papiſts, and therefore ought to be abhorred as a noiſome peſtilence. Some in the height of their zeal, affirmed, that I was in league with the Pope, and was going to build a Chapel for the purpoſe of propagating Popery! But an old burgher miniſter outſtript all his brethren in bitterneſs; for in the exceſs of his zealous rage againſt the Methodiſts, he declared, that he would ſtake his own ſalvation upon it, that if

Mr.

Mr. Wesley died in his present sentiments, he would be damn'd!! A poor woman happening to send for me to visit her, whose child was supposed dying, I endeavoured to comfort her on the awful occasion, by encouraging her to believe that Christ died for all infants, and that through his atonement the child would be saved. This *heretical doctrine* being carried to the old gentleman, excited in him such pious *horror* against it, that he spent a whole Sabbath in attempting, in his way, to prove, from the Confession of Faith, &c. the certain and inevitable damnation of all *non-elect* INFANTS!

[*To be continued.*]

A SERMON on

The TEMPER of JESUS towards his Enemies.

[*Concluded from page* 328.]

TO what has been said for the practical improvement of this Behaviour of our LORD, we may add the following Remarks.

1. The grace of God always prevents us, and begins with us. *Begin at Jerusalem*, or Jerusalem would have been long enough before they would have sought after him; "he prevents us with the blessing of his goodness." The good shepherd goes after the lost sheep; for he came to *seek* in order to *save* that which was lost. While the prodigal was a great way off, the father runs to meet him, so little reason is there to fear he will run from us, when we come to him.

2. This is strong consolation against any temptations to despair, that arise from the thought of your being the greatest of sinners.

What could our Lord do more to encourage you to hope? And what can you do so unsuitable to all this, as to throw it up, in distrust of him, or desponding in yourselves? Is it possible for all the powers of darkness, to form a cloud so gloomy, as this will not dart some light and comfort through? Open thy soul to this assurance, it is a beam from the face of thy Redeemer, "to give light to them that sit in darkness, and in the shadow of death." Look upon Jerusalem sinners, and tell the devil *he lies*, the next time he says there is *no hope*.

But he urges, I am a vile sinner. True; yet this text stands betwixt me and damnation, between me and despair. But I am the chief of sinners.—Agreed; make me as black to my own conscience as possible, it shall only serve to raise my admiration of the free grace of our Lord Jesus Christ, and drive me the surer to him, who came into the world "to save sinners, of whom I am chief." But thy sin is such it cannot be forgiven.—That is a lie

of

of Satan's, for "the Blood of Chriſt cleanſeth us from all ſin," and "all manner of ſin and blaſphemy ſhall be forgiven unto men." But you have ſinned *the ſin againſt the Holy Ghoſt.*— If ſo, you were too ſure of me to give me all this diſturbance; "when the ſtrong man keeps the palace, all is in peace;" no workings of the good Spirit, no diſturbance from the evil one: My concern about my ſoul, and your oppoſition, are things that are inconſiſtent with that ſtate you would perſuade me I am in. I will not let go my hope, ſince he wants nothing belonging to a complete Saviour, and I want nothing but what I may receive from him.

3. Theſe things conclude as ſtrongly againſt preſumption in the other extreme.

Look over all the inſtances here mentioned, and ſee, if any of them were ſaved without faith and repentance. Will you ſay, St. Paul, Mary Magdalen, and the Jeruſalem ſinners, were ſaved by Chriſt, upon their faith and repentance, and new obedience; therefore I ſhall be ſaved by this mercy, without theſe? They were ſaved *from* their ſins, therefore I ſhall be ſaved *in them.* This is a preſumption upon a ſort of grace, that the Bible no where promiſes, and that never ſaved any one ſoul yet, nor ever will. Beſides, were not thoſe who remained impenitent, afterwards deſtroyed for all this? Properly, none ought to deſpair of the mercy of Chriſt, but thoſe who thus preſume upon it, by expecting the benefit of it, in a way it ſhall never be beſtowed. The eſtabliſhed order of ſalvation is, *repentance and remiſſion of ſins,* we are ſaved by grace "through the waſhing of regeneration, and the renewing of the Holy Ghoſt; out of this method, all the merit of Chriſt, and all the mercy of God will not ſave me. It was mercy and grace brought forth this method, wiſdom and juſtice approved of it. Can the ſame mercy and grace annul it? Can truth and holineſs ever leave it? In this method the worſt of ſins ſhall not be my ruin; but out of it, all the grace in Heaven cannot prevent it, becauſe, properly ſpeaking, there is no ſuch grace in Heaven, nor any where elſe, but in the vain imagination of thoſe, who love their ſins too well to part with them, even for eternal Life itſelf.

The offer of ſalvation is, indeed, amazing grace; but mercy merely offered ſaves no man, without acceptance of the grace, and compliance with the method of ſalvation. It is *to as many as received him,* that power is given to *become the ſons of God.* What is included in this acceptance of mercy; how the grace of God works it in us, what we can do, or cannot do in it, belongs not to me at preſent to enquire. But the abſolute neceſſity of the thing itſelf, is what appears from this text, againſt all preſumption whatſoever, becauſe there is nothing in Heaven or earth provided in the room of faith and holineſs, nor can any one ſtand forth and ſay, that the grace of the goſpel has made proviſion of any kind, either in God, Chriſt, or the Spirit of God, to ſtand in the room of

of faith and holineſs, for without faith I have no part in God nor Chriſt. And further, becauſe thoſe ſinners of Jeruſalem, who did not repent and believe, according to this commiſſion, were afterwards, notwithſtanding the grace of the offer, finally deſtroyed. In a word, the immenſe goodneſs of this offer forbids all deſpair, and yet at the ſame time doubles the damnation of ſuch as dare ſinfully preſume upon it on the one hand, or refuſe it on the other.

4. This is a warrant, and obligation upon miniſters to offer ſalvation to the worſt of ſinners.

They were to go into the city, and preach repentance and remiſſion of ſins to whomſoever they met. If they had met the falſe witneſſes that witneſſed againſt him, if they had met thoſe that cried out, *Crucify him, crucify him*, they muſt have preached this ſame crucified Jeſus to them all.

The original commiſſions are the model of all our after-preaching, and by comparing them together, they deliver the two great ends of preaching; one is the *converſion* of ſinners, "let repentance and remiſſion of ſins be preached unto all nations;" the other, the *edification* of ſaints, "teaching them to do whatſoever I have commanded;" this is the *whole counſel of God*. You therefore who are Chriſtians, ſhould not think much of the time and pains laid out ſometimes upon ſinners, in thoſe things, both of knowledge and practice, which, it may be, you are already very well acquainted with. There was a time when you needed the ſame things to be laid before you; others then ſat by, and heard thoſe things that proved your converſion, though they were very well acquainted with them, and had heard them many times before.

They forget this, who give way to ſuch a nicety in hearing, as creates an indifference, if not uneaſineſs, under the plain and neceſſary addreſſes to thoſe, who are yet in their ſins, and to people of a lower claſs. Some are all for a word of knowledge, and are ready to deſpiſe what is not deep, reſearched, and peculiar.—We knew all this before.—As if, affecting the mind, impreſſing the conſcience, with a more religious ſenſe of truths that are very well known, and repeating thereupon the ſame acts of worſhip to God, which they are in their nature apt to produce, were no part of our religion; when indeed, it is the very beſt part, and that, to which all knowledge is no farther excellent, than as it is ſubſervient. Others are all for a word of affection, and that which does not elevate, ſurprize, and powerfully move the paſſions, is with them, on the other hand, but a dull ſtory; forgetting, that our buſineſs is not only to raiſe the affections, but to inform the judgment, "that you may grow in all wiſdom and underſtanding." In ſhort, we ſhould have but few converſions, and the greateſt part of the world would die in their ſins, if you were never to hear any thing that you knew before. And on the other ſide, if we were always *laying again the foundation*, there would be but

few

few *built up in their moſt holy faith*; it remains, that we endeavour as we can, to approve ourſelves ſuch wiſe ſtewards, as may give every one their portion in due ſeaſon; that while the ſtrong men muſt have their meat, the babes in Chriſt may not want the ſincere milk of the word, that they may grow thereby; remembering always, that it is more to our purpoſe, to convert one ſoul, than merely to entertain a thouſand.

5. The infinite ſufficiency of the merits of Chriſt's death and ſufferings is ſeen in this offer.

The ancients uſed to ſay, If you would ſee the *Trinity*, you muſt go to *Jordan*; where the Son was baptized in the river, the Holy Spirit deſcending upon him, and the Father's voice was heard, ſaying, "This is my beloved SON." I may ſay, If you would ſee the infinite ſufficiency of the merits of Chriſt, and the exceeding riches of his grace, you muſt go to *Jeruſalem*, and ſee, to what ſort of people he does, in the firſt place, open the treaſures of mercy. *The unſearchable riches of Chriſt*, unſearchable indeed, ſince *Jeruſalem's* ſins could not exhauſt them; "Be it known unto you, men and brethren, that thro' this man is preached unto you, FORGIVENESS OF SINS, and by him, all that believe, are juſtified, from all things, from which they could not be juſtified by the law of Moſes."

6. He that could firſt deſtroy ſin in its full ſtrength, ſin at the height, and in the worſt of characters, can eaſily do it, where it is in part already mortified and ſubdued.

If ſinners of ſuch a rank and ſize are ſanctified and ſaved, will he not carry on the work in a weak chriſtian? He who was able thus to ſeize and recover the ſturdy offender, that can thus conquer ſin in its full ſtrength and vigour, cannot he ſubdue it, when it is half dead and mortified? He that can raiſe from the dead, can ſurely continue life when it is begun. It is a comfort to a weak and trembling Chriſtian to ſee what Chriſt has done for the moſt wicked and hardened ſinners; for he that can thus turn a wolf into a lamb, can ſurely preſerve the lamb from the devourer.

7. Jeruſalem is the mother church of all churches, the mother of us all.

There the goſpel began, thence it had its riſe and ſpring. As at Antioch the Chriſtian Name, ſo at Jeruſalem the Chriſtian Church, firſt began. How proud had Rome been, if either of theſe had been done at that city; if Chriſt had ſaid, Let repentance and remiſſion of ſins, be preached to all nations, in my name, *beginning at Rome*; or if it had been ſaid, the diſciples were *firſt called Chriſtians at Rome?* They would immediately have cried out, *Mother Church.* They would have made a mighty noiſe about *beginning at Rome*, &c. This would have been demonſtration for their ſham *ſupremacy* over all churches. But as truly as *Eve* was the mother of all living, *Jeruſalem* appears to be the mother

mother of all Churches. There, Peter preached his firſt ſermon; there, he made his firſt converts, and founded the *firſt Church*, that is, the firſt congregation of faithful people; and this is what even they who compliment Rome with this affected claim of ſupremacy, are themſelves forced to acknowledge, and we too are willing enough to allow her the title of Mother, in ſuch ſenſe as the Scripture has done it before us, that is to ſay, "the mother of harlots, and abominations of the earth," Rev. xviii. 5.

8. This obliges all who have obtained this grace, to be of a like merciful and forgiving ſpirit.

To be implacable is to be like a devil; to be a Chriſtian is to be like this Jeſus, who upon the croſs prayed for his enemies, "Father, forgive them." Like this Jeſus, who after his reſurrection, courted theſe murderers into the ſalvation purchaſed by his death and blood; who gladly beſtowed it upon all that would accept it, and waited forty years upon the reſt, that they might have *time and ſpace to repent*. This Jeſus is the Head, the Author, and Pattern of our religion; and this religion is certainly like himſelf, a religion that inſpires this God-like temper of mind; a temper particularly choſen out to ſhow the child of God, in one of the moſt genuine features of his heavenly Father. "But I ſay unto you, love your enemies, bleſs them that curſe you, do good to them that hate you, and pray for them that deſpitefully uſe you, and perſecute you, that you may (appear to be) the children of your heavenly Father."

If Chriſtianity does ſo much conſiſt in a diſpoſition to treat even our very enemies thus; if Chriſt has enjoined this temper of mind upon all his followers, as a mark of his true religion, and of its genuine profeſſors; if the very eſſence and beauty of this religion lies in having the "ſame mind in us that was in Chriſt Jeſus;" and in ſome conformity to that moſt lovely perſon, whoſe zeal for God's houſe *eat up himſelf indeed*, but did not devour thoſe about him; if it does ſo much conſiſt in an imitation of that excellent perſon, who is goodneſs and benevolence itſelf: if, I ſay, this be the ſpirit of our religion, and of its Author, Jesus, even towards enemies themſelves; tell us, O ye ſevere, ye rigid, of all complexions and parties, tell us, how muſt brethren be treated? How muſt thoſe, who are weak in the faith, be received; who tho' perhaps miſtaken in differing from us, yet are not therefore enemies, are not viler for miſtaking the mind of Chriſt, than Jeruſalem ſinners for killing the perſon. Will it pleaſe him, who has forgiven thee and them ſo many talents, to ſee thee take thy brother by the throat for a few pence, and they too not borrowed by him, but laid upon him by thee? Will perpetual worrying of thy brother ſuit the temper of that Jeſus, who was no ſooner got down from the croſs, in a manner, but contrives how to ſave them that nailed him to it? One would imagine thoſe Scriptures never had a place in our Bible, that command us to "bear one another's burdens," inſtead of laying new ones on,

"and

" and so to fulfil the law of Christ ;" " that we should be kindly affectionate one towards another, and forgive one another, even as God for Christ's sake has forgiven us."

Bigots there may be, and have been of all persuasions ; but an implacable, irreconcileable, cruel Christian, is of the same figure of speech as a godly adulterer, a religious drunkard, or a devout murderer. A religion that inspires cruelty and revenge ; that is so far from forgiving injuries, that it multiplies them upon such as desire to injure nobody ; that can allow its votaries to contrive, as near as possible, the misery of poor people in this world, or their damnation in the next ; as they do undeniably, who first tempt a poor creature to shipwreck his conscience, and then strain upon him for not doing it ; first tempt a man to be a hypocrite, and next punish him for not being so : I say, a religion of this complexion needs no stronger confutation, nor can be better proved to be none of his, than to be compared with this temper and spirit, with this carriage and commission of the lovely Jesus. For, O Lord ! where didst thou ever put fire and sword, prisons, halters, and gibbets into thy commission ? Or, what was ever seen in thee, that could look like approving of any such kind of methods? Hast thou ever said to thine apostles, Go, " preach the gospel, beginning at Jerusalem ;" and they that will not believe as you bid them, plunder, imprison and starve them. Didst thou ever give thine apostles such powers ? Are men to be forced by pain into the belief that this Jesus was the most merciful being, that his religion was the kindest thing in the world, and his ministers are all sons of benignity and peace ; and if they will not believe it, to call for the jailor and the rack to prove it. Such a commission would rather be supposed to come from Apollyon, the destroyer, than from Jesus, the Saviour of mankind ; " who came into the world, not to destroy men's lives, but to save ; to make the lamb and the wolf feed together, that there might be no more destroying nor hurting in all thy holy mountain."

Think once more, to whom it was this offer was going to be made : they had spit in his face, in whose presence angels cover theirs, raptured with delight and joy, and have no sweeter ecstacies, than to behold his beauty ; they had blindfolded his eyes, which had so often wept over them and their children, and so often turned up to his Father in Heaven for them ; they struck him, buffetted, scourged him ; they mocked him, despised him, and exposed him to the most contrived indignities, that ever attended a crown of thorns, and a dismal cross ; he forgave it all, to every one of them that would but repent.

If the history of the world had ever afforded an instance of a good prince, whose government was most rightful, his administration according to the best laws, tempered with equity and moderation ; his temper gentle and mild, most affable and condescending, one that treated his subjects as any father could do his children, laying himself out entirely for their benefit and service, so that

the people could not but own, *he had done all things well,* how surprizing would it be, to find after all, that this good prince was assassinated by those whom he had most obliged; that there should be any beings on this side Hell capable of such a thing? Well, in the last agonies of his life, he calls some friends about him, and says to this purpose, I am dying of the wounds they have given me; I had reason to expect a kinder return.—However, I forbid all revenge upon any of those that relent upon it, and before I die, I order that there be an act of grace forthwith drawn up, and proclaimed for the pardon of my murderers, upon condition only that they be sensible of what they have done, that they acknowledge their fault; and to give them assurance that they may depend upon it, I will have it subscribed and sealed with some of that very blood which they have drawn. And since I find myself dying, I do command with my last breath, that the heralds who shall proclaim this, do send the *first copy* of it to him that gave me the first wound, and the *second* to him that struck the deepest—and so gave up the ghost. How would all the annals have rung of such an instance as this? What a noise would it have made in the world. His name would have stood for the figure of all goodness. Arts and sciences would have lavished all their treasures upon the memory of so much grace, the historian, the orator, the poet, the painter, the statuary, nor would they have refrained from raising altars to so much divinity incarnate.—There is a person of whom all this is fact, there is a *Name,* to which all this is due;—'tis thine, Oh JESUS, that lovely Name, even JESUS, "that hath delivered us from wrath to come," by dying under our hands, and for our sakes.

Here then, with the apostles, let us stand, and gaze, and wonder, and worship, as they did, after he had said these things; things so divine call for a special act of adoration; the whole God shone forth in this goodness. His miracles did not speak him more divine. "I will not execute the fierceness of my wrath, I will not return to destroy Jerusalem, for I am God and not man;" such is the language of the Deity, and such the language of this commission.

JESUS! with what a mind and frame of soul didst thou leave this world, and go up to Heaven? And art thou still the same? Has the highest place in Heaven only enlarged thy power of doing good, according to the established œconomy and order of grace? And is that grace still as free, as full, as extensive, as sufficient, as when first offered to Jerusalem? Then I am thy captive; for who can hold out against all this? Who can deny any thing to it? Hear me but in the following prayer, That some portion of the same spirit, that renders thee so lovely, may descend upon me, and then I am sure to be beloved by thee; for if this be thy carriage towards thine enemies, what is thy heart towards them that love thee as their own souls? Let therefore all those passions and affections, that held the apostles in ecstacy of attention, when

they

they beheld that parting, the ſweet Majeſty of thy humble grandeur; when they beheld the marks of thy late ſufferings, and of preſent authority, of all power in heaven and earth, and of brotherly love, at once ſeated in thy divine aſpect; when they beheld the heavens opening, their Lord aſcending, and followed thee with eyes drowned in love, and ſtretching, with curious wonder, into the celeſtial preſence; let the ſame paſſions and affections, ſo poſſeſs my ſoul, and devote me to thyſelf and ſervice, that I may never give over looking upwards in expectation, till I ſhall behold thee "in like manner coming the ſecond time, without ſin unto ſalvation."

General Obſervations on the Redemption of Mankind by JESUS CHRIST. *Tranſlated from the French of the late* Mr. JOHN FLETCHER; by M. MARTINDALE.

[*Concluded from page* 344.]

I Would remind my readers, that the reaſon of the above quotations, is firſt, to ſhew that though the Alcoran ſo much diſfigures Chriſtianity, for the chaſtizing of diſobedient and hypocritical Chriſtians; yet it admits enough of our doctrines to overthrow *Idolatry*, and the external empire of Satan upon earth; inſomuch that in Africa and India, Mahometaniſm prepares Idolaters for the reception of Chriſtianity. And ſecondly, to nouriſh our hope, that the Mahomadans who have already ſuch exalted notions of Jeſus Chriſt, will embrace the Goſpel, when the great ſcandals of the Chriſtian Churches ſhall be done away; the additions which Mahomad has made to the Goſpel, being founded only upon falſe miracles, and abſurd reveries: On the contrary, that pure Chriſtianity contained in the Goſpel, is ſo reaſonable, that all who examine with candor, are obliged to acknowledge the force of thoſe proofs which demonſtrate its truth: From the above citations it is evident, that both Jews, Pagans, and Mahomadans, have acknowledged the exiſtence of our grand PROPHET, in ſuch a manner, that it remains an indubitable Fact.

If you imagine that Jeſus Chriſt was a falſe Prophet, you believe that it was by mere chance, that the Temple and City of Jeruſalem were deſtroyed, according to his prediction. And that it is mere accident which preſerves the Jews in their diſperſion and opprobrious condition, ſo clearly foretold by Moſes. Or, you ſuppoſe, againſt all probability, that the harmony of the Jewiſh and Chriſtian prophecies, in this reſpect, is an impoſture, plotted between Jews and Chriſtians, to impoſe upon the world. Upon this ſuppoſition you likewiſe imagine, that when Jeſus Chriſt ſaid to his diſciples, "I will make you fiſhers of men;" "lo, I am with you to the end of the world;" "the gates of Hell ſhall not prevail againſt my Church;" you imagine, I ſay, that when Jeſus Chriſt ſpake thus, he ſaw by accident, that his Goſpel would ſpread through

through all the Roman Empire, and that the moſt powerful Monarchs, Dioclefian and Julian, ſhould not be able to overturn Chriſtianity: In ſhort, that his holy doctrine would be diſſeminated thro' all parts of the known world, and even civilize nations in a part of the globe not then diſcovered. You moreover think, that it was by mere chance that Jeſus Chriſt foretold, in theſe words, the vile hypocriſy and ſcandalous diviſions of wicked Chriſtians: "Then ſhall they deliver you up to be afflicted, and ſhall kill you: and ye ſhall be hated of all nations for my name's ſake. And then ſhall many be offended, and ſhall betray one another, and ſhall hate one another. And many falſe prophets ſhall ariſe, and ſhall deceive many. And becauſe iniquity ſhall abound, the love of many ſhall wax cold."

Notwithſtanding this ſpiritual apoſtacy of Chriſtians in our days, ſo clearly foretold by Jeſus Chriſt and his Apoſtles, (compare Matt. xxiv. 10. with 2 Tim. iii. 1,—5. and 2 Theſſ. ii. 3. and 1 John ii. 18.) we ſee the other part of our Lord's prediction accompliſhing, and Chriſtianity daily extending through Ruſſia and Siberia, even unto China, and the *Eaſt*; while in the *Weſt* it is franchiſing the Americans from that ſavage ferocity ſo natural to them; one cannot help ſaying to Chriſtians what Moſes ſaid to the Jews, "But when Jeſhurun waxed fat, and kicked and lightly eſteemed the Rock of his ſalvation:—And when the Lord ſaw it, he abhorred them."

In ſhort, it is vain Superſtition, Incredulity, falſe Philoſophy, and the rank apoſtacy of baptized *Infidels*, and profeſſing *Worldlings*, which ruſh forward, like the raging waves of the boiling deep, to overwhelm the fair ſtructure of Chriſtianity, and to ſap its firm foundations: All their waves are broken: The Rock on which ſhe ſtands remains immoveable; and the prophecies of the Redeemer are daily advancing toward their full and complete accompliſhment. "His fan is in his hand, and he will throughly purge his floor, and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire," Matt. iii. 10. One may reclaim ſome incredulous perſons, whoſe candor will let them feel the abſurdity of Jeſus Chriſt foretelling by chance, yea, with the utmoſt exactneſs, the *improbable increaſe* of his Church, and the *ſtate of corruption and diviſion*, into which we ſee her plunged.

Twenty other abſurdities flow from the ſyſtem of Incredulity; for, if you believe with ſome, that the Son of Mary was an *Impoſtor*, you believe that the *Man* whoſe character was the moſt *modeſt* and the moſt *virtuous* in the eyes of reaſon, thro' his whole life played a part the moſt *abominable* and *diabolic*; you ſuppoſe that an ambitious man (for ſuch was Jeſus if he was not the King of kings) was formed in a manner ſo different from other men, as openly to attack the prejudices of thoſe amongſt whom he was going to eſtabliſh his reign; and you ſuppoſe, that, contrary to appearances and to the ſprings of the human mind, he had formed

the

the plan of bringing about his purpose, by the cross, and rising to immortal honours by a death the most infamous.

If you say, Jesus Christ was not an *Impostor*, but a *virtuous Man*, tho' a great *Enthusiast*, you weave another web of absurdities As a *Fanatic*, could he conduct himself thro' his whole life with a wisdom and moderation which could never be detected? As an illiterate man, with a brain deranged by folly, could he produce a system of morality more perfect than those of all *Legislators* and of all *Philosophers?* Besides, Enthusiasts betray, at one time or other such extravagancies, as shock right reason, and manifest their folly; on the contrary, in the conduct of Jesus Christ, as well as in his morality, nothing is seen but a wisdom replete with sweetness, as far from fanaticism, as moderation is from fury.

"One thing which charms me in the character of Jesus (says *J. J. Rousseau*) is not only the simplicity of manners, but the felicity, the grace, and even elegance:—Although he was not the wisest of Mortals, he was the most amiable:" (his *Third Letter to Montagne.*)

Moreover, as a man, who never shewed himself but to attack all kinds of vice, could he have been an *honest man*, if he had supported false pretensions by *roguery*, continual *fraud* and *imposture?* There is no medium, either Jesus Christ is the *incarnate* WORD; and, as such, he has confirmed his assertions by *true miracles*, or he was the *most daring of impostors*, when he said, "I am the light of the world."—"Verily, I say unto you, before Abraham was I am."—"All men ought to honour the Son, even as they honour the Father."—"He who hath seen me, hath seen my Father also."—"I have a greater witness than that of John; the Works that I do, bear witness that the Father hath sent me."—"If I do not the works of my Father believe me not: But if I do, tho' ye believe not me, believe the *Works*."—"Go and tell John what things ye have seen, and heard: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, and the dead are raised."

If yielding to the force of this multiplied evidence, you acknowledge that Jesus Christ and his Apostles sustained their mission by miraculous works, you do no more than has been done by Caiaphas, Celsus, Porphyry, those ancient enemies of Christianity, who examined these evidences even up to their source, and who wanted neither penetration to discover their falsity, nor judgment to demonstrate the same, had such a fraud existed. And in this case, reason will oblige you, either to receive the Gospel, or to say, with obstinate unbelievers, that Jesus Christ and his Apostles performed their miracles by the power of *Magic*. But is it not much easier to believe in the Gospel than in this occult science? Besides, is it not most unreasonable to suppose that Devils would league with Jesus Christ and his Apostles, to destroy the empire of vice, to overturn idols, to enlighten mankind, and

to

to carry all the moral virtues to their higheſt degree of perfection, both in theory and practice?

Your ſyſtem involves you in the ſame embarraſſment with regard to the Apoſtles. You are obliged to acknowledge that, either they were the true Envoys of GOD, or elſe that perſons of the greateſt ſimplicity in conduct and writing, wherein they have diſplayed the moſt ſhining virtues, were only a band of the moſt obſtinate *knaves* and *liars*. For, in conſtantly atteſting the reſurrection of their Maſter, as eye-witneſſes of theſe facts; and in perſiſting in their evidence even unto death, without ever recanting; they were deeply ſtained with the moſt palpable *knavery*, and ſuſtained it with more guile than was ever found among Sharpers; and with more ſtubbornneſs than was ever manifeſted by Robbers, whereof one in twelve at leaſt, confeſs their impoſture and guilt, when conducted to the laſt place of puniſhment. On the contrary, here, one of the twelve, who ſuffered himſelf to be ſeduced by the enemies of his Maſter, after having done juſtice to his character, took away his own life in deſpair, to which he reſigned himſelf for having betrayed innocent blood.

And wherefore ſo much zeal and conſtancy? If truth ſeconded by a ſeries of clear and evident Facts, and by ſupernatural ſuccours from Heaven, had not ſupported the diſciples of Jeſus Chriſt, even to the laſt moment of their bold and unſhaken confeſſion; what motives, what rewards, could ſo ſtrongly attach them to a crucified Maſter, and every where to preach his croſs, ſharing his poverty, his troubles, and his death?

If Jeſus Chriſt is not riſen, as he foretold, and if he did not fulfil his promiſe in ſhedding upon them miraculous gifts; our credulity muſt needs exceed all bounds, to believe that twelve ignorant, twelve poor Galilean fiſhermen, at the inſtigation of a *knave* who had deceived them, ſhould take it into their heads to ſubvert all religions in the world, beginning with that of their fathers, and having accompliſhed their Project, without any other ſupport but that of *lies*, and the *croſs* of their Maſter; without any other arms, than moral precepts, which offend the paſſions; without any other *bait*, than a doctrine which crucifies the fleſh; and without any other *allurement*, than dogmas which ſubvert the pride of Philoſophers. Such are the notions of our *Incredulous*, who ſo juſtly merit the name of *fine Geniuſes*, *Critics*, and *Connoiſſeurs*, becauſe they can digeſt opinions deſtitute of probability.

Ought one not to have a ſoul all *Credulity*, and proof againſt every ray of ſound reaſon, to perſuade one's ſelf that twelve blind perſons, ſet out from London to go and ſap the foundations of all the ſtrong cities in Europe and Aſia; and that they had accompliſhed their deſign without being ſeconded by a ſupernatural power, and without any other weapons than their walking-ſticks? Monſtrous as this abſurdity may appear, it is no greater than to ſuppoſe that twelve Jewiſh fiſhermen, without miraculous ſuccours, overturned the foundations of Judaiſm and of Paganiſm, throughout the known

world,

world, in ſpite of all efforts that were made by all the Prieſts and Princes to oppoſe the Religion of Jeſus Chriſt.

O ye Deiſts, ye may applaud yourſelves for your incredulity! But remember, that if *Prejudice* and *Paſſion* favour your *Syſtem*, we have *Reaſon*, *Experience*, and *Facts*; and after all, the abſurdities which you are obliged to ſwallow in rejecting Revelation, are more difficult to digeſt than the *dogmas*, at which you ſtumble without reaſon. And never forget that *Faith* leads to a *Hope*, the moſt ſweet, and to a *Charity* the moſt perfect: While your opinions conduct you to gloomy deſpair, and to a licence that, after having broken the yoke of Revelation, will not fail to ſecure that of Conſcience. Melancholy obſervation, the truth of which might be eaſily demonſtrated by a multitude of anecdotes upon your Apoſtles, if theſe ſort of proofs had not ſomething in them too odious.

The Duty and Importance of inculcating RELIGIOUS PRINCIPLES among the common People in theſe Nations.

IT is one mark of that wiſdom by which the world is governed, that the aſſiſtance afforded is proportioned to the neceſſities of the times wherein ſuch aſſiſtance is called for. When the darkneſs which covers a land becomes ſo thick as to make men deſpair of its removal, light ſhall ſuddenly ariſe from an unexpected quarter; ſmall, indeed, and ſcarce diſcernible, at firſt; but gently and gradually increaſing, till the darkneſs vaniſhes, and the perfect day is formed. When corruption of one kind or other has in ſuch a manner overſpread the face of religion, that its features are ſcarcely any longer to be diſtinguiſhed, a reforming hand ſhall appear, to do away the ſoil contracted in a courſe of ages, and reſtore the picture to its original beauty.

If a preacher mentions *the iniquity of the age*, it is regarded by many as a ſort of cant: as a neceſſary ingredient in the compoſition of a ſermon; and we are aſked, if we think nations have not been as bad formerly? Undoubtedly many have; for which reaſon, God deſtroyed them, and raiſed up others to ſupply their places. In the days of Noah, and in thoſe of Lot, men were as wicked as they are now; they were more ſo; for a flood came upon them in one caſe, a ſtorm of fire and brimſtone in the other. And whenever we ſhall be altogether like them (which God forbid we ever ſhould be,) judgment in ſome ſhape, will ſeize upon *us*. "The kingdom "of God ſhall be taken from us, and given to a nation that will "bring forth the fruits thereof." Such is the rule of Heaven's proceedings, and it altereth not. We are not yet overthrown, becauſe our meaſure is not yet filled up; but if we continue daily employed in filling it, that meaſure muſt in time be full.

The matter is, however, of late "come home to our bufineſs and our boſoms." A lawleſs tribe of profligate, deſperate, unfeeling villains, have broken looſe upon the public, to rob, to maim, and to murder; ſo that we can no longer travel with comfort upon the road, or ſleep with ſecurity in our beds. Numbers of theſe wretches are from time to time apprehended, and crowded together in priſons; from whence ſome come forth again to make freſh ravages in ſociety, tenfold more the children of hell (if poſſible) than they went in; while others furniſh out mournful and horrible executions of twenty or thirty at a time, to the aſtoniſhment of the kingdoms around us, and our own ſhame and confuſion of face. How happens it, ſay foreigners to our countrymen, when upon their travels abroad—how happens it, that under a conſtitution, of which you boaſt, as the glory of the world, monthly ſcenes are exhibited, which would ſhock the minds of Turks and Tartars? This is a queſtion more eaſily aſked, than anſwered. The fact, alas, is certain; and even the public prints begin to exclaim, that there is no police amongſt us, no remedy for theſe diſorders; and, in ſhort, that all is over.

But let us not by any means deſpair. This would only make bad worſe. If we once bring ourſelves to fancy that no remedy can be found, no remedy ever will be found; for none will ever be ſought.

It is a great happineſs that men, in their preſent ſtate, are not immortal. An evil generation paſſes away; and therefore, if proper care be taken, it may be ſucceeded by a good one. Elſe were the caſe of the world lamentable indeed. With old offenders little can be done. Hard labour, ſpare diet, and, above all, *ſolitude*, might do ſomething; and the experiment, it is greatly hoped, will be made. But, in general, if the huſbandman has in vain dug about the trees in his garden, and taken every other ſtep neceſſary for their improvement; his method muſt be to train up younger and better plants, which may anſwer the end of their plantation, and bear fruit, when the others ſhall no longer be ſuffered to cumber the ground.

Of every community, as it has pleaſed God to ordain in the preſent ſyſtem of things, the poor muſt always form a very conſiderable majority. The neceſſities of mankind could never elſe be ſupplied, for the rich will not labour; but they are conſtrained to pay thoſe, who for their own, and the common good, can and will labour. In return for theſe ſervices, the rich, if they were wiſe, ſhould do every thing in their power to make and to keep the poor honeſt, virtuous, and religious; to inſtruct, or procure them to be inſtructed, in the knowledge and practice of their duty to God and man; more eſpecially, to ſet them a proper example. This, I ſay, would be to act the part of wiſe men, as well as good men. For when the religious principle is once periſhed and gone in the Poor, human laws will loſe their effect, and be ſet at nought.

I will

I will mention a remarkable inſtance of this, well atteſted. A ſervant, who had made the improvement that might have been expected from hearing the irreligious and blaſphemous converſation continually paſſing at his maſter's table where it was his place to wait,* took an opportunity to rob his maſter. Being apprehended, and urged to give a reaſon for this infamous behaviour, "Sir," ſaid he, "I had heard you ſo often talk of the impoſſibility of a "future ſtate, and that after death there was no reward for virtue, "nor puniſhment for vice, that I was tempted to commit the "robbery." "Well but," replied the maſter, "had you no fear "of the death which the laws of your country inflict upon the "crime?" "Sir," rejoined the ſervant, looking ſternly at his maſter, "what is that to you, if I had a mind to venture that? "You had removed my greateſt terror; why ſhould I fear the "leſs?"

Behold the wiſdom of propagating infidelity and atheiſm in a nation! As the middle and lower orders of mankind are always ready to imitate the conduct of their betters, this is one woful ſpecimen, among millions, of the manner in which the general corruption of faith and morals has deſcended, and infected the world. We muſt now therefore take up the matter at the other end, and try, if, by reforming the poor, we cannot ſhame the rich into better manners, and better principles. And for our encouragement, in oppoſition to a maſter perverting his ſervant, let us recollect that mentioned in the Scriptures of a female ſervant, who waited on Naaman, a general officer of the Syrians, and converted her maſter to the belief and worſhip of the God of Iſrael.† To the poor the Goſpel was at firſt preached: To the poor let it ſtill be preached: the rich muſt do as they pleaſe; but for the promotion of their intereſt temporal and eternal, they cannot do better than to believe and practiſe it themſelves, and to ſee that every body belonging to them does the ſame. God defend all maſters from free-thinking ſervants! —— and all ſervants from free-thinking maſters!

BISHOP HORNE.

* The table was that of the late Mr. Mallet. The fact is related by Davies in his Life of Garrick, Vol. ii. p. 59.

† 2 Kings v. 2.

The bleſſed Fruits of Unweariedneſs in WELL-DOING.

IN the year 1739, the Rev. Chriſtian Henry Ruach was ſent from Marienborn in Germany, to ſeek an opportunity of preaching the Goſpel to the poor Savages in North America. The firſt he met with were Mahikander Indians, who were acquainted with the Dutch language imperfectly, but well enough to underſtand him. Ferocious they were in appearance and manners. He began to converſe with two of them called Tſchoop and Shabaſch, and, without ceremony, enquired whether they wiſhed to

be taught the way of ſalvation. Tſchoop anſwered in the affirmative, adding that he frequently felt diſpoſed to know better things than he did, but he knew not how or where to find them; therefore, if any one would come and inſtruct him and his acquaintance, he ſhould be thankful. Shabaſch alſo gave his aſſent. Mr. Ruach, therefore, betook himſelf to Shekomeko, an Indian town where they lived, and was received with much kindneſs. At firſt he was heard with great attention, and to appearance, not without impreſſion; but afterwards they laughed him to ſcorn, nor would they liſten to one word of the Goſpel of Jeſus Chriſt, but mocked whenever his name was mentioned. This occaſioned Mr. Ruach to ſtruggle with great diſtreſs and famine; nor would any one receive him into his houſe. But he ſoon diſcovered that the Goſpel was the power of God to ſalvation. Tſchoop, the greateſt drunkard among them, was the firſt whoſe heart was powerfully awakened. And ſoon after the work of the Holy Spirit became remarkably evident in the heart of Shabaſch. Their eyes overflowed with tears whenever the ſufferings and death of our Redeemer were deſcribed to them. They often lamented their former worſhip of idols, and their ignorance of Jeſus Chriſt, who had loved them ſo much, that he died to ſave them.

About a year after, ſome white people conceiving their intereſts would be injured, if the Indians were converted to Chriſtianity, began to ſtir up the Heathen againſt Mr. Ruach, repreſenting him as a man ſeeking only to deceive and miſlead them. By this they were ſo much irritated, that at laſt they threatened his life unleſs he left the place; and even Tſchoop, whom he cordially loved, was ſo much enraged, that he ſought an opportunity to ſhoot him; and Shabaſch avoided him every where. Notwithſtanding all this, he followed theſe two perſons with patience and love, praying for them, and ſowing the word of God in tears. He was prudent in all his ſteps, and continuing to act, from a good conſcience, with firmneſs, the Indians began to admire his perſeverance, meekneſs, and courage; and, in a ſhort time, their confidence was reſtored, and their friendſhip eſtabliſhed. Several were powerfully affected by his preaching; and Tſchoop was the firſt who wiped away the tears from his eyes, by expreſſing an anxious concern to experience the power of the blood of Jeſus in his heart; and having become obedient to the Goſpel, in a ſhort time a little company was gathered of ſuch as were convinced of their miſerable ſtate by nature, and deſired to be delivered from it. Shabaſch was afterwards baptized, called Abraham, and proved to be an eminently good man: Tſchoop followed, and he was now called John, and became an Indian teacher and interpreter. *And, though he had formerly deſerted his Chriſtian poſt*, his gifts were ſanctified by the grace of God, and employed in ſuch a manner, as to be the means of a bleſſing both to Europeans and Indians. Few of his countrymen could vie with him in point of Indian oratory; he was alſo much reſpected as a Chief among his nation. But four years

of

of activity in the service of God terminated his labours. During his illness the believing Indians often stood weeping round his bed, while he spake with energy of the truth of the Gospel. And he approved himself to his last breath a minister of God; and his departure, gentle and placid, was that of a faithful servant entering into the joy of his Lord.

The case of a chief of Meniolagomekah, generally called *George Rex*, was similar to the above. He was a young man of rank, of a very sound understanding; and after his conversion, was named Augustus in baptism, became strong in faith, and an useful assistant in the Indian congregation at Bethlehem. But his brother-in-law Tadeuskund seduced him from the simplicity which is in Christ Jesus, by representing to him, that in Wajomick he would be a man of much greater respectability, than in Bethlehem;—and he now even endeavoured to destroy the comfort of the Indian congregation:—But after this the Lord gave him repentance, he was readmitted to fellowship, and departed this life happily.

[From LASKIEL's History of the Mission among the Indians in North America.]

A REMARKABLE CONVERSION.

A Few weeks ago, a man went one evening to a prayer-meeting, where he was awakened by the mighty power of GOD, to a discovery of his sinfulness, guilt, and helplessness: He cried for mercy with all his might, and the LORD graciously heard and saved him in the time of distress, and filled his soul with peace and joy. His happiness was so great, that upon returning home, he could not conceal it, but informed his wife that he had found the LORD. She begged of him to---"hold his tongue with his nonsense;" adding, "if there be such a thing to be known, I will never tell any body."

On Sunday morning, the woman dreamed that she must go to the church that forenoon, and she would hear and know something which she had never known before. Accordingly she went, and while the Minister was preaching, she was struck by a few words which he spoke concerning the Blood of Jesus Christ; she began to tremble, and presently fell down in the pew, crying out aloud for mercy. The husband, seeing her distress, kneeled down to pray for her, and in a little time the LORD set her soul at liberty. The deliverance she experienced was so great and unexpected, that she forgot the ordinary rules of prudence, and praised the LORD aloud for his wonderful mercy. The congregation being alarmed, the Minister came out of the pulpit, and enquired, "What is the reason of all this confusion?" The woman requested him to join with her in praising the LORD, for he had pardoned all her sins, and she never thought there was such a thing to be known. The Minister said, "You are beside yourself?" "No, Sir, she replied, I am perfectly sensible." He then asked

aſked her the following Queſtions before all the congregation: 1. "Who is GOD?" A. "He is that Almighty Being who made "the World, and who upholds all things by the Word of his "Power, and before whom we muſt all appear to give an account "of the deeds done in the body." Q. 2. "Who is Chriſt?" A. "He is the Redeemer of the World, and I feel the bleſſed "effects of his precious Blood in my ſoul, redeeming me from the "power of Darkneſs." Q. 3. "Who is the Holy Ghoſt?" A. "The Holy Ghoſt is the Spirit proceeding from the Father "and the Son, and I feel that he bears witneſs with my Spirit "that I am a child of God."

Upon receiving theſe anſwers to his interrogatories, the miniſter left her, and ordered the clerk to put her out of the church: When the clerk came to the pew-door, he was ſo affected, that he did not touch her. The church-wardens were then ordered to turn her out; but they refuſed to interfere in the buſineſs. Upon which the miniſter went out of the church, and ſoon after the woman and all the congregation followed him. As ſhe paſſed by the miniſter in the church-yard, ſhe ſaid, "O Sir, your ſoul is as dead to God as the corpſes that lie in theſe graves." Upon which the people gave a ſhout, ſaying, "She is a Methodiſt!" (tho', I ſuppoſe, at that time, ſhe had never heard a Methodiſt Preacher.) Both the man and his wife have been much perſecuted, but they ſtill continue very happy and lively.——

Near Leeds, March 12, 1795. ****.

The above account we received from a reſpectable correſpondent in Yorkſhire. We have omitted the Names of the parties, in order if poſſible, to avoid giving offence.

The Converſion of two Malefactors, Richard Croſsby and Samuel Rhodes, who were executed at Bedford, March 22, 1794, for a Robbery on the Highway.

RICHARD CROSSBY had been a notorious offender; at a very early period he loſt the preventing Grace of God, and habituated himſelf to wickedneſs; the propenſity of his heart was towards evil continually, and he himſelf acknowledged, that all the powers of his ſoul were totally depraved; he even could not recollect that he ever had the fear of God before his eyes. At twelve years of age, when he was a waiting boy at a gentleman's houſe at Eaſt Redford, in Nottinghamſhire, he robbed his fellow ſervant of half a guinea. He afterwards returned home to his father's, (a miller) at Sturton near Retford, and lived with him ſome years, during which time he was in the habit of robbing his father at all convenient opportunities, when ſelling flour. At the age of 17, he heard the Methodiſt preachers; the Word reached his heart and in ſome degree awakened his conſcience; he formed reſolutions to ſerve God and live a new life. Happy, indeed, would

would it have been for him, and many others, if he had been faithful to the admonitions and impreſſions made upon his mind by the illuminating Spirit of Truth at that time; — ten thouſand torments of conſcience he would have eſcaped, and a life of wretchedneſs, and an infamous, premature death, would have been prevented. This was an important criſis, Life and Death, Heaven and Hell, were ſet before him, and he had his choice; but he made an unhappy one; he preferred evil company, before thoſe who were ſerious and pious; "God called me (to uſe his own expreſſion) "but I *would* not come!" This wilful perverſeneſs and rejection of the goodneſs and mercy of God, was ſoon followed by a judicial hardneſs and darkneſs of mind, ſo that he was given up to be led by the devil to the commiſſion of a thouſand villanies. It would be ſhocking and painful to the pious Reader, to recite all the crimes he confeſſed himſelf to have been guilty of: They were works of darkneſs, and muſt all be brought to light by a juſt ſcrutinizing Judge, at the proper Day; happy will it be for the criminal, if he can plead a full and free pardon for all his ſins, thro' Faith in the great atoning Sacrifice!

In 1784, Croſsby received ſentence of Death at York, and was left by the Judge for execution, for ſetting fire to a neighbour's mill, near Selby, which he apprehended would hurt his buſineſs. But before the day of execution, Croſsby and another felon broke out of York Caſtle, and effected their eſcape. In 1786, Croſsby was under ſentence of Death a ſecond time, for breaking open a houſe at Market-Dereham, in Norfolk, but was reprieved for tranſportation. After being confined four months at Woolwich, he again made his eſcape. The laſt attrocious crime he was guilty of, was robbing Mr. Emery Palmer, of Goldington, near Bedford. Croſsby was aſſiſted in the commiſſion of this robbery, by Samuel Rhodes and John Rhodes. It was a happy circumſtance for the Public, and even for the robbers, that Mr. Palmer exerted himſelf in apprehending and bringing them to juſtice, as it not only prevented future depredations on their fellow creatures, but, we hope, was the means of bringing them to repentance.

"The firſt time I had an opportunity of ſeeing and converſing with Richard Croſsby and Samuel Rhodes, was in the County Jail at Bedford, Feb. 7, 1794, Mr. Fenwick preached to the priſoners, and after ſermon, requeſted that I would pray with them. During the time of prayer I was uncommonly affected, and felt the moſt fervent deſires for the ſalvation of their precious ſouls. When we roſe from our knees, I went up to the priſoners, and with weeping eyes, intreated them, for the Lord's ſake, to conſider their latter end! Croſsby gave attention to what was ſpoken, which encouraged me to viſit them almoſt every day during that week. I ſoon perceived that Croſsby was ſenſible of his miſerable condition, he expected Death would be the juſt puniſhment of his crimes, and that he was entirely unprepared to meet

meet it. When I mentioned to him the willingneſs of God to have compaſſion upon the vileſt of ſinners, if they would repent, he anſwered, "But I have been called ſo many times, that now I "think God will not have mercy upon ſuch a wretch as I am." Samuel Rhodes would ſeldom ſpeak; he ſeemed to be under no concern about Death or Judgment.

Feb. 11. I preached to the priſoners with much freedom. Croſsby acknowledged that he ſaw and felt himſelf more wretched than ever. I continued my viſits till the 19th, and then took leave of them for a fortnight, being obliged to attend my circuit. In the interim, the Rev. Mr. D. preached to the priſoners, and the word was greateſt bleſſed to Croſsby, who now began to entertain ſome hopes that the Lord would have mercy upon him, and forgive his great and heinous ſins. On the 7th of March, when the Judge came into Bedford, Samuel Rhodes wept very much, and was greatly alarmed, being apprehenſive that he ſhould be caſt. Next day the felons were brought to trial; Croſsby pleaded *guilty*, and when the Judge ſaid to him, "You may, per-"haps, think you will have mercy ſhewn you, by pleading guilty;" Croſsby replied, "No, my lord: I am guilty, and I ought to ſuf-"fer: but if you will ſpare my life, I ſhall be thankful." The two Rhodes's pleaded, not guilty. They were all three convicted, and received ſentence of death. John Rhodes was reprieved before the Judge left the town, on account of his being at a little diſtance when the robbery was committed; but Samuel Rhodes and Croſsby were left for execution. The former of theſe men was in a moſt terrible agony of mind after his ſentence; but Croſsby recovered ſo much hope of obtaining mercy from his Supreme Judge, whom he had ſought with deep contrition and humiliation of ſoul, that he was enabled to pray publicly among the felons and ſpectators, immediately after he retired from the bar, to their great aſtoniſhment.

On Monday, I found Croſsby crying for mercy, and Rhodes ſinking into deſpair under a ſenſe of his ſins. I reminded them that as their time was ſhort, they had not a moment to loſe; but if they ſincerely repented and returned to the Lord, He would in no wiſe caſt them out. On Tueſday the poor malefactors were in greater diſtreſs than I ever ſaw them. During the time of preaching, Rhodes was ſo affected that he trembled as if he had been ſtanding at the Bar of the great Judge of Heaven and Earth. On Wedneſday, Croſsby ſaid, "I find ſuch love to Chriſt, "that I know he will ſave me." Rhodes cried out, "O what a "wretched ſinner I have been!" He appeared to be in a moſt dreadful agony;—upon aſking him, Why he trembled in that manner? he replied, "It is the terror I feel upon my mind!" The jailer and priſoners remarked, with ſome degree of aſtoniſhment, that Croſsby and Rhodes were either praying, reading, or ſinging Pſalms and Hymns, all the day through, from morning to night.

On

On Thurſday, Rhodes found a degree of hope ſpringing up in his ſoul, that notwithſtanding he was a great ſinner, yet the Lord would help him to repent. Croſsby was not ſo comfortable as on the preceding day; the enemy aſſaulted him with ſore temptations. On Friday they were both of them more in earneſt to find the Lord. Croſsby ſaid, "I am determined to give myſelf to God." All this time they had not only a clear diſcovery of the guilt and curſe due to their ſins, but likewiſe they felt their own helpleſſneſs and inſufficiency, and often cried out in their prayers, "Without thee, we can do nothing." On Saturday, Croſsby ſaid, "I have no fear of Death." I aſked, Why do you not fear Death? He replied, "The burden I felt is all gone; "and I feel ſuch love to Chriſt, that I know I ſhall be ſaved."

Sunday 16. We found Rhodes happy. Croſsby often ſaid, "God bleſs you! How we ſhall rejoice to ſee you in Heaven! "and how glad we ſhall be to ſee all our inſtructors in Glory!" The Spirit of prayer powerfully reſted upon them, and I was greatly refreſhed while in their company. They went twice, this day, to the church, and were much bleſſed. On Monday, Rhodes ſaid, "What a wicked ſinner I have been! The devil "has almoſt led me to hell! Yet I think the Lord will ſave me; "—I hope he will;—I know he will." They often expreſſed the greateſt compunction for the crimes they had been guilty of, and prayed moſt fervently for thoſe they had injured, ſaying, "Lord, bleſs thoſe whom we have wronged; we cannot make "them recompence, but do thou ſhower down thy grace upon "them." Croſsby exclaimed, "My friends I have robbed of "quietneſs; my neighbours of their property; and God I have "robbed of the precious time he gave me, and of the talents he "intruſted me with!"

Tueſday, I preached to the priſoners; after the ſermon the condemned criminals went to prayer: Rhodes cried out, "O how "happy I am! O Lord, how I long for thy ſalvation! There "will be no head-ach, no weeping eyes, no ſuffering there! "This is the happieſt day I ever knew. On Wedneſday I had a long converſation with Croſsby, in which he related, with godly ſorrow, the particulars of his former ſinful life. On Thurſday and Friday both the malefactors continued to increaſe in the knowledge and love of God.

Saturday 22, the day of execution. I went to the priſon ſoon after ſix o'clock in the morning. When Rhodes came into the Yard, he began to praiſe and bleſs the Lord for his aſtoniſhing mercy and love, ſaying, "O what a pleaſant morning! This is "the beſt I ever knew." About eleven, their irons were knocked off, and they took leave of their fellow-priſoners, which was a moſt affecting ſcene. We then entered the cart, and began ſinging the penitential Pſalm, "O Thou that hear'ſt when ſinners cry!" When we were about half-way to the place of execution

tion, I ſaid to them, Now you are within a few minutes of entering into Eternity, how do you find the ſtate of your ſouls? Croſsby replied, "I do not fear Death;—I cannot doubt;—I feel ſuch "love to Chriſt, that I know he will ſave me."

Upon our arrival at the fatal tree, the Rev. Mr. Abbot read the uſual ſervice, which when concluded, both the criminals went to prayer. When Croſsby had prayed for himſelf and his companion in condemnation, he then ſupplicated the divine mercy upon his parents, brothers, and ſiſters, and was particularly fervent for all thoſe he had wronged, ſaying, "O Lord, bleſs them; "I have greatly injured them, and it is out of my power to make "them any ſatisfaction; but do thou give them thy favour and "bleſſing." He then beſought the divine goodneſs upon thoſe who had viſited them in priſon; and laſtly, that all the ſpectators might take warning by their infamous and untimely death, to ſhun the paths of wickedneſs. Some of his laſt words were, "Lord "JESUS, into thy hands I commit my ſpirit."

Rhodes, in his prayer, among many pathetic and ſtriking expreſſions ſaid, "Death is nothing to us;—the Lord will give us "the victory! O how happy I am! I never was ſo happy in all "my life." His grateful heart overflowed with thankfulneſs for the exemplary kindneſs and humanity they had received from the jailer, ſaying, "O Lord, bleſs that good gentleman, Mr. "Howard; for whenever any came to ſpeak to us about our ſouls, "he was always willing to admit them to ſee us: Shower down "thy bleſſing upon his poſterity."

When prayer was concluded, Croſsby ſaid, "I have many "times forfeited my life; but I am going to ſuffer for robbing "Mr. Palmer. I acknowledge the fact, and I ought to ſuffer. "I have been informed that he is a worthy gentleman, and am "very ſorry for the injury I have done him. I have no perſon "to blame. It was my wicked covetous diſpoſition, that led me "on to do what I have done. I die in peace. I forgive all who "have ſpoken againſt me, and I hope all will forgive me." Rhodes then ſaid, "I never ſaw a man robbed in my life before; "but I ought to ſuffer, not only temporal, but eternal Death. "Nevertheleſs I am not afraid of Death. This is the happieſt "hour I ever knew in my life; I hope in a few minutes we ſhall "be in Paradiſe."

When they had done ſpeaking, I took my leave of them, and the ropes were put about their necks. I ſuppoſe they were dead in about four minutes.

Bedford, March 22, 1794. JOHN HICKLING.

Part of Richard Croſsby's Letter to his friends, written the day before his Execution.

"I intreat you to conſider how the matter ſtands between God and your ſouls, that you may become acquainted with your fallen ſtate, and the dangerous ſituation you are in, while going

on

on in the way of deſtruction that undoubtedly leads to Hell. For you know I have been the moſt abandoned wicked wretch that ever lived upon the face of the Earth; and if we do not leave our wickedneſs and turn to God, we ſhall be undone for ever. O what a dreadful thing it will be, to die without God, and his ſalvation! I can now inform you, that I am in the happieſt ſituation I ever knew in my life, although I do not expect to live above twenty-one hours; but the Love of the Lamb of God is ſo much in my mind, that it enables me to meet Death with comfort; bleſſed be the holy Lamb of God for ever, who came down from Heaven to die for us. Weep not for me, for dying to me is gain, but weep for your ſins. I beg of Almighty God, that when you read theſe lines, he would be pleaſed ſo to work upon your hearts, that you may never reſt day or night, till you have found Chriſt to be yours; and then you will be happy; for out of Chriſt there is no reſt; this I have proved to be too true; for in all my wickedneſs I never found any happineſs or ſatisfaction, but on the contrary, torment. That gracious God who made us, has alſo given us all things neceſſary, and yet what ungrateful wretches we have been, to labour ſo hard in ſerving the devil, when we know that his wages are eternal Death! Remember, we muſt all of us give an account of the deeds done in the body, but is it poſſible to give a good account, if we continue in ſin? Whatever you do, be ſure to ſerve God, and walk in his ways.

My deſire is ſo much for Chriſt, and in Chriſt, for the great things he hath done for me, that I could always be talking of him and praying to him, and glorifying him for ever. O what he ſuffered for us, when he hung upon the Croſs, while the ſtreaming Blood iſſued from his hands and feet! And yet notwithſtanding his aſtoniſhing Love, we have gone and ſerved his foe, the devil: O how this has grieved his Holy Spirit; and this I have done very much, and very long; I ſpeak it to my ſhame, but I muſt ſpeak the truth. I feel ſuch love to your ſouls, that I know not how to leave off writing. O what a dreadful thing it would have been to have loſt my ſoul for ever! for I had but about ſeven weeks to live after I was awakened; and if I had been ſnatched away out of the world without the fear of God, I ſhould have been miſerable to all Eternity; but now you may thank the Lord that he has called me to repentance by his heavenly Grace. I muſt now take leave of all the World; ſo my dear father and mother, brothers and ſiſters, adieu! farewell! May the Almighty and Merciful GOD be with you all, is the prayer of your dying ſon,

RICHARD CROSSBY.

Bedford Gaol, March 21, 1794.

The SUFFERINGS of our BLESSED LORD.

[*Continued from page* 355.]

SECTION VIII.

Jesus being delivered up by Pilate to the rage of the people, bears his cross to Calvary, and is there nailed to it. Mat. XXVII. 32,—34. 38. Mark XV. 21,—23, 25, 27, 28. Luke XXIII. 26,—34. John XIX. 16,—18.

JOHN XIX. 16. AND they took Jesus, and led him away.

JOHN XIX. 16.

NOW after Pilate had passed sentence upon Jesus, to satisfy the restless clamour of the Jews, and had delivered him to the soldiers to be crucified, his prosecutors having gained their point, hastened his execution; *and* having insulted and abused him, (as was said before,) *they took Jesus, and led him away* to that terrible punishment (a).

LUKE XXIII. 32. And there were also two other malefactors led with him, to be put to death.

And to expose him to the greater ignominy and reproach, and to prejudice the people more strongly against him, *there were also two other* [*men, who were*] condemned to die upon the cross for a robbery, and were well known to be great *malefactors*, that were *led* out of Jerusalem *with him, to be executed* at the same time; that in such company he might be thought to suffer for the worst of crimes.

JOHN XIX. 17. And he bearing his cross, went forth into a place called *the place* of a scull, which is called in the Hebrew, Golgotha.

And Jesus, thus attended as a criminal, was led through the city, *carrying* a heavy part of *his cross* on his shoulders, according to the custom of those who were to be crucified: and in this manner *he went out* of the city *to a place* which lay on the western side of Jerusalem, but a little without the boundaries of it (b), *which was*

NOTES.

(a) *They took Jesus and led him away.*] It is evident, this text is parallel to Mat. xxvii.—31. and Mark xv.—20. But I have here, as in some other instances of two or more parallel passages, put one at the conclusion of a former section, and the other at the beginning of the next, for a better connection.—I may also add, that this seems to me the exact place of Mat. xxvii. 3,—10. in which the evangelist relates the tragical end of Judas; but I hope I shall be indulged in transposing it, partly, that I may preserve a better proportion in the length of the sections, and chiefly, that I may not interrupt the important story of Christ's Passion: and I more easily allow myself to do it, because probably the very same consideration engaged Matthew a little to anticipate it. Let it only here be observed, that the death of this traitor seems to have happened before that of his Master: so speedily did the Divine vengeance pursue his aggravated crime.

(b) *Carrying* a heavy part of *his cross, went out* of the city, &c.] Dr. Lardner has abundantly proved from many quotations, that it was customary not only

for

was called in the *Hebrew* language *Golgotha*, [*or*] *the place of sculls*; because the bodies of many criminals, having been executed on that little eminence, were buried there.

LUKE XXIII. 26. And as they led him away, [they found a man of Cyrene, Simon by name,] [MAR. the father of Alexander and Rufus, who passed by, coming out of the country, *and*] they laid hold on *him*; [*and* him they compelled to bear his cross:] and on him they laid the cross, that he might bear *it* after Jesus. [MAT. XXVII. 32. MARK XV. 21.]

And as they led him on, Jesus was now so faint with the loss of blood, so very sore with the lashes and bruises he had received, and so fatigued with the load of such a large piece of timber, that he was not able to proceed so fast as they desired, especially considering how little time they had before them to finish their work. And as he was advancing slowly to the place of execution, *they met* on the road a poor African, who was *a native of Cyrene, named Simon: the father of Alexander and Rufus*:* this Simon at that time was *passing by, as he came out of the country* to Jerusalem; [*and*] *they* immediately *laid hold on* [*him*,] as one fit for their purpose, finding him a strong man, and it may be suspecting that he was a favourer of Jesus; [*and*] pretending that the authority of the Roman governor impowered them to press any they met for this service, they *compelled him to carry* at least one end of *his cross*; *and* accordingly *on him they laid the cross, that he might carry it after Jesus.*

27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

And a great multitude of people crowded after him to see the crucifixion; *and* particularly a considerable number *of women*, who had attended his ministry with great delight, *followed him* on this sad occasion; *who* were so tenderly affected with the moving sight, that they not only pitied him in their hearts, but *also* vented their concern in tears, and *bewailed and lamented him* in a very affectionate manner.

28 But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

But Jesus turning to them, said, Alas, ye *daughters of Jerusalem, weep not for me*, who am willing to submit to all the sufferings appointed for me, as what I know will issue in the salvation of my people, and in my exaltation to the highest glory;

NOTE.

for the Jews, (Numb. xv. 35. 1 Kings xxi. 13. Acts vii. 58.) but also for the Sicilians, Ephesians, and Romans, to execute their malefactors without the gates of their cities.—What our Lord carried, was not the whole cross, but only that transverse piece of wood to which his arms were afterwards fastened; and which was called *antennæ*, or *furca*, going cross the *stipes* or *upright beam*, which was fixed in the earth. This the criminal used to carry, and therefore was called *furcifer*.

* *Alexander and Rufus*, were afterwards two eminent Christians, and must have been well known when St. Mark wrote.

glory; *but* rather *weep for yourſelves, and for your children*, in conſideration of the dreadful judgments that theſe crimes will quickly bring upon this wretched people, whoſe calamities will be of much longer duration than mine.

29 For behold, the days are coming, in the which they ſhall ſay, Bleſſed *are* the barren, and the wombs that never bare, and the paps which never gave ſuck.

For, let it be remembered by you as my dying words, *behold the days are* ſurely and quickly *coming*, and ſome of you may live to ſee them, *in which* the innocent blood which this people have imprecated upon themſelves, ſhall come down upon their heads in ſo terrible a manner, that *they ſhall* have reaſon to *ſay*, *Happy* [*are*] *the barren* women, *and the wombs which never bare* children, *and the breaſts that never ſuckled* them: for as relations are multiplied, ſorrows ſhall be multiplied with them, and parents ſhall ſee their children ſubject to all the miſeries which famine, and peſtilence, and ſword, and captivity, can bring upon them.

30 Then ſhall they begin to ſay to the mountains, Fall on us; and to the hills, Cover us.

Then ſhall they who are now triumphing in my death be trembling with horror, in expectation of their own; and conſidering preſent calamities as the forerunners of future, yet more intolerable miſeries, ſhall *begin*, in deſpair of the Divine mercy, *to ſay to the mountains, Fall on us; and to the hills, Cover us*, from the more dreadful preſſure of God's wrath, which is kindled againſt us.

31 For if they do theſe things in a green tree, what ſhall be done in the dry?

*For if they do theſe things in the green tree, what ſhall be done in the dry?** If ſuch agonies as theſe fall upon me, who am not only an innocent perſon, but God's own Son, when I put myſelf in the ſtead of ſinners; what will become of thoſe wretches who can feel none of my ſupports and conſolations, and whoſe perſonal guilt makes them as proper fuel for the Divine vengeance, as dry wood is for the conſuming fire?

MAT. XXVII. 33. And when they were come to [the] place called Golgotha, that is to ſay, [the] place of

At length they arrived at the place of execution: *and when they were come* thither, even *to the place* which (we before obſerved) was *called* in Hebrew *Golgotha, that is to ſay, the place of ſculls*, an eminence a little without the city [*on*] mount

NOTE.

* *If they do theſe things in the green tree, what ſhall be done in the dry?*—Our Lord makes uſe of a proverbial expreſſion, frequent among the Jews, who compare a good man to a green tree, and a bad man to a dead one. Dr. C. renders the ſentence, "For if it fare thus with the green tree, how ſhall it fare "with the dry?"

of a ſcull, [Luk. *or* Calvary,] [Mar. XV. 22. Luke XXIII. 33.—]

mount *Calvary*, not far from the king's gardens; (which was the uſual place for executing criminals, and ſeemed a proper ſpot of ground for the purpoſe, as on account of its eminence the malefactors crucified there might be ſeen at a conſiderable diſtance, and by a great number of ſpectators;) *They* proceeded to the fatal purpoſe for which they came: and as it was cuſtomary to give to dying criminals a potion of ſtrong wine mingled with ſpices, to cheer their ſpirits, and render them leſs ſenſible of their ſufferings, the ſoldiers who attended him *gave him* nothing better *to drink* that *vinegar mingled with gall*,* by that odious mixture farther expreſſing their cruelty and contempt: *and when he had taſted* [*of it*,] that he might ſubmit to every diſtaſteful circumſtance which providence allotted to him, *he would not drink* any large draught of it, as knowing it would anſwer no valuable end to do it. *And* as ſome of his friends had on that occaſion provided a cordial cup, *they gave him* [*alſo*] a draught of generous *wine to drink*, *mingled with myrrh* and other ſpices, which they thought proper on that ſad occaſion; (c) *but he did not receive* [*it*;] determining to bear the full force of his pains, unallayed by any ſuch preparation, and to maintain his thoughts in the moſt vigorous exerciſe.

34 They gave him vinegar to drink, mingled with gall: and when he had taſted *thereof*, he would not drink.

Mark XV. 23. And they [*alſo*] gave him to drink, wine mingled with myrrh: but he received *it* not.

And it was now *the third hour* of the day, or nine o'clock in the morning, when they thus brought him to mount Calvary; *and there* when all things were made ready, *they* nailed his hands and

25 And it was the third hour, and [there] they crucified him: Luke XXIII. — 33. — John XIX. 18—]

NOTES.

* *Vinegar mingled with gall.*—The word χολη is uſed with great latitude in the Septuagint: The Hebrew word, ſignifying *wormwood*, is twice ſo rendered, Prov. v. 4. Lam. iii. 15. At other times, it ſeems to denote any bitter or poiſonous infuſion, that taſted like gall. To give ſuch a beverage to criminals before their execution, was then uſed, in order to make them inſenſible of the horrors of death. Dr. C.

(c) *They gave him* alſo *wine to drink, mingled with myrrh.*] Some think this was *four wine*, called *vinegar* by Matthew; but I apprehend that this *wine mingled with myrrh* was a different mixture from the *vinegar and gall*, which he *received* ſo far as to *taſte it*. Probably thoſe pious women, ſome of them (as the ſtory ſhews) perſons in plentiful circumſtances, whoſe zeal engaged them to follow him to Calvary, and afterwards ſo liberally to prepare unguents and aromatic drugs for his embalming, had provided on this ſad occaſion ſome rich wine tempered with choice ſpices, which with perfect propriety he refuſed to taſte, leſt malice ſhould inſinuate, he intended thereby to render himſelf inſenſible of the terrors of death.

27 And with him they crucify [Luk. the malefactors, *or*] two thieves, the one on his right-hand, and the other on his left, [Joh. and Jeſus in the midſt.] [Mat. XXVII. 38. Luk. XXIII.—33. John XIX.—18.]

28 And the ſcripture was fulfilled, which ſaith, And he was numbered with the tranſgreſſors.

and his feet to the croſs, and *crucified him.* † *And they* alſo *crucified with him the two malefactors,* [*or*] *robbers,* that were mentioned before, *the one on his right-hand, and the other on the left*; *and* they placed *Jeſus in the midſt,* as a mark of the greateſt indignity, to prejudice the multitude the more againſt him, and to induce them to regard him as the moſt infamous criminal of the three. *And* thus *the ſcripture was* remarkably *fulfilled,* (Iſa. liii. 12.) in *which* the prophet Iſaiah, ſpeaking with an amazing plainneſs of the ſufferings of the Meſſiah, *ſaith,* "*And he was numbered with the tranſgreſſors.*" (d)

Luk. XXIII. 34. Then ſaid Jeſus, Father, forgive them; for they know not what they do.

And Jeſus made no manner of reſiſtance to this cruel violence, nor did he revile them even when they were diſtorting his limbs as on a rack, and nailing his hands and his feet on the full ſtretch to the accurſed tree; but in the midſt of his anguiſh, he breathed out his ſoul in a compaſſionate prayer for his murderers; and pleading the only excuſe which the moſt extenſive charity could ſuggeſt, he *ſaid, Father, forgive them, for they know not what they are doing*: (e) the Roman ſoldiers, who were the immediate

NOTES.

† *Crucified him.*—The Engliſh verb, *to crucify,* denotes, properly, to put to death by nailing to the croſs. The Greek word here, means no more than *to faſten to the croſs with nails.* In ſtrict propriety, we ſhould not ſay a man cried out after he was crucified, but after he was nailed to the croſs. Dr. C.

(d) *And he was numbered with the tranſgreſſors.*] I chuſe, in quotations from the Old Teſtament, to keep as cloſe to our Engliſh verſion of the paſſage quoted as the Greek will allow me, that the memory of the hearer may aſſiſt him in diſtinguiſhing the text; elſe I ſhould have rendered *ανομων, criminals,* as the word פשעים which Iſaiah uſes, ſeems alſo to ſignify. The leaſt offence is a *tranſgreſſion* of the law of God, or a ſtepping over the boundaries he has preſcribed; but this imports much more.

(e) *Father, forgive them,* &c.] This is one of the moſt ſtriking paſſages in the world. While they are actually nailing him to the croſs, he ſeems to feel the injury theſe poor creatures did to their own ſouls, more than the wounds they gave him; and as it were to forget his own anguiſh, in a concern for their ſalvation. I render τι ποιουσι, *what they are doing,* as thinking that verſion moſt expreſſive of the preſent circumſtance; and indeed it is the exact import of what grammarians call the preſent-tenſe.

Our Lord paſſed moſt of the time on the croſs in ſilence: Yet ſeven ſentences which he ſpoke thereon, are recorded by the four Evangeliſts, though no one Evangeliſt has recorded them all. Hence it appears, that the four Goſpels are as it were four parts, which, joined together, make one ſymphony: ſometimes one of theſe only, ſometimes two or three, ſometimes all ſound together.

How eminently was his prayer heard? It procured forgiveneſs for all that were penitent, and a reprieve, or ſuſpenſion of vengeance, even for the impenitent.

Luk. XXIII. 34. mediate instruments of his death, having indeed but little knowledge of him; and the Jews, who were the authors of it, through their obstinate prejudices not apprehending who he was; "for "if they had known him, they would not have "crucified the Lord of glory." (1 Cor. ii. 8.)

IMPROVEMENT.

HERE let us pause awhile, and make a few serious reflections on this amazing story, which the *evangelists* relate with so much simplicity. Behold *the Son of God bearing his cross*, fainting under the load of it, and at length extended upon it, and nailed to it. "Him they took, and with wicked hands crucified and slew him;" (Acts ii. 23.) Blessed Jesus, was it for this that thou didst honour our nature by a union to thine own, and come from thy throne of glory to visit these abodes of misery and guilt! Was it for this that so many gracious discourses were delivered, and so many works of love and power performed! for this, that thou mightest be treated as the worst of criminals, and suspended on a cross in the air, as if unworthy of a place on earth even to die upon! Amazing and lamentable sight! Justly, O sun, mightest thou blush to see it! justly, O earth, mightest thou tremble to support it! John xix. 17 18. Mark xv. 27, 28

Lord, like these pious *women*, who had the zeal and fortitude to *attend thee*, when thine own *apostles forsook thee and fled*, we would *follow thee weeping:* yet *not for thee, but for ourselves*; that our guilt had brought us under a condemnation, from which we could be redeemed by nothing less than the precious blood of the Son of God: that Lamb without blemish and without spot, (1 Pet. i. 19.)—We would behold herein the goodness and the severity of God, (Rom. xi. 22:) for while the riches of his goodness are displayed in his providing a ransom for the redemption of lost sinners, an awful proof is given of the severity of his justice, in his not sparing his own Son, nor exempting him from the sorrows and sufferings due to sin, when he came to put himself in the stead of sinners: and may we not in such a view tremble for fear of him, and be afraid of his judgments? (Psal. cxix. 120.) Who can support the weight of his indignation, especially when it shall come aggravated by the abuse of so much love! *If these things be done in the green wood, what shall be done in the dry?* And if such sufferings be inflicted, where there was not any personal guilt to kindle the flame, on one who only answered for the sins of others; what then will be the end of those, who by their own iniquities are become Luke xxiii. 27, 28 31

as fuel prepared for the fire, and are as veſſels of wrath fitted to deſtruction?

How ſhocking is it to behold the vile indignities that were put upon a ſuffering Jeſus, and to reflect upon the cruel treatment that he met with from his inſulting enemies? Yet have not we been verily guilty concerning this matter? (Gen. xlii. 21.) Are we not chargeable with deſpiſing Chriſt? and have we not crucified the Son of God afreſh, and put him to an open ſhame? (Heb. vi. 6.) Oh may that apology be heard in our favour! "Father, forgive them, for they know not what they do!" For ſurely ſinners do not know what they do, when they pierce Chriſt by their ſins, and turn away their faces from him. —But under all his ſufferings, how amazing was his meekneſs? and how compaſſionate the concern which he expreſſed for his moſt cruel perſecutors? May we learn patience, and love to our enemies, from ſo bright an example of it! May we, like him, "bleſs them that curſe us, and pray for them that deſpitefully uſe us, and perſecute us!" (Mat. v. 44.) Inſtead of being ingenious to aggravate their faults, and to paint them in the moſt ſhocking colours, let us rather ſeek for the beſt excuſes, which even the worſt of cauſes will fairly bear; influenced by that charity which unconſtrained believes no evil, and hopeth all things even againſt hope. (1 Cor. xiii. 5, 7.)

Ver. 33. 34.

Gracious Saviour! thy dying prayer, and thy dying blood, were not like water ſpilt upon the ground: they came up in remembrance before God, when thy goſpel began to be preached at Jeruſalem: and multitudes who were now conſenting to thy death, gladly received thy word, and were baptized, (Acts ii. 41:) and they are now in glory, celebrating that grace which has taken out the ſcarlet and crimſon dye of their ſins, and turned that blood which they ſo impiouſly ſhed, into the balm of their wounds, and the life of their ſouls.

ibid.

Extract of Mr. Bruce's Journey from Masuah to Gondar in Abyſſinia.

[*Continued from page* 361.]

THE next common diſeaſe in the low country of Arabia, and all Abyſſinia, is the Tertian fever, which is in nothing different from our Tertian, and is ſucceſsfully treated here in the ſame manner as in Europe. As no ſpecies of this diſeaſe menaces the patient with death, eſpecially in the beginning of the diſorder, ſome time may be allowed for preparation to thoſe who doubt the effect of the bark in the country. But ſtill I apprehend the ſafeſt

way

way is to give ſmall doſes from the beginning, on the firſt intermiſſion, or even remiſſion, though this ſhould be ſomewhat obſcure and uncertain. To ſpeak plainly; when the ſtomach nauſeates, the head akes, yawning becomes frequent, and not an exceſſive pain in the nape of the neck, when a ſhivering which goes quickly off, a coldneſs down the ſpine, a more than ordinary cowardlineſs and inactivity prevails, (the heat of the climate gives one always enough of theſe laſt ſenſations;) I ſay, when any number of theſe ſymptoms unite, have recourſe to the powder of bark infuſed in water; ſhut your mouth againſt every ſort of food; and, at the criſis, your diſeaſe will immediately decide its name among the claſs of fevers. All fevers end in intermittents; and if theſe intermittents continue long, and the firſt evacuations by the bark have not been copious and conſtant, theſe fevers generally end in dyſenteries, which are always tedious and very frequently prove mortal. Bark in ſmall quantities, ipecacuanha, too, in very ſmall quantities ſo as not to vomit, water, and fruit not over ripe, have been found the moſt ſucceſsful remedies.

The next complaint I ſhall mention, as common in theſe countries, is called Farenteit, a corruption of an Arabic word, which ſignifies the worm of Pharaoh. This extraordinary animal only afflicts thoſe who are in conſtant habit of drinking ſtagnant water, whether that water is drawn out from wells, as in the kingdom of Sennaar, or found by digging in the ſand where it is making its way to its proper level the ſea, after falling down the ſide of the mountains after the tropical rains. This plague appears indiſcriminately in every part of the body, but oftenеſt in the legs and arms. I never ſaw it in the face or head; but, far from affecting the fleſhy parts of the body, it generally comes out where the bone has leaſt fleſh upon it. Upon looking at this worm, on its firſt appearance, a ſmall black head is extremely viſible, with a hooked beak of a whitiſh colour. Its body is ſeemingly of a white ſilky texture, very like a ſmall tendon bared and perfectly cleaned. After its appearance the natives of theſe countries, who are uſed to it, ſeize it gently by the head, and wrap it round a thin piece of ſilk or ſmall bird's feather. Every day, or ſeveral times a-day, they try to wind it up upon the quill as far as it comes readily; and, upon the ſmalleſt reſiſtance, they give over for fear of breaking it. I have ſeen five feet, or ſomething more of this extraordinary animal, winded out with invincible patience in the courſe of three weeks. No inflammation then remained, and ſcarcely any redneſs round the edges of the aperture, only a ſmall quantity of lymph appeared in the hole or puncture, which ſcarcely iſſued out upon preſſing. In three days it was commonly well, and left no ſcar or dimple implying loſs of ſubſtance.

I myſelf experienced this complaint. I was reading upon a ſofa at Cairo, a few days after my return from Upper Egypt, when I felt in the fore part of my leg upon the bone, about ſeven inches below the center of my knee-pan, an itching reſembling

what follows the bite of a muſcheto. Upon ſcratching, a ſmall tumour appeared very like a muſcheto bite. The itching returned in about an hour aferwards; and, being more intent upon my reading than my leg, I ſcratched it till the blood came. I ſoon after obſerved ſomething like a black ſpot, which had already riſen conſiderably above the ſurface of the ſkin. All medicine proved uſeleſs; and the diſeaſe not being known at Cairo, there was nothing for it but to have recourſe to the only received manner of treating it in this country. About three inches of the worm was winded out upon a piece of raw ſilk in the firſt week, without pain or fever: but it was broken afterwards through the careleſſneſs and raſhneſs of the ſurgeon when changing a poultice on board the ſhip in which I returned to France: a violent inflammation followed; the leg ſwelled ſo as to ſcarce leave appearance of knee or ancle; the ſkin, red and diſtended, ſeemed glazed like a mirror. The wound was now healed, and diſcharged nothing; and there was every appearance of mortification coming on. The great care and attention procured me in the lazaretto at Marſeilles, by a nation always foremoſt in the acts of humanity to ſtrangers, and the attention and ſkill of the ſurgeon, recovered me from this troubleſome complaint. Fifty-two days had elapſed ſince it firſt begun; thirty-five of which were ſpent in the greateſt agony. It ſuppurated at laſt; and, by enlarging the orifice, a good quantity of matter was diſcharged. I had made conſtant uſe of bark, both in fomentations and inwardly; but I did not recover the ſtrength of my leg entirely till near a year after, by uſing the baths of Poretta, the property of my friend Count Ranuzzi, in the mountains above Bologna.

The laſt I ſhall mention of theſe endemical diſeaſes, and the moſt terrible of all others that can fall to the lot of man, is the Elephantiaſis, which ſome have choſen to call the Leproſy, or Lepra Arabum; though in its appearance, and in all its circumſtances and ſtages, it no more reſembles the leproſy of Paleſtine, than it does the gout or the dropſy. The chief ſeat of this diſeaſe is from the bending of the knee downwards to the ancle; the leg is ſwelled to a great degree, becoming one ſize from bottom to top, and gathered into circular wrinkles, like ſmall hoops or plaits; between every one of which there is an opening that ſeparates it all round from the one above, and which is all raw fleſh, or perfectly excoriated. From between theſe circular diviſions a great quantity of lymph conſtantly oozes. The ſwelling of the leg reaches over the foot, ſo as to leave about an inch or little more of it ſeen. It ſhould ſeem that the black colour of the ſkin, the thickneſs of the leg, and its ſhapeleſs form, and the rough tubercles, or excreſcences, very like thoſe ſeen upon the elephant, give the name to this diſeaſe, and form a ſtriking reſemblance between the diſtempered legs of the human ſpecies, and thoſe of the noble quadruped the elephant, when in full vigour.

My

My friend, Dr. Ruſſel, phyſician at Aleppo, deſired me, among other medical inquiries, to try the effect of the cicuta, [or Hemlock] upon this diſeaſe; and a conſiderable quantity, made according to the direction of Dr. Storke, phyſician in Vienna, was ſent me from Paris, with inſtructions how to uſe it. It was ſoon ſeen, by the conſtant adminiſtration of many ordinary doſes, that nothing was to be expected from violent or dangerous ones; as not the ſmalleſt degree of amendment ever appeared, either outwardly or inwardly, to the ſenſation of the patient. Mercury had no better effect. Tar-water alſo was tried; and if there was any thing that produced any ſeeming advantage, it was whey made of cow's milk.

It is not for me to attempt to explain what are the cauſes of theſe diſtempers. Thoſe whoſe ſtudies lead them to ſuch inveſtigations will do well to attach themſelves, for firſt principles, to the difference of climate, and the abuſes that obtain under them; after this, to particular circumſtances in the neceſſaries of life, to which nature has ſubjected the people of theſe countries. Under the firſt, we may rank a ſeaſon of ſix months rains, ſucceeded, without interval, by a cloudleſs ſky and vertical ſun; and cold nights which as immediately follow theſe ſcorching days. The earth, notwithſtanding the heat of theſe days, is yet perpetually cold, ſo as to feel diſagreeably to the ſoles of the feet; partly owing to the ſix months rains, when no ſun appears, and partly to the perpetual equality of nights and days; the thinneſs of the cloathing in the better ſort, (a muſlin ſhirt) while the others are naked, and ſleep in this manner expoſed, without covering in the cold nights, after the violent perſpiration during the ſultry day. Theſe may be reckoned imprudences, while the conſtant uſe of ſtagnant putrid water for four months of the year, and the quantity of ſalt with which the ſoil of thoſe countries is impregnated, may be circumſtances leſs conducive to health; to which, however, they have been for ever ſubject by nature.

It will be very reaſonably expected, that, after this unfavourable account of the climate, and the uncertainty of remedies for theſe frequent and terrible diſeaſes, I ſhould ſay ſomething of the regimen proper to be obſerved there, in order to prevent what it ſeems ſo doubtful whether we can ever cure.

My firſt general advice to a traveller is this, to remember well what was the ſtate of his conſtitution before he viſited theſe countries, and what his complaints were, if he had any; for fear very frequently ſeizes us upon the firſt ſight of the many and ſudden deaths we ſee upon our firſt arrival, and our ſpirits are ſo lowered by perpetual perſpiration, and our nerves ſo relaxed, that we are apt to miſtake the ordinary ſymptoms of a diſeaſe, familiar to us in our own country, for the approach of one of theſe terrible diſtempers that are to hurry us in a few hours into eternity. This has a bad effect in the very ſlighteſt diſorders; ſo that it hath become proverbial,—"If you think you ſhall die, you will die."

If

If a traveller finds, that he is as well after having been some time in this country as he was before entering it, his best way is to make no innovation in his regimen, further than in abating something in the quantity. But if he is of a tender constitution, he cannot act more wisely than to follow implicitly the regimen of sober, healthy people of the country, without arguing upon European notions, or substituting what we consider as succedaneums to what we see used on the spot. All spirits are to be avoided; even bark is better in water than in wine. The stomach, being relaxed by profuse perspiration, needs something to strengthen, but not inflame, and enable it to perform digestion. For this reason (instinct we should call it, if speaking of beasts) the natives of all eastern countries season every species of food, even the simplest, and mildest, rice, so much with spices, especially pepper, as absolutely to blister a European palate.

These powerful antiseptics Providence has planted in these countries for this use; and the natives have, from the earliest times, had recourse to them in proportion to the quantity that they can procure. And hence, in these dangerous climates, the natives are as healthy as we are in our northern ones. Travellers in Arabia are disgusted at this seemingly inflammatory food; and nothing is more common than to hear them say that they are afraid these quantities of spices will give them a fever. But did they ever feel themselves heated by ever so great a quantity of black pepper? Spirits they think, substituted to this, answer the same purpose. But does not the heat of your skin, the violent pain in your head, while the spirits are filtering through the vessels of your brain, shew the difference? and when did any ever feel a like sensation from black pepper, or any pepper ate to excess in every meal?

I lay down, then, as a positive rule of health, that the warmest dishes the natives delight in, are the most wholesome strangers can use in the putrid climates of the Lower Arabia, Abyssinia, Sennaar, and Egypt itself; and that spirits, and all fermented liquors, should be regarded as poisons, and, for fear of temptation, not so much as be carried along with you, unless as a menstruum for outward applications.

Spring, or running water, if you can find it, is to be your only drink. You cannot be too nice in procuring this article. But as, on both coasts of the Red Sea you scarcely find any but stagnant water, the way I practised was always this, when I was at any place that allowed me time and opportunity:—I took a quantity of fine sand, washed it from the salt quality with which it was impregnated, and spread it upon a sheet to dry; I then filled an oil-jar with water, and poured into it as much from a boiling kettle as would serve to kill all the animalcula and eggs that were in it. I then sifted my dried sand, as slowly as possible, upon the surface of the water in the jar, till the sand stood half a foot in the bottom of it; after letting it settle a night, we drew it off by a hole

a hole in the jar with a ſpigot in it, about an inch above the ſand; then threw the remaining ſand out upon the cloth, and dried and waſhed it again. This proceſs is ſooner performed than deſcribed. The water is as limpid as the pureſt ſpring, and little inferior to the fineſt Spa. Drink largely of this without fear, according as your appetite requires. By violent perſpiration the aqueous part of your blood is thrown off; and it is not ſpiritous liquor can reſtore this, whatever momentary ſtrength it may give you from another cauſe. When hot, and almoſt fainting with weakneſs from continual perſpiration, I have gone into a warm bath, and been immediately reſtored to ſtrength, as upon firſt riſing in the morning. Some perhaps will object, that this heat ſhould have weakened and overpowered you; but the fact is otherwiſe; and the reaſon is, the quantity of water, taken up by the abſorbing veſſels, reſtores to the blood that finer fluid which was thrown off, and then the uneaſineſs occaſioned by that want ceaſed, for it was the want of that we called uneaſineſs.

In Nubia never ſcruple to throw yourſelf into the coldeſt river or ſpring you can find, in whatever degree of heat you are. The reaſon of the difference in Europe is, that when by violence you have raiſed yourſelf to an extraordinary degree of heat, the cold water in which you plunge yourſelf checks your perſpiration, and ſhuts your pores ſuddenly. The medium is itſelf too cold, and you do not uſe force ſufficient to bring back the perſpiration, which nought but action occaſioned; whereas, in theſe warm countries, your perſpiration is natural and conſtant, though no action be uſed, only from the temperature of the medium; therefore, though your pores are ſhut the moment you plunge yourſelf in the cold water, yet the ſimple condition of the outward air again covers you with pearls of ſweat the moment you emerge; and you begin the expence of the aqueous part of your blood afreſh from the new ſtock that you have laid in by your immerſion.

For this reaſon, if you are well, deluge yourſelf from head to foot, even in the houſe, where water is plenty, by directing a ſervant to throw buckets upon you at leaſt once a-day when you are hotteſt; not from any imagination that the water braces you, as it is called, for your bracing will laſt you only a very few minutes; but theſe copious inundations will carry watery particles into your blood, though not equal to bathing in running ſtreams, where the total immerſion, the motion of the water, and the action of the limbs, all conſpire to the benefit you are in queſt of. As to cold water bracing in theſe climates, I am perſuaded it is an idea not founded in truth. By obſervation it has appeared often to me, that, when heated by violent exerciſe, I have been much more relieved, and my ſtrength more completely reſtored by the uſe of a tepid bath, than by an equal time paſſed in a cold one.

Do not fatigue yourſelf if poſſible. Exerciſe is not either ſo neceſſary or ſalutary here as in Europe. Uſe fruits ſparingly,

eſpecially

especially if too ripe. The musa, or banana, in Arabia Felix, are always rotten-ripe when they are brought to you. Avoid all sort of fruit exposed for sale in the markets, as it has probably been gathered in the sun, and carried miles in it, and all its juices are in a state of fermentation. Lay it first upon a table covered with a coarse cloth, and throw frequently a quantity of water upon it; and, if you have an opportunity, gather it in the dew of the morning before dawn of day, for that is far better. Rice and pillaw are the best food; fowls are very bad, eggs are worse; greens are not wholesome. In Arabia the mutton is good, and when roasted, may be eaten warm with safety; perhaps better if cold. All soups or broths are to be avoided; all game is bad.

I have known many very scrupulous about eating suppers, but, I am persuaded, without reason. The great perspiration which relaxes the stomach so much through the day has now ceased, and the breathing of cooler air has given to its operations a much stronger tone. I always made it my most liberal meal, if I ate meat at all. While at Jidda, my supper was a piece of cold, roasted mutton, and a large glass of water, with my good friend Captain Thornhill, during the dog-days.

After this, the excessive heat of the day being past, covering our heads from the night-air, always blowing at that time from the east and charged with watery particles from the Indian Ocean, we had a luxurious walk of two or three hours, as free from the heat as from the noise and impertinence of the day, upon a terrassed roof, under a cloudless sky, where the smallest star is visible. These evening walks have been looked upon as one of the principal pleasures of the east, even though not accompanied with the luxuries of astronomy and meditation. They have been adhered to from early times to the present, and we may therefore be assured they were always wholesome.

It is a custom that, from the first ages, has prevailed in the east, to shriek and lament upon the death of a friend or relation, and cut their faces upon the temple with their nails, about the breadth of a sixpence, one of which is left long for that purpose. It was always practised by the Jews, and thence adopted by the Abyssinians, though expressly forbidden both by the law and by the prophets. Levit. xix. 28. Jerem. xvi. 6.

☞ Mr. Bruce possessed a considerable degree of medical knowledge, which he continually enlarged by judicious observations and experience. His remarks upon the Diseases, incident to hot climates, and the Regimen proper for Europeans there, may be of considerable use to Preachers and others, whom Providence may lead to visit the West Indies and the Coast of Africa. But it should be carefully regarded, that in some Cases it would be highly dangerous for the residents in Britain to adopt the customs of the Africans; particularly, Bathing in cold spring Water when in a violent heat, might be followed by dangerous consequences.

[*To be continued.*]

Mr.

MR. FLETCHER'S LETTERS.

To Miss HATTON.

My very dear Friend, Madeley, Sept. 1766.

GOD wonderfully supports your tottering clay, that he may fill up what is lacking in your faith. Concur with the merciful design: arise in spirit, shake off the dust of earthly thoughts, put on your *glorious* apparel;—put on, every moment, the Lord Jesus Christ. Dare to believe,—on Christ lay hold; wrestle with Christ in mighty, or even in feeble, prayer. He breaks not the *bruised reed*; let the reed be grafted, by simple faith, in the true vine,—in the tree of life, and it will bring forth glorious fruit; not only resignation, but power to welcome the King disarmed of his terrors, and turned into a messenger of joy, and a guide, under Christ, to heavenly happiness. Let not one feeble breath pass, without carrying an act of desire, or of faith towards Christ. Bestir yourself to lay hold on God, and when you find *an absolute want of power*, be you the more careful to lie at the feet of Him, who hath all power given him in earth and heaven *for you*. Farewell, my dear friend, that is, be found *in Christ*; for there only can we fare well, whether we live or die. J. F.

To Miss HATTON.

My dear Friend, Madeley, Jan. 9, 1767.

THE alteration for the worse I discovered in your health, the last time I had the pleasure of seeing you, makes me sit down to take a survey with you of our approaching dissolution. The dream of life will soon be over; the morning of eternity will soon succeed. Away then with all the shadows of time. Away from them to the Eternal Substance;—to Jesus, the first and the last, by whom, and for whom, all things consist.

We stand on the shore of a boundless ocean: death, like a lion, comes to break our bones; let us quietly strip ourselves of our mortal robes, that he may do with us, as the Lord shall permit. In the mean while, let us step into the Ark: Christ is the ark. My dear friend, believe in Jesus: believe that your sins, red as crimson, shall be made white as snow, by the superior tincture of his blood. Believe yourself into Christ. By simple faith, believe that he is your everlasting Head; nor can you believe a lie, for God hath given that dear Saviour to the worst of sinners, to be received by a lively faith; and hath declared, that it shall be done unto us, *according to our faith*. If you simply take Jesus to be your head, by the mystery of faith, you will be united to the resurrection and the life. The bitterness of death is past, my dear friend. Only look to Jesus: he died for you;—died in your place;—died under the frowns of Heaven, that we might

might die under its ſmiles. The head was ſtruck off, that the members might be ſpared. Stand, then, in him; be found in him: He hath more than ſufficiently atoned for you, by his cruel ſufferings and ignominious death. Regard neither unbelief nor doubt; fear neither ſin nor hell; chuſe neither life nor death: all theſe are ſwallowed up in the immenſity of Chriſt, and triumphed over in his croſs. Believe, that he hath made an end of ſin, that you are comely in him, that you are pardoned, accepted, and beloved of God, thro' the one Mediator, Jeſus Chriſt. Reaſon not with the law, but only with Him, who ſays, "Come, and let us reaſon together; though your ſins be as ſcarlet, they ſhall be as white as ſnow." Fight the good fight of faith. Hold faſt your confidence in the atoning, ſanctifying blood of the Lamb of God: Through his blood the Accuſer of the Brethren is caſt out. Confer no more with fleſh and blood. Hunger and thirſt after righteouſneſs: eat the fleſh and drink the blood of the Redeemer: and live in Chriſt, that you may die in him. Up, and be doing the work of God. Believe in Him, whom he hath ſent: kiſs the Son leſt he be angry; graſp him, as one that hath fallen into deep waters, graſps the branch that hangs over him.

O ſlumber no more! Go meet the Bridegroom. Behold, he cometh! Trim your lamp; hold up the veſſel of your heart to the ſtreaming wounds of Jeſus, and it ſhall be filled with the oil of peace and gladneſs. Quit yourſelf like a ſoldier of Jeſus. Look back to the world, the things, and friends about you no more. I entreat you, as a companion in tribulation, I charge you, as a miniſter, go, at every breath you draw, according to the grace and power given you, to the Phyſician, who gives no body over,—that ſays, "Him that cometh unto me, I will in no wiſe caſt out;" and, "He that believeth in me, though he were dead, yet ſhall he live."

Ere long, time will be no more. O my friend! ſtir up yourſelf to lay hold on him by faith and prayer; and let not thoſe few ſands that remain in your glaſs, flow without the Blood of Jeſus. They are too precious to be offered up to ſlothful fleſh, which is going to turn out its immortal inhabitant. Gladly reſign your duſt to the duſt whence it was taken, and your ſpirit to Him who gave and redeemed it. Look to him, in ſpite of fleſh and blood, of Satan and unbelief; and joyfully ſing the believer's ſong, "O death, where is thy ſting? O grave, where is thy victory? Thanks be to God, who giveth us the victory, through our Lord Jeſus Chriſt!" Let your ſurviving friends rejoice over you, as one faithful unto death,—as one triumphing in death itſelf.

I am juſt informed of dear Miſs Fragena's death. She caught a fever in viſiting the poor who were ſick of that diſtemper, and lived a week to ſtand and rejoice in dying pains. As ſhe lived, ſhe died,—a burning and a ſhining light. Ere long you will meet her in Abraham's boſom, whence ſhe beckons you to follow her

as

as she followed Christ. Be of good cheer, be not afraid: the same God who helped her, will carry you through. Your business is to commend yourself to him—to keep safe that which you commit to him unto that day. To his faithfulness and love I commend you; and am, My dear friend, yours in him, J. F.

To Mrs. HATTON.

Dear Madam. Madeley, Jan. 30, 1767.

I Heard last night the news of Miss Hatton's death. As the stroke had long threatened you, and as she had, thro' mercy, long ago resigned herself to it; I hope it has not found you without the shield of resignation, patience, and confidence in God. A sparrow, you know, falls not to the ground without his permission, much less can a member of his Son fall into the grave without his direction. Surely his wisdom is infallible: he hath chosen the better part both for you and your daughter: he hath chosen to take her out of her misery, to translate her to the place where the weary are at rest, and to give you, by removing her, an opportunity of caring for your soul, as you cared for her body.

Now, what have you to do, Madam, but to put your hand upon your mouth, and say, "It is the Lord; he gave, and he hath taken away; blessed be his holy name!" If you sorrow, let it be in hope of meeting her soon, all glorious within and without, whom you lately saw such a spectacle of mortality. David observed, in the lesson for this morning, that the love of Jonathan had been better to him than the love of women. O dwell much upon the consideration of the love of Jesus, and you will find that it far surpasses that of the most dutiful children: and comfort yourself by the believing thought, that Jesus lives for you, and that your daughter lives in him; where you will soon have the joy to meet her as an incarnate angel.

I am, with prayers for you and Miss Fanny, to whom I wish much consolation in her elder, never dying Brother. Dear Madam, your unworthy obliged servant in Christ, J. F.

To JAMES IRELAND, Esq;

My very dear Friend, Madeley, Feb. 1767.

THE Lord will spare your daughter as long as she can get good, and do you and others good by the sight of her sufferings: when that cup is drunk up, she will be willing to go, and you to let her go. Remember she is the Lord's much more than yours; and that what we call dying, is only breaking the shell of a troublesome body, that Christ may fully come at the kernel of the soul, which he has bought.

Poor Miss Hatton died last Sunday fortnight, full of serenity, faith, and love. The four last hours of her life were better than all her sickness. When the pangs of death were upon her, the

comforts of the Almighty bore her triumphantly through, and some of her last words were—"Grieve not at my happiness;—"This world is no more to me than a bit of burnt paper:—Grace! "Grace! A sinner saved! I wish I could tell you half of what I "feel and see:—I am going to keep an everlasting Sabbath:—O "Death, where is thy sting? O grave where is thy victory? "Thanks be to God, who giveth me the victory, through my "Lord Jesus Christ!" It is very remarkable, that she had hardly any joy in her illness; but God made her ample amends in her extremity. He kept the strongest cordial for the time of need; he does all things well. Blessed, for ever blessed, be his holy name!

Worcestershire also lately lost a wise virgin of a truth, dear Miss Fragena, Mr. Biddulph's sister. The morning before she expired, she said, "I have had a stronger conflict last night, than "I ever had in all my life; it was sharp and terrible; but Jesus "hath overcome, and he will also overcome for you and me: "Be of good courage, believe, hope, love, and obey."

I wish you had often such meetings as that you mention; every one should have as many thrusts at that crooked serpent, that holy Devil, Bigotry, as he can. If I can leave my parish, I believe it will be to accompany Lady Huntingdon to the Goshen of our land,—Yorkshire, to learn the love of Christ at the feet of my brethren and fathers there. I am obliged to you for the present you mention: I have taken again to the drink of my country, water, which agrees well with me, and I shall not want it for myself: if it is not sent, diminish or stop it according to this notice. Farewell in the Lord Jesus. J. F.

To Miss BRAIN.

Madeley, Feb. 1767.

I Hope my friend Mr. Ireland will not grudge me the room I take in his letter, to thank you for your last. It is travelling about, seeking its fortune, as well as the first: who knows but before it comes home, it will, like a baited hook, bring a fish along with it, I hope you go on and prosper, and do valiantly. I am glad to see the Lord leads you in the exalted way of exulting faith, triumphant hope, and rapturous love; mount higher and higher; there is no fear of your losing yourself, except it be in the boundless tracks of divine mercy, and on the eternal hills of redeeming love; and to be lost there is to be happily found. I rejoice that you do not lose sight of the depth of human misery and depravity, out of Jesus. With this ballast, the strongest blasts of spiritual rapture will never overset you. I also thank God, that your faith works by love, and that you love not in pen and word only, but in deed and in truth: see that you abound herein more and more. As I trust you love to do well to your neighbours bodies, see that you use well that of a neighbour of mine, whose name is BRAIN, and put her in remembrance to pray for her affectionate brother and unworthy servant, J. F.

A Letter

A Letter from Mr. Rankin, to Mr. John Staples, of New York, containing an account of the penitent Death of his Son, Thomas Staples.

My dear Brother, London, Feb. 18, 1795.

BEFORE you receive these lines, I expect you will have heard from Mr. Sause and Captain Chadwell, of the illness of your Son. I have now to inform you, that he is no more an inhabitant of this vale of tears. On the 15th of January, Mr. Sause brought him to my house; but he was then so exceeding weak, that notwithstanding the best medical assistance and attention, he was never able to come down stairs, except the two first days. In a short time, I was fully persuaded of the improbability of his recovery, and therefore we embraced every opportunity for prayer and serious conversation with him; and altho' he appeared pleased and thankful for the concern we manifested for his eternal happiness, yet there were no signs of any deep awakening in his mind: He continually flattered himself with the hope that he should recover, and once more see his friends in America. Four days before his decease, I was uncommonly distressed on his account, and therefore determined to tell him plainly that he was a dying man. As I sat by his bed-side and enquired how he was, he replied, "I am better." This answer he had often returned to the question, when all around him perceived he was weaker and weaker. When I informed him that his end was near, and intreated him, for Christ's sake, not to deceive himself with vain hopes of recovery, but turn to the Lord with his whole heart, that he might find mercy and peace before it was too late; he replied, "Then, Sir, "if you think I am so near my end, I must prepare to meet "God." While we were at prayer, he was deeply affected; and Mr. Sause coming in soon after, and inforcing the same important truths, the young man appeared to be truly sensible of his danger, and began to cry aloud to the Lord for mercy. In this frame of mind he continued all the night, only dozing now and then.

Next day (Sunday) he was fervent in his addresses to the Throne of Grace, and now and then expressed a hope of obtaining mercy thro' Christ Jesus. My wife spent several hours in reading and conversing with him on the things belonging to his everlasting peace, and he seemed more cheerful than for several days past. About eleven o'clock at night, he cried out to the nurse, I am "dying; I am in an agony! Do call Mr. Rankin." I arose immediately, and found him in great distress. He cried out, "O "Sir, I am struck with Death! I am dying!" Upon answering, Then you will go to the arms of Jesus; he hastily replied, "Yes, "Sir! yes, I shall." I observed, This was a time for prayer, and not for much conversation; and the Lord graciously heard and answered our supplications: When I arose from my knees, the young man was more calm, and expressed his full confidence

in

in the mercy and goodneſs of God. I remained with him about two hours: part of the time he was able to ſpeak, and anſwer every queſtion in a ſatisfactory manner: when he loſt his ſpeech, he ſtill continued ſenſible, and anſwered by ſigns. Hearing the nurſe ſay, that ſhe wiſhed he might leave a clear teſtimony of his hopes of eternal happineſs, he beckoned us to come nearer to him, and then lifting up his hands, waved them three times, in token of triumph and victory. Soon after, he was unable to open his eyes, but ſtill continued ſenſible. Obſerving that he might remain in this ſituation ſome hours, I went to lie down again, deſiring the nurſe to call me in, if any particular change took place.

About three o'clock, while the nurſe and maid were ſitting ſtill, he had his ſight and ſpeech reſtored, and enquired of Mrs. Green, What was the clock? He then cried out, "At four o'clock I "ſhall be in Heaven, in the arms of Jeſus! I muſt praiſe God! "O help me to praiſe him: What a God of Love, to pardon "ſuch a ſinner as me! O ſweet Jeſus, I am waiting for Thee! "I do not want to live: I ſhall praiſe him to all Eternity! I "am going into a world of ſpirits; a world of bright ſpirits! O "bleſſed Jeſus, thou wilt cut ſhort thy work in righteouſneſs in "my ſoul. O my dear parents! My dear father! He is a good "man;—he lives to the glory of God. I ſhall meet them in "Heaven. My dear father has often told me, If I went on ſo, I "ſhould bring his grey hairs with ſorrow to the grave: But O, "not ſo;—for I ſhall go to Heaven before him. Bleſſed Jeſus, "how happy I am. Charge my brother and ſiſter, To live to "the glory of God: Tell them, They can never go to Heaven, "If they die in the ſtate they are in." He then ſpoke to the maid, and ſaid, "Hannah, look at me; I am young as well as "you; and God may take you away ſoon, as well as me: If you "die in your ſins, you can never go to Heaven." He then enquired for me, and being informed by the nurſe that I was gone to lie down a little, anſwered, "It is well; do not diſturb Mr. and Mrs. "Rankin; I can now do without them, and all my other friends. "But O may the Lord bleſs them and their daughter! May he "bleſs the doctor, and my dear friend Mr. Sauſe! May he bleſs "you for all your kindneſs and care through my illneſs. I ſhall "meet you in heaven! You will waſh me and make me clean; "but the Lord has made my inſide clean."

As the nurſe was wiping the dying ſweat from his face, ſhe ſaid, God will ſoon wipe away all tears from your eyes; he haſtily replied, "He has done it! He has done it!" He then ſaid, "It is almoſt four o'clock; I ſhall not be here many minutes "longer. I ſuppoſe I ſhall be buried in the New-Chapel Burying-ground; do tell Mr. Sauſe to let me be laid as near Mr. "Weſley's tomb as he can." When the clock ſtruck four, he called Mrs. Green, and ſaid, "Now I am going:—Farewell:—"God bleſs you! Be ſtill, and do not diſturb me." Then, with heavenly ſmiles on his countenance, cried out, "Bleſſed Jeſus, I

"am

"am waiting for Thee!" After fetching a ſigh or two, his eyes cloſed, and his ſoul went to the Paradiſe of God.

I hope, dear Friend, that when you receive this account of the happy death of your ſon, it will afford you and all his friends infinite ſatisfaction, notwithſtanding all the anguiſh which as a Parent, you muſt unavoidably feel: Nevertheleſs this conſideration will ſweeten the bitter cup of ſorrow, that although he is cut down in the bloom of life, yet will he flouriſh in the Courts above for ever, and partake of the beatific Viſion, in Society with Angels, and the Spirits of Juſt men made perfect. I remain, your moſt affectionate Brother,

THOMAS RANKIN.

Mr. STAPLES died on the 16th of February, aged 19 years.

Letter from Mr. MOON, to the Rev. Dr. COKE.

Rev. and dear Sir, Sheffield, Aug. 22, 1794.

THROUGH the divine Bleſſing, we have had a gradual increaſe, the greateſt part of the laſt year: many were enabled to teſtify that God, for Chriſt's ſake, had forgiven their ſins, and ſeveral backſliders were reſtored. At our Lady-day Quarterly-meeting we had a remarkably good Love-feaſt. The preſence and power of God were unuſually felt, and there was a cry among the people; but it was not attended with even the appearance of diſorder. From this time, the work went more ſwiftly on, and a prayer-meeting was eſtabliſhed at the chapel every morning at five o'clock. The prayer-meetings in private houſes alſo, became now abundantly more lively; ſo that, at times, they could not break up till near midnight. In theſe meetings ſome cried aloud for mercy, while others as loudly praiſed God, for enabling them to believe to the ſaving of their ſouls.

Thus the work continued ſteadily proſpering all through this Quarter; ſeven or eight, and ſometimes more, being brought into liberty every week. But at our laſt quarterly-lovefeaſt the fire broke out in a more extraordinary and amazing manner. The meeting began with its uſual calmneſs and order, and ſo continued till we were about to conclude. But while we thought hereon, a perſon came and requeſted our prayers for one in deep diſtreſs; and, ſoon after, the ſame requeſt was repeated for a woman in the gallery. I then deſired two or three of the Local Preachers to go and pray with her, intending to keep my place, and conduct the remaining part of the meeting with all poſſible decorum. It being however, a new thing, and to them not a little ſtrange, they appeared reluctant to go. I knew not now what to do; I heſitated for a moment; — but the cry of diſtreſs ſtill prevailing, I determined to ſacrifice regularity to the ſeaſon of uſefulneſs which preſented itſelf to me. I therefore went up

into

into the gallery, and prayed with the afflicted perſon: But, I muſt acknowledge, ſo awkwardly did I enter on this important duty, thro' my great attachment to order, that I found very little acceſs to the Throne of Grace; and, perhaps, as a puniſhment of my reluctance to engage, and my awkwardneſs in performing the work, I had not the anſwer of my prayer. When I concluded, one of the Local Preachers below, gave out a hymn and prayed. And now the power of God in a wonderful manner filled the place. The cries of the diſtreſſed inſtantly broke out like a clap of thunder, from every part of the Chapel, and the perſon's voice who was engaged in prayer, though exceeding loud, could no longer be heard. I now determined to reſume my place, that I might, at leaſt in ſome tolerable degree, regulate our further proceedings. But before I could accompliſh this deſign, ſome of the Local Preachers had ſpread themſelves among thoſe who were ſo greatly diſtreſſed, and were praying for them; while others came enquiring what I would wiſh them to do. I recommended to them the ſame work in which their brethren were already employed; ſo that, I ſuppoſe, in two minutes, ten little parties were praying in different parts of the Chapel at the ſame time. In a few minutes, one of our friends informed me, that ſeventeen perſons found peace with God in the Gallery, and perhaps, at leaſt, half that number below. I never ſaw any thing like it. It could not but appear to an idle ſpectator, all confuſion; but to thoſe who were engaged therein, it was a glorious regularity. It muſt be granted, that cries for mercy, and thanks for pardoning love, aſcended in a wonderouſly mixed, but grateful incenſe, before the heavenly Throne.

It now became impoſſible to keep the meeting any longer in the uſual form of a lovefeaſt, nor could we, but in a very irregular manner, make our cuſtomary collection for the Poor. The multitude came together, and the doors were thrown open: Many of thoſe who entered, found that God was there both to convince and convert, before they left the place. As far as we could judge, upwards of ſeventy perſons found peace with God before the concluſion; which did not take place till near two in the morning. We could keep no regular Watch-night, but continued in prayer, exhorting, and encouraging the diſtreſſed, and praiſing God for thoſe who were brought out of darkneſs into his marvellous light; which almoſt all under deep convictions experienced before they departed.

The next night between 7 and 8 o'clock, as our friends were engaged in prayer, the flame broke out again; and continued bearing down every thing before it, till near one in the morning. The cries of the people were very loud, but as there were many unconcerned ſpectators preſent, who kept walking up and down in the Chapel, talking to each other, &c. I was ſorry to obſerve, that we had leſs regularity than on the preceding night. God, however, was graciouſly preſent, both to wound and to heal. The

out-pouring

out-pouring of the Spirit was now chiefly amongſt young perſons. It was marvellous to behold boys and girls of ten or twelve years of age, ſo violently agitated, and ſo earneſtly engaged to obtain mercy; and more abundantly to obſerve the change which pardoning grace made even on ſome of their very countenances. Tho' ſunk in the deepeſt diſtreſs, and crying out under the bittereſt anguiſh; yet when the Comforter came, their faces ſhone with holy joy, and their eyes ſparkled with divine rapture! They wondered, praiſed, and adored!—and then wreſtled with the Lord for their elder relations. Even children ſent on errands, entering the Chapel to ſee and hear this ſtrange work, partook of the divine bleſſing, and went away, giving glory to God for pardoning all their ſins. And ſo rapid was its progreſs, that ſome were both convinced and juſtified in an hour's time. About half paſt twelve o'clock, I made an attempt to gain the people's attention, by going into the Pulpit and ſending the Local Preachers and Leaders to different parts of the Chapel for that purpoſe. This ſucceeded beyond my expectation; all were quiet; and now, by addreſſing myſelf to them in a way ſuited to the occaſion, I was enabled to diſmiſs the aſſembly.

On Wedneſday likewiſe, about half paſt ſeven o'clock, as our friends were holding another prayer-meeting, the goodneſs and power of God were diſplayed again. But they now met with conſiderable interruption from ſuch as were collected to gainſay and mock. The kingdom of Satan was powerfully ſhaken, and his children were ſtirred up to ſupport his ſinking cauſe, by endeavouring to ſtop what they called the madneſs of the Methodiſts. Nineteen or twenty Conſtables, I was informed, were brought into the Chapel to watch over us. The good work, however, went on, and there was no buſineſs for them, except to behold the wonders of grace which God was working in the earth; and to become the aſtoniſhed witneſſes of that great Redemption which ſeveral found thro' the blood of Jeſus.

In the three days above alluded to, one hundred perſons, or upwards, ſtruggled into the gracious kingdom of our God and Saviour: beſides a number that were now alarmed with a ſenſe of their danger. Huſbands and wives, parents and children, maſters and ſervants, not knowing the change that had taken place in each other during theſe opportunities, afterwards exulted together in the love of God, and admired the power of changing Grace.

Since that period, the work has proceeded in a leſs rapid, and of courſe, in a more regular way. Two or three, and ſometimes four or five, have been brought to God at a prayer-meeting: And praiſed be the Lord, thus it continues ſtill. Laſt Thurſday night, the meeting of the Bands was a particular ſeaſon; it laſted from nine o'clock, till near one in the morning: during which time, I am told, four or five perſons were enabled to love God with their whole heart; and the reſt were abundantly refreſhed and ſtrengthened

ened in the way. Even little boys and girls have now prayer-meetings among themselves; and one company of lads, meet constantly in the evening, when the weather is fine, in a field; they form a circle, and pray for each other, till they have some signal answer of divine approbation. In this meeting, simple as it may appear to some, two or three have sometimes been set at liberty before they parted. From the reflections I have been led to make on this extraordinary work, together with what has lately taken place mostly through *Yorkshire*, I am led to conclude, that this must surely be a prelude to that glorious conquest of Grace, which we are prophetically assured shall take place in the last days; and hence, is eminently preparing the way for the *grand Millennial Reign* of our *Redeeming* GOD. *Amen. Even so, come,* LORD JESUS. I am, with all due respect and affection, dear Sir, your's in the Gospel,

JOHN MOON.

POETRY.

THOUGHTS on the SPRING.

Written during the MONTH of MAY.

AGAIN stern winter leaves the rural meads,
And joyous Spring succeeds the brumal cold:
The cheering Sun a benign influence spreads
Around the Earth, and smiling scenes unfold.

Ambrosial lawns expand their fragrant sweets;
And buds their opening, beauteous leaves display:
The feathered choir their syren-songs repeat,
In pleasing strains, and grateful harmony.

Again the trees their foliage re-assume,
No more by winter's chilling blasts oppress:
Again the flowerets waft a rich perfume;
And vales are now with verdant mantle dress.

Mild fanning zephyrs gently waft the air,
And cooling streams in murmuring accents move:
And shepherds to their bleating flocks repair,
And tend their charge amid the sylvan grove.

In pensive Solitude's sequester'd shades,
Free from distracting thoughts they spend their days;
Calm, and retir'd, they here traverse the glades:
And ruddy health to these attention pays.

Delightful views, where'er I turn mine eye,
Still varied prospects crowd upon my sight;
These charm the senses, and the thoughts employ,
And wrap the mind in tranquil, calm delight.

Could

Could I, of all kind Heaven's propitious gifts,
Presume of ought to wish than is bestow'd,
A humble cot beneath yon lofty cliffs,
Would I request, to take up my abode.

O there, secluded from the busy crowd,
I'd contemplate RELIGION, lovely maid:
To neighbouring rusticks, I'd proclaim aloud
That heavenly FRIEND, who our full Ransom paid.

I'd tell—how HE has far superior charms,
To all the' insatiate toys, vain earth can give:
I'd tell them,—FAITH, the fear of Death disarms;
'Tis Wisdom's lore whereby we ever live.

What tho' these rapture-visag'd, smiling scenes,
Their forms reveal, and please the visual sense:
What tho' in pomp, shines forth yon vivid greens;
Array'd in Nature's graceful elegance.

These transient beauties soon shall all decay,
Their splendid garbs shall soon appear no more:
But they shall flourish in immortal day,
Who live in Christ, and Truth's grand plea explore.

Beyond those clouds, that wrap the azure skies
Are glorious joys, reserv'd for worthless man;
Escap'd from Earth, the loosen'd spirit flies,
And Jesus meets, (who to his rescue ran.)

Heaven's portals opening wide, admit him in;
He enters, guarded by seraphic choirs:
No longer harrass'd by the scorpion sin;
In blissful songs, he chaunts the golden lyres.

The Lamb's their theme, who now's enthron'd on high;
And there, their strains in rapturous concord flow;
Their pleasures pure, without the least alloy;
And every breast, with grateful fervor glow.

But soft my muse! 'tis far above thy skill,
To paint the pleasures of the heavenly host;
Till the same joys, thy ravish'd spirit fill,
Thy painting's mean, thy colours faint at best.

So peevish babes, whose waking hour is o'er,
And glittering baubles can't delight, or please,
Recline their heads, (oppress'd with grief's stern power,)
In friendly arms, and sleep in welcome ease.

Birmingham, May 9. R. D.

Found

THE DYING BELIEVER.

The following Lines were found in the Coat Pocket of Mr. WILLIAM Mc LEAN, of Edinburgh, who died March 16, 1788; a man of exemplary Piety.

COME, ſtingleſs Death, heave o'er; lo here's my paſs
In bloody Characters, by his hand who was,
And is, and ſhall be. Jordan, cut thy ſtream,
Make channels dry; I bear my FATHER's NAME
Stampt on my brow. I'm raviſh'd with my Crown
It ſhines ſo bright. Down with all glory, down,
That Worlds can give. I ſee the pearly port,
The golden ſtreet, where bleſſed ſouls reſort,
The tree of Life, floods guſhing from the Throne,
Call me to joys. Be gone, ſhort woes, be gone;
I liv'd to die, but now I die to live;
I do enjoy more than I did believe;
The promiſe,—me, into poſſeſſion ſends:
Faith in fruition, hope in glory ends.

HYMN.

HOLY ſource of true devotion,
Sanctifier of the heart,
Set our ſluggiſh ſouls in motion,
All thy quickening powers impart;
Let us now, from earth's deluſions,
Pride and vanity be free,
And receive the ſweet effuſions
Of eternal truth from thee!

While we tread this vale of tears,
The inner man endue with might,
Preſs'd with troubles, pains, and fears,
Be thy comforts our delight.
Holy, holy SANCTIFIER,
Make us glow with heavenly love;
Raiſe our grov'ling ſouls ſtill higher,
'Till we reach the Realms above.

Jan. 2, 1795. T. R.

Mr. JOHN CROSBY

Aged 37.

Preacher of the Gospel.

THE

Arminian Magazine,

For SEPTEMBER 1795.

The EXPERIENCE of Mr. ZECHARIAH YEWDALL.

[*Continued from page* 374.]

THE oppoſition we met with at Dalkeith, conſiderably leſſened our congregations for a time; nevertheleſs we were encouraged to proceed in building a chapel, and on the firſt of May, 1788, the foundation was laid. That morning we met together very early, to implore the divine Bleſſing upon our undertaking. Our brother, who aſſiſted me in the purchaſe of the ground and materials for the building, being obliged to attend his buſineſs in the country, engaged a friend to help me in his abſence; and I was under great obligations to him for the kindneſs and aid he afforded me; but as I was neceſſitated to officiate as preacher, leader, and ſteward; and had the principal care of the workmen, I found both my head and hands fully employed.

About this time, after trying Muſſelburgh twenty months on the Sabbath-days, and ſeeing no proſpect of a revival, I determined to preach there only once on a week-day, that I might be more at Dalkeith, where the ſociety continued ſteadfaſt, notwithſtanding all the trials they met with. This ſummer, Mr. Weſley being on his tour through Scotland, viſited us, and preached an uſeful ſermon, although the congregation was not large, owing to the great prejudice which many had entertained againſt him: he gave us his mite towards the building, and encouraged us to proceed in it.

The Conference being this year at London, my circumſtances would not permit me to be preſent there, nor did it ſeem neceſſary, as it had been propoſed that I ſhould tarry another year at Dalkeith, in order to ſuperintend the building; but contrary to my expectation I was appointed for Berwick: This involved me in very great difficulties and diſtreſſes, as I could neither procure money to finiſh the chapel, nor truſtees to take the charge of it. But the Lord was my ſupport in a ſeaſon of ſore temptation, and I was extricated in ſome meaſure, out of ſurrounding perplexities, by the preachers annexing Dalkeith to Berwick circuit; ſo that I viſited the former place regularly in my turn with three of my brethren; and I found it better to have others united with me, than to ſuſtain the whole burden on my own ſhoulders. In the

month of November I opened the new chapel, which was filled with attentive hearers; and the congregation kept together as well as we could expect, considering our circumstances. In the Spring following, we saw a fresh revival, ten or twelve persons found peace with God in a short time, and the society increased; brother Furnis was remarkably useful on this occasion. As soon as possible I got the chapel settled upon Trustees; brother Bogie not only assisted to the utmost of his power in helping me out of many distresses, but kindly sympathized with me in my severe trials.

I attended the Conference at Leeds in 1789, a considerable number of preachers were present, and the divine blessing rested upon our assemblies. Being appointed for Glasgow circuit (which included Air and Dumfries,) in conjunction with Mess. Bogie and Watkinson, I got into the circuit as soon as possible, and was received at Glasgow with much kindness by that friendly people, among whom I laboured four months with greater satisfaction than I expected. Indeed I had been informed, that they were not easy to please, and I considered myself as neither a great nor a popular preacher, I therefore determined to do the best in my power, (the Lord being my helper) and if I found, after a fair trial, my gifts were not acceptable, I then resolved to throw up my commission, and let some other preacher fill my place, whose abilities might be more agreeable and useful to the congregation. But the Lord heard my supplications, and saved me from all my fears; I found great liberty in preaching, and the number of hearers continued to increase; the work prospered in a measure, and my mind recovered its former tranquility; the trials I met with were but small in comparison of the painful exercises I had gone through during the preceding year.

In the month of January, I reluctantly parted from our affectionate friends at Glasgow, and removed to Air; here we found a few serious people, who received us kindly: they were, indeed, most of them poor, but sincere and upright. One of the class-leaders was an officer in the army; he had been in the American war, and seen much of the world; he was a lively christian, and of a most agreeable behaviour, which rendered his conversation and friendship truly desirable and edifying. The place we preached in had been a stable, it was about sixty feet long, and a few yards in width, and contained a large congregation; but the ceiling was so low, that my head reached it, although I stood but very little above the ground; this was attended with much inconvenience, especially on a Sabbath evening when the place was crowded, so that it was almost as hot as an oven, and frequently threw me into a fever all the night after. I thought a chapel might be built in this place, which would answer many valuable purposes, but having recently been greatly embarrassed in an affair of that kind, I durst not undertake the business.

At

At the end of eight weeks, we removed to Dumfries, one of the moſt pleaſant towns I had ſeen in Scotland, ſituate upon a fine river, and almoſt ſurrounded with gardens. Mr. Dall began to preach there about two years before, in the open air, and had large congregations, but the winter approaching, obliged him to ſeek for a ſhelter from its chilling blaſts, and the only place he could procure was a moſt dark, uncomfortable one; nevertheleſs the people continued to attend the word, and good was done. This encouraged Mr. Dall to undertake the building of a convenient place for preaching, which was begun and completed in a ſhort time, notwithſtanding all the difficulties he had to encounter. The chapel was not large, but neat, and agreeably ſituated, with four rooms at one end, tolerably well furniſhed for the reſidence of a preacher.

I found at Dumfries a ſmall ſociety of about forty members, and a good congregation, though not ſo large as it had been. The miniſters of the eſtabliſhment were peaceable and friendly, and made no ſcruple to admit us to the Lord's Table. But the *Kirk of Relief* party were bitter and noiſy, and vehemently exclaimed againſt the Methodiſts and their *dangerous errors!* I ſaw it my duty, not to render evil for evil, nor railing for railing; but to preach the Truth in Love, and leave the fiery bigots to the torments of their own unruly tongues and tempers.

In the latter end of May, Mr. Weſley viſited us. He came from Glaſgow that day, (about 70 miles) but his ſtrength was almoſt exhauſted, and when he attempted to preach, very few could hear him; his ſight was likewiſe much decayed, ſo that he could neither read the hymn or text; the powers of nature were nearly exhauſted, and the wheels of life ready to ſtand ſtill; his converſation was agreeably edifying, being pleaſingly mixed with the wiſdom and gravity of a parent, and the artleſs ſimplicity of a child. I accompanied him to Carliſle, where he preached in the evening, and which was the laſt ſermon I heard from him. At Dumfries we went on ſteadily, the work proſpered; and ſome were added to the ſociety.

In 1790, the Conference being at Briſtol, I could not attend it; and it was in the beginning of September before I received an account that I was appointed for Edinburgh, with Meſſ. Vaſey and Cole. I rejoiced to meet my friendly colleagues at Edinburgh, and we laboured together in great peace and harmony. Our circuit included Dunbar and Dalkeith, which gave me an opportunity of viſiting my friends again at the latter place, but with this advantage, that I had not to ſtand alone, but enjoyed the mutual aid of my worthy fellow-labourers. Mr. Vaſey was an inſtrument in the Lord's hands of much good at Dunbar, and the ſociety increaſed to double their number. By the advice of a pious friend we went again to Preſton-pans; but they were like the deaf adder, and refuſed to regard the things belonging to their Peace.

This was a year of many bleſſings, and many trials: The exerciſes of mind I went through, drove me to the ſtrong for ſtrength, and God was pleaſed to hear and deliver; which encouraged me to ſtrive to regain that purity of heart which I had loſt, and the Lord ſet me at full liberty once more, and gave me ſuch a meaſure of heavenly conſolations as I had not known for ſome years. One circumſtance which contributed much to help us forward in the knowledge and experience of godlineſs, was frequent fellowſhip meetings with a perſon eminent for piety and devotedneſs to God.

When the tidings came of the death of Mr. Weſley, I was greatly affected; I felt myſelf bereaved of a Parent for whom I entertained the ſincereſt filial affection. I was likewiſe under much concern for the cauſe of God, being afraid leſt true Religion ſhould decline, and that many would ſink into dead formality; but was a little revived by theſe words, "The LORD GOD Omnipotent reigneth." With the utmoſt reluctance I forced myſelf to preach a funeral ſermon on the occaſion at Dalkeith; and Mr. Cole did the ſame at Edinburgh to a large congregation, many of whom could not get into the chapel. I could not help obſerving, that although Mr. Weſley had been much reproached and evil-ſpoken of, during his life-time, yet at his death, thouſands upon thouſands teſtified, that he was a great and good man.

In the end of April, I removed to Dunbar, where the work was proſpering; and have reaſon to hope that the Lord made me inſtrumental in bringing ſome ſinners into the way of Peace, and building up others in their moſt holy Faith. I ſhould gladly have attended the Conference this year (1791,) at Mancheſter, but declined it becauſe I had no one to take care of the people in my abſence. Having travelled five years in Scotland, I requeſted an Engliſh Circuit, and accordingly was appointed for Sunderland, with Meſſ. Pritchard and J. Thompſon, two agreeable friendly men. As Sunderland circuit included a number of country towns and villages, we were obliged to travel almoſt every day; this at firſt was a trial of my health and ſtrength, till I became accuſtomed to it. For ſome weeks I experienced ſuch a ſenſe of my own weakneſs and inſufficiency to preach the goſpel, as I do not remember ever to have felt before, attended with an anxiety and fear leſt my labours ſhould not be profitable to the people. However our congregations were in general large, and moſt of the ſocieties enjoyed a tolerable degree of ſpiritual life and ſolid piety.

The conference being at London, in 1792, Meſſ. Pritchard, Gualtier, and myſelf, reſolved to go thither by ſea. We ſailed from Sunderland Roads on a Thurſday morning, in a fine brig belonging to one of our friends, laden with coals. On Friday evening at Sun-ſet, off Flamborough-head, we obſerved a ſtrange appearance in the ſky indicating an approaching ſtorm, which overtook us at one o'clock next morning, and was ſo violent, that it ſeemed as if every thing in the veſſel would be broken to pieces.

Providentially

Providentially we had good ſea-room during the greateſt part of the ſtorm, being off the coaſt of Lincolnſhire, or our danger would have been very great, as the heavy rain darkened the atmoſphere to ſuch a degree that we could not ſee much farther than the ſhip's-length. The tempeſt continued all day on Saturday, but the wind being favourable, we came to anchor in Yarmouth Roads about ſeven o'clock in the evening. Here we were toſſed exceedingly all night, and not without apprehenſion of being drove from our anchor, which muſt have proved fatal. Next morning at nine o'clock the ſtorm abated, and we weighed anchor: we had not proceeded far before we fell in with the wreck of a ſhip which ſailed from Sunderland about the ſame time that we did; all the hands were loſt; and it was only a trifling circumſtance which apparently prevented us from embarking on board that ſame veſſel. We were greatly affected at this awful ſight, and adored a wiſe and merciful Being, who had thus wonderfully preſerved us from death. On Monday we entered the Thames, and in the afternoon anchored at Graveſend.

As we had a few days to ſpare, we called upon our friends at Chatham and Brumpton, and I was greatly rejoiced to find ſome young perſons, who were brought to the knowledge of the Truth when I was in the circuit above ſix years ago; they ſtill continued upright and ſtedfaſt in the good way, notwithſtanding their youth, and the many ſnares and temptations they had been expoſed to. At London we met with ſeveral of our friends who had been out in the ſame ſtorm that had like to have proved fatal to us. The Conference continued much longer than it was ever known, on account of the many new and weighty matters that we had to conſider and regulate for the benefit of the connection; the divine Goodneſs interpoſed and aſſiſted us in our difficulties, and we departed to our reſpective circuits, bleſſing the God of all mercies for the peace and harmony that ſubſiſted among us, and the help he graciouſly afforded in painful and trying circumſtances.

[*To be continued.*]

A SERMON preached at Paul's-Croſs, in London, on GOOD-FRIDAY, 1609, by the pious and venerable Biſhop HALL.

JOHN XIX. 30.

When JESUS had received the Vinegar, He ſaid, "It is finiſhed;" and he bowed his head, and gave up the Ghoſt.

THE bitter and yet victorious paſſion of the SON of GOD, as it was the ſtrangeſt thing that ever befel the earth; ſo it alſo is of moſt ſovereign uſe, and demands the moſt frequent and careful meditation. It is one of thoſe things, which was once done, that it might be thought of for ever. Every day, therefore, muſt be

be the Good-Friday of a chriſtian: Who, with that great doctor of the Gentiles, St. Paul, muſt deſire to know nothing but Jeſus Chriſt, and Him crucified.

There is no branch or circumſtance in this wonderful buſineſs but what yields infinite matter of diſcourſe. According to the ſolemnity of this time and place, I have choſen to recommend unto your attention, our Saviour's farewel to nature, in his laſt word, in his laſt act. His laſt word, "It is finiſhed;" his laſt act, "He gave up the ghoſt." That which he ſaid, he did.

If there be any theme that may challenge and command our ears and hearts, this is it: for behold, the ſweeteſt word that ever Chriſt ſpake, and the moſt meritorious act that ever he did, are met together, in this his laſt breath. In the one ye ſee him triumphing; yielding in the other, yet ſo as he overcomes. Imagine therefore, that you ſaw Chriſt Jeſus in this day of his paſſion (who is every day here crucified before your eyes) advanced upon the chariot of his croſs; and now, after a conflict, chearfully overlooking the deſpite and ſhame of men, and conquering ſin, death, and hell, which all lie gaſping at his feet: and then you ſhall conceive with what ſpirit he ſaith, "It is finiſhed." What is finiſhed? All the prophecies that were of him; all legal obſervations, that prefigured him; his own ſufferings; our ſalvation. The prophecies are accompliſhed, the ceremonies aboliſhed, his ſufferings ended, our ſalvation wrought: theſe four heads ſhall limit this firſt part of my diſcourſe; only let them find and leave you attentive.

It would take up a man's life to compare the prophets and evangeliſts, the predictions and the hiſtory, and largely to diſcourſe how the one foretells, and the other anſwers: let it ſuffice to look at them running. ☞ Of all the evangeliſts, St. Matthew hath been moſt ſtudious, in making theſe correſpondences and references; with whom the burden of every event, is ſtill, "that it might be fulfilled." Thus hath he noted (if I have reckoned them aright) two and thirty ſeveral prophecies concerning Chriſt,

☞		☜
Eſay vii. 14.	—Matt. 1. 23.	Zach. ix. 9. —Matt. *ibidem.*
Micah v. 2.	—Matt. 2. 6.	Jerem. vii. 11. —Matt. 21. 13.
Eſay xi. 1.	—Matt. 2. 15.	Pſalm viii. 2. —Matt. 21. 16.
Jerem. xxxi 15.	—Matt. 2. 18.	Eſay v. 8. —Matt. 21. 33.
Judg. xiii. 4.	—Matt. 2. *ult.*	Pſalm cxviii. 22. —Matt. 21. 44.
Eſay xl. 3.	—Matt. 3. 2.	Pſalm cx. 1. —Matt. 22. 44.
Eſay ix. 1.	—Matt. 4. 15.	Eſay viii. 14. —Matt. 21. 44.
Levit. xiv. 4.	—Matt. 8. 4.	Pſalm xli. 9. —Matt. 26. 31.
Eſay liii. 4.	—Matt. 8. 17.	Eſay liii. 10. —Matt. 26. 54.
Eſay lxi. 1.	—Matt. 11. 4.	Zach. xiii. 7. —Matt. 26. 31.
Eſay xlii. 1.	—Matt. 12. 17.	Lam. iv. 20. —Matt. 26. 56.
Jonah i. 17.	—Matt. 12. 40.	Eſay l. 6. —Matt. 26. 67.
Eſay vi. 9.	—Matt. 13. 14.	Zach. xi. 13. —Matt. 27. 9.
Pſalm lxxviii. 2.	—Matt. 13. 35.	Pſalm xxii. 18. —Matt. 27. 35.
Eſay xxxv. 5, 6.	—Matt. 15. 30.	Pſalm xxii. 2. —Matt. 27. 46.
Eſay lxii. 11.	—Matt. 21. 5.	Pſalm lxix. 22. —Matt. 27. 48.

fulfilled

fulfilled in his birth, life, and death. St. John adds many more. Our discourse must be directed to his passion. Omitting the rest, let us insist on those.

He must be apprehended. It was prophesied, that "The anointed of the Lord was taken in their nets." But how? He must be sold. For what? For thirty silver pieces. And what must those do? Buy a field: all foretold; And they took thirty silver pieces, the price of him that was valued, and gave them for the potters-field, saith Zechariah (miswritten Jeremiah, by one letter mistaken in the abbreviation.) By whom? "That child of perdition." Which was he? It is foretold; "He that eateth bread with me." And what did his disciples do? Run away: So saith the prophecy; "I will smite the shepherd, and the sheep shall be scattered." What shall be done to him? He must be scourged and spit upon: according to the prophecy; "I hid not my face from shame and spitting." What shall be the issue? He shall be led to death: it is the prophecy, "The Messiah shall be slain." What death? He must be lifted up; "Like as Moses lifted up the serpent in the wilderness, even so shall the Son of Man be lifted up."

Chrysostom saith well, "That some actions are parables:" so may I say, some actions are prophecies. Such are all the types of Christ, and this with the foremost. Lifted up, whither? To the cross. It is the prophecy, "Hanging upon a tree." How lifted up? Nailed to it: so is the prophecy; "They have pierced my hands and my feet." With what company? two thieves: "With the wicked was he numbered." Where? "Without the gates," saith the prophecy. What becomes of his garments? they cannot so much as cast the dice for his coat, but it is prophesied; "They divided my garments, and on my vestures cast lots." He must die on the cross: but how? Voluntarily. "Not a bone of him shall be broken." What hinders it? Lo, there He hangs, as it were neglected and at mercy; yet all the raging Jews, nay, all the devils in hell, cannot stir one bone in his blessed body. It was prophesied in the Paschal-Lamb, and it must be fulfilled in Him who is the true Passover, in spight of fiends and men. How then? He must be pierced in the side. Behold, not the very spear could touch his precious side being dead, but it is mentioned in the prophecy; "They shall look on him whom they have pierced." What shall he say the while? His very words are fore-spoken, his complaint, "Eli, Eli, lamma sabacthani," Psalm xxii. 2. His resignation, "Into thy hands I commend my spirit," Psalm xxxi. 5. His request, "Father, forgive them:" "He prays for the transgressors," saith Isaiah. And now when he saw all these prophecies were fulfilled, knowing that one remained, he said; "I thirst." A strange hearing! that God and man dying, should complain of thirst.

Thus the prophecies are finished. Of the legal observations, with more brevity. "Christ is the end of the law." What law? ceremonial,

ceremonial, moral. Of the moral; it was kept perfectly by himself, satisfied fully for us. Of the ceremonial; it was referred to him, observed by him, fulfilled in him, abolished by him. There were nothing more easy than to shew you how all those Jewish ceremonies looked at Christ: how circumcision, the passover, the tabernacle, both outer and inner; the temple, the laver, both the altars, the tables of shew-bread, the candlesticks, the vail, the holy of holies, the propitiatory, the pot of manna, Aaron's rod, the high priest, his order and line, his habits, his inaugurations, his washings, his anointings, his sprinklings, offerings, his sacrifices, and whatever Jewish rite, had their virtue from Christ, relation to him, and their end in him. This was then their last gasp; for now straight they died with Christ; now the vail of the temple rent, when Christ's last breath passed. The vail rent, is the obligation of the ritual law cancelled; the way into the heavenly sanctuary opened; the shadow giving room to the substance. Even now the law of ceremonies died.

Thus the ceremonies are finished: Now hear the end of his sufferings, with like patience and devotion. His death is here included. It was so near, that he spake of it as done; and when it was done, all was done. How easy it is to lose ourselves in this discourse! how hard not to be overwhelmed with matter of wonder; and to find either beginning or end! his sufferings found an end, our thoughts cannot.

All his life was but a perpetual passion. In that he became man, he suffered more than we can do, either while we are men, or when we cease to be men; he humbled, yea, he emptied himself. That man should be turned into a beast, into a worm, into dust, into nothing, is not so great a disparagement, as that God should become man: and yet it is not finished; it is but begun. But what man? If, as the absolute monarch of the world, he had commanded the vassalage of all emperors, and princes, and had trod on nothing but crowns and sceptres, this had carried some part with it, suitable to the majesty of God's Son. No such matter: here is neither form nor beauty; unless the form of a servant. Behold, he is a man to God; a servant to man. He is despised and rejected of men; yea (as himself, of himself) a worm, and no man, the shame of men, and contempt of the people. "Who is the king of glory? The Lord of hosts, He is the king of glory." Set these two together; the king of glory; the shame of men. The more honour, the more abasement.

Look back to his cradle: There you find him rejected of the Bethlehemites; born and laid, how homely, how unworthily? Sought for by Herod, exiled to Egypt, obscurely brought up in the cottage of a poor foster-father, tempted by Satan, derided of his kindred, traduced by the Jews, pinched with hunger, restless, harbourless, sorrowful. Persecuted by the elders and pharisees, sold by his own servant, apprehended, arraigned, scourged, condemned, and yet it is not finished.

Let

Let us, with that disciple, follow him afar off; and passing over all his contemptuous usage in the way, see him brought to his cross. Still the further we look, the more we wonder! every thing adds to this ignominy of suffering, and triumph of overcoming. Where was it? Not in a corner, as Paul saith to Festus, but in Jerusalem, the heart of the world. In Jerusalem, which he had honoured with his own presence; taught with his preaching, astonished with his miracles, bewailed with his tears; crying over it, "O Jerusalem, Jerusalem, how often would I, and thou wouldest not!" Cruelty and unkindness, after good desert, afflict so much more, as our merit hath been greater. Whereabouts? without the gates: on Calvary, among the stinking bones of execrable malefactors. Before, the glory of the place bred shame; now the vileness of it. When? but in the passover; a time of the greatest concourse of all Jews and Proselytes: an holy time. When they should receive the figure, they reject the substance: when they should kill and eat the sacramental lamb, in faith, in thankfulness, they kill the Lamb of God, our true passover, in cruelty and contempt. With whom? (the quality of our company either increases or lessens shame:) In the midst of thieves, as the prince of thieves. There was no guile in his mouth, much less in his hands; yet behold, he that thought it no robbery to be equal with God, is made equal to robbers and murderers; yea, superior in evil. What suffered he? as all lives are not alike pleasant, so all deaths are not equally fearful. See the Apostle's gradation: "He was made obedient to the death, even the death of the cross." The cross, a lingering, tormenting, ignominious death. The Jews had four kinds of death for malefactors; the towel, the sword, fire, stones; each of these above other in extremity. Strangling with the towel, they accounted easiest: the sword worse than the towel: the fire worse than the sword: stoning worse than the fire: but this Roman death was worst of all. "Cursed is every one that hangeth on a tree." Yet he is not therefore accursed, because he hangeth; but therefore he hangeth, because he is accursed. "He was made a curse for us." The curse was more than the shame: yet the shame is unspeakable; and yet no more than the pain. But all that die the same death, are not equally miserable: the very thieves fared better in their death than he. I hear of no irrision, no inscription, no taunts, no insult on them. They had nothing but pain to encounter, he, pain and scorn. The Jews, the soldiers, yea, the very thieves triumph over his misery; his blood cannot satisfy them, without his reproach. Which of his senses now was not a window to let in sorrow? his eyes saw the tears of his mother and friends, the unthankful demeanour of mankind, the cruel despite of his enemies: his ears heard the revilings and blasphemies of the multitude: his touch felt the nails, his taste the gall!

Look up, O all ye beholders, look upon this precious body, and see what part ye can find free. That sacred head which is adored by the angelical spirits, is all harrowed with thorns. That face of whom it is said: "Thou art fairer than the children of men," is all besmeared with the spittle of the Jews, and furrowed with his tears. Those eyes, clearer than the sun, are darkened with the shadow of death. Those ears that hear the heavenly consorts of angels, now are filled with the cursed speakings and scoffs of wretched men. Those lips that spake as never man spake, that command the spirits both of light and darkness, are scornfully wet with vinegar and gall. Those feet that trample on all the powers of hell, are now nailed to the cross. Those hands that sway the sceptre of the heavens, are nailed to the tree of reproach. That whole body, which was conceived by the Holy Ghost, was all scourged, wounded, mangled. This is the out-side of his sufferings. Was his heart free? Oh, no: the inner part or soul of this pain, which was unseen, is as far beyond these outward and sensible, as the soul is beyond the body. "O all ye that pass by the way, behold and see, if there be any sorrow like to my sorrow!" Alas, Lord, what can we see of thy sorrows? We cannot conceive so much as the heinousness and desert of one of those sins which thou beareſt. We can no more see thy pain, than we could undergo it; only this we see, that what the infinite sins, of almost infinite men, committed against an infinite majesty, deserved in infinite continuance, all this thou, in the short time of thy passion, hast sustained. We may behold and see; but all the glorious spirits in heaven cannot look into the depth of his suffering.

Do but look yet a little into the passions of this his passion: for, by the manner of his sufferings, we shall best see, what he suffered. Wise and resolute men do not complain of a little. Holy martyrs have been racked, and would not be loosed. What shall we say if the author of their strength, God and man, bewray passions? What would have overwhelmed men, would not have made him shrink; and what made him complain, could never have been sustained by men. What shall we then think, if he were affrighted with terrors, perplexed with sorrows, and distracted with both these? And lo! he was all these: for, first, here was an amazed fear. For millions of men to despair was not so much as for him to fear. And yet it was no slight fear. He began (ἐκθαμβεῖσθαι) to be astonished with terror, "who in the days of his flesh, offered up prayers and supplications, with strong cries and tears, to him that was able to save him, and was heard in that he feared." Never was man so afraid of the torments of hell, as Christ (standing in our room) of his Father's wrath. Fear is still suitable to apprehension. Never man could so perfectly apprehend this cause of fear; he felt the chastisements of our peace, yea, the curse of our sins; and therefore might well say with David; "I suffer thy terrors with a troubled mind;" yea, with

Job;

Job; "The arrows of God are in me, and the terrors of God fight againſt me." With fear, there was a dejecting ſorrow, (ἀγημοσύνα) *My ſoul is heavy to the death.* His ſtrong cries, his many tears, are witneſſes of this paſſion. He had formerly ſhed tears of pity, and tears of love, but now of anguiſh. He had before ſent forth cries of mercy; never of complaint till now. When the Son of God weeps and cries, what ſhall we ſay or think? Yet further, betwixt both theſe and his love what a conflict was there? ἀγωνια, an *agony*, a ſtruggling paſſion of mixed grief. Behold, this field was not without ſweat and blood; yea, a ſweat of blood.

What man or angel can conceive the anguiſh of that heart, that without any outward violence, merely, out of the extremity of his own paſſion, bled (through the fleſh and ſkin) not ſome faint dew, but ſolid drops of blood! no thorns, no nails fetched blood from him, with ſo much pain as his own thoughts. He ſaw the fierce wrath of his Father, and therefore feared. He ſaw the heavy burden of our ſins to be undertaken; and thereupon, beſides fear, juſtly grieved. He ſaw the neceſſity of our eternal damnation, if he ſuffered not: if he did ſuffer, of our redemption; and therefore his love encountered both grief and fear. In itſelf, he would not drink of that cup. In reſpect of our good, he would and did; and while he thus ſtriveth, he ſweats and bleeds. There was never ſuch a combat, never ſuch a bloodſhed, and yet it is not finiſhed. To ſee the careleſſneſs of mankind, the ſlender fruit of his ſufferings, the ſorrows of his mother, diſciples, friends; to foreſee, from the watch-tower of his croſs, the future temptations of his children, deſolations of his church; all theſe muſt needs ſtrike deep into a tender heart. Theſe he ſtill ſees and pities, but without paſſion; then he ſuffered in ſeeing them.

Can we yet ſay any more? Lo, all theſe ſufferings are aggravated by his fulneſs of knowledge, and want of comfort: for, he did not ſhut his eyes, when he drank this cup: he ſaw, and knew how bitter it was. He fore-ſaw every particular he ſhould ſuffer. So long as he fore-ſaw, he ſuffered. The expectation of evil, is not leſs than the ſenſe. To look long for good, is a puniſhment; but for evil, is a torment. No paſſion works upon an unknown object. As no love, ſo no fear is of what we know not. Hence men fear not hell, becauſe they fore-ſee it not. If we could ſee that pit open before we come at it, it would make us tremble at our ſins, and our knees to knock together, and perhaps without faith, to run mad at the horror of judgment. He ſaw the burden of all particular ſins to be laid upon him. Every dram of his Father's wrath was meaſured out to him, ere he touched this potion. This cup was full, and he knew that it muſt be wringed, not a drop left: it muſt be finiſhed.

Yet, as he fore-ſaw all his ſorrows, ſo he could have ſeen ſome mixture of refreſhing! "But I found none to comfort me, no, none to pity me!" And yet it is a poor comfort that ariſes from pity. Even ſo, O Lord, thou treadeſt this wine-preſs alone;

none to accompany, none to assist thee. Even the greatest torments are easy, when they have answerable comforts: but a wounded and comfortless spirit, who can bear? If the same messenger of God might have attended his cross, that appeared in his agony, it would have given some ease. And yet, what can angels help, where God will smite? Against the violence of men, against the fury of Satan, they have prevailed in the cause of God, for men: they dare not, they cannot comfort, where God will afflict. When our Saviour had been wrestling with Satan before, then they appeared to him, and served him; but now, while he is wrestling with the wrath of his Father for us, not an angel dare be seen to look out of the windows of heaven to relieve him. The soldiers stripped him, scorned him with his purple robe, spat on, and smote him. The passengers, reviled him, wagging their heads. The elders and scribes, bought his blood, suborned witnesses, incensed Pilate, preferred Barabbas, undertook the guilt of his death, cried out, "Crucify him, crucify him." His disciples, forsook him; one of them forswears him, another runs away naked, rather than he will stay and confess him. His mother and other friends, look on indeed, and sorrow with him; but to his discomfort.

Where the grief is extreme, partnership doth increase sorrow. The tears of those we love, do either slacken our hearts, or wound them. Who then shall comfort him? His Father? Here, here was his hope. "If the Lord had not holden me, my soul had dwelt in silence." "I and my Father are one." But now, (alas!) he, even he, delivers him into the hands of his enemies; when he hath done, turns his back upon him as a stranger; yea, he wounded him as an enemy. "It pleased the Lord to bruise him; he hath put him to grief," Isa. liii. 10. Any thing is light to the soul while the comforts of God sustain it. Who can dismay, where God will relieve? But here, "My GOD, my GOD, why hast thou forsaken me?" What a word was here, to come from the mouth of the Son of God? My disciples are men, weak and fearful; no marvel if they forsake me. The Jews themselves are cruel and obstinate. Men are men, graceless and unthankful. Devils are, according to their nature, spightful and malicious. All these do but act according to their kind; and let them do it: but thou, O my Father, thou that hast said: "This is my well-beloved Son, in whom I am well pleased:" thou of whom I have said: "It is my Father that glorifies me;" what? "Forsaken me?" Not only brought me to this shame, smitten me; but, as it were, forgotten, yea, forsaken me? What, even me, my Father? How many of thy faithful servants have suffered heavy things; yet in the multitude of the sorrows of their hearts, thy comforts have refreshed their souls? Hast thou relieved them, and dost thou forsake me? Me, thine only, dear, eternal Son? O ye heavens and earth, how could you stand, while the maker of you thus complained? Ye stood: but partaking of his passion: the

earth

earth trembled and ſhook, her rocks tore, her graves opened, the heavens withdrew their light, as not daring to behold this fearful ſpectacle.

Oh chriſtians! how ſhould theſe earthen and rocky hearts of ours ſhake, and rend in pieces at this meditation? How ſhould our faces be covered with darkneſs, and our joy be turned into heavineſs? All theſe voices, and tears, and ſweat, and pangs, are for us; yea, from us. Shall the Son of God thus ſmart for our ſins, yea by our ſins, and ſhall not we grieve for our own? Shall he weep for us, and ſhall not we mourn? Nay, ſhall he ſweat and bleed for us, and ſhall not we weep for ourſelves! Shall he thus ſhriek out, under his Father's wrath, and ſhall not we tremble? Shall the heavens and earth ſuffer with him, and we ſuffer nothing? I call you not to a weak and idle pity of our glorious Saviour. His injury was our glory. "Ye daughters of Jeruſalem, weep not for me, but weep for yourſelves;" for our ſins, that have done this; not for his ſorrow that ſuffered it: not for his pangs, that were; but for our own, that ſhould have been, and (if we repent not) ſhall be.

Oh! how grievous, how deadly are our ſins, that coſt the Son of God (beſides blood) ſo much torment? How far are our ſouls gone, that they could not be ranſomed with an eaſier price? If thy ſoul had been in his ſoul's ſtead, what had become of it? It ſhould be loſt, if his were not inſtead of thine. This weight that lies thus heavy on the Son of God, and wrung from him theſe tears, ſweat, blood, and theſe inconceivable groans of his afflicted ſpirit, how ſhould it chuſe but preſs down thy ſoul to the bottom of hell? And ſo it would do; if he had not ſuffered for thee, thou muſt and ſhouldeſt ſuffer for thyſelf. Go now, thou lewd man, and make thyſelf merry with thy ſins; laugh at the uncleanneſs of thy youth. Thou little knoweſt the price of thoſe ſins which thy impenitent ſoul is guilty of; but thy Saviour did, when he cried out, to the amazement of angels, and horror of men: "My God! my God! why haſt thou forſaken me?"

[*To be concluded in the next.*]

A Letter from a Gentleman to his Friend, on Christian Holiness.

Dear Friend,

UPON the peruſal of your Queries, I put theſe queſtions to myſelf: Who is ſufficient for ſuch a taſk? What pencil can depict the beauties of holineſs? The perfection of which, is the Glory of God; the ſhining beauty, and the brighteſt ornament of a Diſciple of Jeſus. I am truly conſcious how unequal my abilities are to diſcover the excellence of Virtue, in all it's lovely forms. Indeed, the *perfect Love* of God, which we are about to conſider, exceeds deſcription: It being of that nature which can only

only properly be *felt*. However, since you requeſt to know the grounds upon which I believe this ſtate of ſoul attainable; I ſhall attempt an offering, though like the poor widow in the Goſpel, I ſhall betray my poverty by the meaſure.

You firſt enquire, "Whether, a juſtified perſon is not, in the "proper ſcripture ſenſe of the word, born of the Spirit of God?" This is moſt undeniably true: ſuch an one is paſſed from death unto life; and both from the teſtimony, and the fruits of the Spirit, humbly and thankfully knows himſelf to be a Child of God. This aſſurance of an intereſt in the merits of a divine Mediator, diffuſes a delightful ſenſe of God over the mind, which increaſes in proportion to the inlargement of our views and hopes of obtaining *perfect Love*. What a pity it is that we ſhould be ſtraitened in our own bowels! indeed, the Love of God ſhall outtop the higheſt reach of our wiſhes. And, oh! my good friend, ſince God is our Father, let us not live below the privilege of the children of a king; but let us live according to the height of the Chriſtian Hope, and the proviſion of our Father's houſe.

Again you aſk; "Is not the ſoul prepared for the Kingdom of "Heaven as ſoon as it is born of God, without any farther "change being wrought therein; except that meetneſs for glory, "which is commonly ſuppoſed to be accompliſhed in the ſoul at "death? Or, is not the nature of Sin deſtroyed when the ſoul "firſt receives the pledge of divine Love?" There is, moſt certainly, an intermediate work of grace wrought in the ſoul, between it's juſtification, and the laſt period of this mortal life. The juſtification of a ſinner from the guilt of ſin thro' the merits of Jeſus Chriſt, is undoubtedly, a ſubject matter of unſpeakable joy, and truly glorious. Yet perſons in this ſtate find very much droſs left, and that they are not ſo refined as they wiſh to be. They are at times conſcious of inward pollution, which ſtrives to burſt out again. Would it then be wiſe, to take a part for the whole? Shall we, becauſe our perſons are accepted through the Beloved, conclude that our ſouls are fully ſanctified? Sin but retires before the power of Grace. Internal evidence ſatisfies us clearly, that the new man in Chriſt ſtill feels the fleſh to have deſires contrary to the ſpirit, the ſpirit deſires contrary to the fleſh; and theſe oppoſe each other. Vain thoughts, idle words, irregular paſſions, are to him a motive of ſorrow, a burthen, and alas! a ſore diſeaſe. It is plain then, that the nature of ſin is not entirely taken away when the ſoul is firſt juſtified; neither can ſhe be fully prepared to enter into the kingdom of heaven, without a farther change being wrought in her before the article of death. The right and proper fitneſs for everlaſting felicity, conſiſts in the ſoul's being created entirely holy, pure, and unſullied; free from every ſpot, ſtain, or the leaſt mixture of ſin. And, as the ſoul when unconverted, was filled with ſin, ſo the whole ſoul when fully ſanctified is filled with the love of God. Does not our own experience forcibly lead us to make a wide difference between a

babe,

babe, and a father in Chriſt? I ſhall not therefore heſitate to determine, that the nature of ſin is not deſtroyed when the ſoul is firſt acquited of guilt; and of courſe ſhe is not meet to be a partaker of the inheritance with the ſaints in light. The abſolute neceſſity that the ſoul ſhould be entirely cleanſed from all pollution, before ſhe can be admitted into the Divine Preſence, is a ſettled truth, that no chriſtian dare diſpute. Can the time be aſcertained from Scripture, when the ſoul is to be ſaved from the nature of ſin? This is the hinge on which the preſent debate turns. It being clear, that the ſoul is not ſanctified wholly at the time of her acceptance with God; I will venture to affirm that there is not a ſingle text of Scripture, that confines our expectation of *Chriſtian Holineſs*, to the ſuſpenſion of animation, or parting of ſoul and body. If there is, let it be produced: our difference will then be at an end. O that our hearts were as high as our hopes; and our hopes as high as the promiſes of God! It is neceſſary now to conſider the Scripture grounds for the expectation of *Chriſtian Perfection*, which I will proſecute in anſwer to your fourth queſtion.

4. "If the nature of ſin is entirely rooted out of the ſoul be-"fore death, yet not when it is juſtified, what texts of Scripture "can be produced to prove it." Is it to be ſuppoſed, that the infinitely wiſe God, who well knows how to adapt the means to the end in all caſes, ſhould not make a proviſion of grace ſufficient to reſtore us to a ſituation, wherein we may ſerve him according to the moſt pure and perfect rules revealed in the Goſpel? For my own part I bleſs his holy name, whoſe goodneſs has had ſuch compaſſion upon our ſtate of corruption and miſery, as to provide methods that are neceſſary and beſt ſuited, not only to the nature, but to the degree of the diſeaſe and diſorders of our ſouls. This appears at large in his Holy Word; but particularly in the few paſſages I have ſelected for the preſent purpoſe. Wherefore did Jehovah, the God of Iſrael, remember his holy covenant? To grant us the glorious liberty to ſerve him without fear, in holineſs and righteouſneſs, all the days of our life. What ſays St. Paul? Rejoice evermore; pray without ceaſing; in every thing give thanks: for this is the will of God concerning you. And if you, who are born of God, continues to walk in love, and abound more and more in the fruits of righteouſneſs, the God of peace will ſanctify you wholly; and not only ſo, but he ſhall *conſerve* your whole conſtitution, even body, ſoul, and ſpirit, blameleſs to the appearance of our Saviour. Faithful is he, who has called us to be holy and ſpotleſs before him in love, who will do it.

St. John teſtified, (who is very likely to know, having laid ſo long in the boſom of Truth itſelf) that "the Son of God was manifeſted to deſtroy the works of the devil." And again, "Every one who hath this hope, purifies himſelf even as he is pure." Many other texts to this purport crowd in upon my mind;

mind; but suffice these to shew, that Christ gave himself for us, to redeem us from all iniquity, that we might shine in the world, with such a pure, untainted, and virgin light of holiness, as will admit nothing of the corrupt and depraved converse of mankind; to rub the least filth and pollution upon it.

St. Paul tells the Galatians, That he was crucified with Christ; that he lived no longer agreeable to the maxims of this vain world, but by faith in the Son of God; conducting himself as a person deeply conscious of another world, and being fully persuaded that Christ loved him, and gave himself for him; he therefore would glory in nothing but in the cross of Christ; by which he was justified and sanctified. It argued a rich mind in *Socrates*, as he was walking through a market, and seeing a variety of good commodities, who could say, "How many things do I not want?" But a richer mind in St. Paul, who having nothing, yet possessed all things. He had learned how to be abased, and how to abound, in every place and in all conditions. I can do all things, says he, through the strength of Christ. But I beg your attention to the Experience of the Apostle, when in full view of Eternity, a year before his martyrdom, being then a prisoner at Rome, and in health and vigour: "I am now just ready to be offered, and the time of my departure is near. I have maintained the good combat, I have nearly finished my race, I have kept the faith. It remaineth, that a crown of righteousness is laid up for me, which the Lord, the righteous Judge, shall give me in that day; and not to me alone, but to all them also who love his appearance." Thus I wish to live and to die. Here is faith in full triumph. This free declaration of the Apostle fills my soul with inexpressible delight. Methinks it expresses all that we can covet on this side eternity. What a commanding majesty is there in every period. The holy Apostle does not express a waiting for a farther change to be wrought. He appears meet and ready to depart. His soul full of faith, and dilated with ardor, joy, and love, is only looking for the favourable moment to quit his clay tenement, and take its everlasting flight into the divine essence. Thus we learn by Scripture and scripture-experience, that there is a farther work of grace consequent upon our justification, either gradual, or instantaneous. God deals with us, as with the blind man in the Gospel; *Be it unto you according to your faith.* So beneficient is the blessed Jesus, that he even, as it were, gives us a piece of blank paper to write our petitions upon; *Be it unto thee even as thou wilt.* God brightens and beautifies our minds, ravishes our affections, and fills the whole capacity of our souls, with his chaste and holy love, in proportion to the measure of our faith. It would be a great check to our efforts in pursuing after holiness, if we had no hopes of reaching it. Who would pray but for the hope to prevail with God? If our expectation dies, our duties die, our joys die, and our souls die. Therefore we are much to blame, even to suppose

God,

God, in any time of a man's life, withholds the aids sufficient to carry him to a state of spotless purity. It is indeed to be lamented, that few of those who know God by faith, arrive at the enjoyment of his *pure* and *perfect Love*; because very few believe it possible to be attained. Such christians trifle away the interval of their conversion to the time of their death, between the restraints of the spirit, and the liberties of the carnal mind, in a kind of calm, middle state, of mental and of moral activity; till by little and slow steps, they at the last, reach the standard of Christian perfection. But there are others, who dare cry out in faith, "Lord, if thou wilt, thou canst make me clean." And, these glorious adventurers, hear, in the very instant, our Saviour's gracious reply, "I will, be thou clean." This is the peculiar advantage of faith; it looks on the means and end together. These are the happy few, who have such a faith, as gives them wings as well as feet, and instead of climbing leisurely, they fly at once, to the top of Pisgah, and enter into the good land. Here they find constant rest and pleasure. And these not only enjoy the sweets and delights of Paradise; but they discover to all around, that they have tasted of the heavenly wine, by the gladness of their hearts; and that they have been anointed with the holy oil, by the chearfulness of their countenance; and have fed of the milk and honey, by the mildness of their disposition, and the sweetness of their conversation. Alas! how often do we stop, when we are almost at the top of the hill and turn back, before we have taken a survey of the good land, let us not creep, my good friend, when God holds forth to us wings to fly. Why should you any longer, conceive it incredible that God can create a perfect christian? Were the attainment of christian perfection impossible, it would not be required of us, and promised to us. You may indeed confess, that this heavenly state of mind is the best condition, though you despair of enjoying it: I dare believe that you would desire and seek it, if you only saw the attainment but probable; but you can never delightfully rejoice in hope of obtaining the Blessing, till you are in some measure persuaded of your title to it. Let us then believe, so shall we not only see our title to it, but be established in the truth of it. Flinch not, O Faith! at thy proper trial: and, O Love! abate not thy burning ardors: for whosoever loveth not, without limitation, knows nothing to signify of God.

6. "Does *perfect Love*, wherever the word is used in Scripture, in the positive, or comparative sense, necessarily imply "a deliverance from the nature of sin?" It is very usual in the language of Scripture, to express the sum of religion, in some one phrase, or eminent principle of religion. Our blessed Saviour comprized the whole of our duty in loving God, and our neighbour: St. Paul, in the fruits of the Spirit: St. James expresses it by the Wisdom from above: and St. John by the

term of *perfect Love*. If my memory ſerves me right, he is ſingular in uſing that expreſſion: and, I apprehend he always means thereby, that when the ſoul is perfectly delivered over into this divine mould, all the marks of ſin are defaced. The whole duty of a chriſtian is nothing but *Love*, varied through the ſeveral acts and degrees of it. Now it appears to me, that the reaſon why the Apoſtle places the ſum of religion in *perfect Love* is, becauſe he ſuppoſes the perſons ſo influenced therewith, poſſeſs the genuine effects of all the other graces of the holy ſpirit. And indeed, where the divine Love predominates in the ſoul, there will not be a deficiency of Chriſt-like tempers and diſpoſitions. God is Love. And what renders us moſt like God, of courſe makes us the moſt perfect. This Love does. This divine principle makes all our religious duties pleaſing to God; and when it influences a man in ſuch a manner as to be continually acting, as eaſily and neceſſarily as he breathes, ſurely it conſtitutes a perfect chriſtian. Such an one habitually delights in God; finds a ſweet proneneſs, and ability to do all he knows to be his bleſſed will. *Perfect Love* being like a great fire, and all difficulties before it like ſtubble; it will certainly force its way through them, and devour them too.

7. "If it means nothing more than having no temper contrary "to Love; is not the ſoul made perfect in Love, when it is "juſtified?" We can ſuppoſe no ſuch thing. You know that chriſtians are not born young men, or adults; ſo that it muſt be allowed, there is a farther growth in grace after the act of juſtification. For while a ſoul is in a ſtate of juſtification, does ſhe not at certain times feel an alternate change from love to anger, from humility to pride, &c. and conſequently feels tempers contrary to pure Love. Now a father in Chriſt, is all Love, as God is Love: every object and occurrence in life, ſpeak to him of God: he is perpetually happy and ſatisfied with the will of God: he makes the way of labour and virtue, his buſineſs and recreation; his meat and drink; and even his ſleep is ſubſervient to the bleſſed end of glorifying God. Whereas at the time a ſoul is pardoned, ſanctification only begins. Indeed, a babe in Chriſt has the ſame kind of faith, love, and knowledge of God, as an adult chriſtian; they only differ in the degree. Here begins that purity of heart, the ſource of true Holineſs, and we muſt not ſtop till the ſoul is perfected in Love. And ſince God has been pleaſed to invite, and even court us to love him, with all the powers, vigour, and faculties of our ſouls, let us neither deſpiſe his grace, nor be wiſer than his methods; but with arms, as open to take, as his are to give, let us embrace, and hold faſt, all the great and precious Promiſes of Holineſs, of complete Holineſs, his Blood has purchaſed for us. In the earneſt prayer for this grace, I continue thine, &c.

* ****.

The

The REMEDY for ANXIETY and worldly CARE.

"ALL things are full of labour. Walk the ſtreets of a large city, or travel the roads that lead to one, and you will ſoon be convinced of it. But the continual hurry and buſtle, the inceſſant rolling and agitation without us, are nothing, if compared to thoſe within us. Whatever appearances men may put on, or however they may affect to diſguiſe the matter, the world of minds is a very uneaſy and reſtleſs world; and could it be fully and fairly diſcloſed to view, we ſhould behold it, like another ocean, in ſome parts all ſtorm and tempeſt; in others, ever ebbing and flowing; in no part, perfectly at reſt."

"An unreaſonable anxiety and ſolicitude about the things of the world, even *food* and *raiment*, the *neceſſaries* of life, is plainly deemed by our Lord to be a "ſerving of mammon." He who is ſo intent even on the means of ſubſiſtence, as to loſe all the ſatisfaction of it, has but little faith. He is, in effect, an unbeliever. On the other hand, to rely ſo much upon Providence, as to do nothing at all, is to tempt God. But to labour, without placing our truſt and confidence in our labour, expecting all from the bleſſing of God; this is to obey him, to work with his Providence, to ſet the ſprings of it a going, and to imitate Chriſt and the ſaints by a ſedate care, and an induſtrious confidence. He whoſe mind, through the influence of religion upon it, is calm and reſigned, will always exert his diligence to the beſt advantage. Fretfulneſs and impatience not only do not aſſiſt, but they hinder. A perſon in this ſtate has not the uſe of his powers and faculties, which he otherwiſe would have; beſides that the Holy Spirit of God flies from ſuch a temper, delighting to dwell in a meek, quiet, and contented heart.—But perhaps you have not things as you could wiſh to have them, through ſome fault, or miſmanagement of your own; and it is this which troubles you. You have made ſome falſe ſtep. Nothing more probable. We all make many. The famous Marſhal Turenne, who was a good man, as well as a great general, uſed to ſay, he was not more obliged to any of his friends, than to one who had given him, at his firſt ſetting out in life, the following piece of advice: "When you have "made a falſe ſtep, ſpend not a moment in vexing yourſelf, and "moaning over it; but conſider how it may beſt be repaired, and "inſtantly ſet about it." *

* "The mountainous nature of this country (the Pays de Vaud in Swiſſer-"land,) ſubjects it to frequent torrents, which, when violent, ſweep away vines, "ſoil, and walls, in one common deſtruction. The inhabitants behold the havoc "with a ſteady concern, and, without giving way to the clamorous rage of the "French, or ſinking into the gloomy deſpair of the Engliſh, think only of the "moſt effectual means of repairing the loſs.—As ſoon as the ſtorm has abated, "they begin, with admirable patience and perſeverance, to rebuild the walls, to "carry freſh earth on hurdles to the top of the mountain, and to ſpread a new "ſoil wherever the old has been waſhed away." MOORE's View of Society and Manners in Swiſſerland, &c. I. 313.

Our Lord lays down ſeveral reaſons, why men ſhould not diſquiet themſelves about the wants of life, or concerning the future; but, having done their part, ſhould repoſe themſelves, in full confidence, on the goodneſs of God.

The firſt reaſon is the experience of greater benefits already received. "Is not the life more than meat, and the body than raiment?" Mat. vi. 25. You are uneaſy leſt you ſhould want proper food to ſupport life, and proper raiment to clothe the body. Life and the body are certainly greater gifts than food and raiment. Who gave you *them?* God gave them; and gave them of his own will, before you could be in a capacity to aſk them. Will not he, who gave the greater, give the leſs? Will not he, who gave life and the body, take care they ſhall be ſupported and clothed? Will he, who gave what you could not aſk, withhold what you can and do aſk at his hands? It is ingratitude to diſtruſt your beſt Benefactor. Conſider likewiſe, under this head, the proofs you have had of God's kindneſs in providing for you hitherto; look back on your paſt life, and mark the bleſſings, of various kinds, that have diſtinguiſhed the ſeveral parts of it; the difficulties you have ſurmounted, the dangers you have eſcaped, and the favourable circumſtances and connections into which you have been led. Why ſhould you apprehend, that he, who has been with you all your life long, ſhould now be with you no longer? Recollect the promiſe, "I will never leave thee, nor forſake thee." Above all things, forget not that greateſt and moſt ſtupendous of mercies, that beſt and unſpeakable gift of God, and the unanſwerable argument formed upon the conſideration of it by the Apoſtle; "He who ſpared not his own Son, but gave him up for us all, how ſhall he not with him alſo freely give us all things?"—Reflect on this, and "be not faithleſs, but believing."

The ſecond reaſon alledged by Chriſt, is the example of the leſſer animals, which the Providence of God feeds, without their own labour. "Behold the fowls of the air; for they ſow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" Mat. vi. 26.

The little innocent inhabitants of the air, which are continually flying around us, were not created only for the uſe of the body of man. They ſerve higher and nobler ends. They often read lectures, to which the greateſt philoſopher might attend, and be the better for them, if he would conſider and apply them aright. When therefore you behold one of theſe choriſters of heaven ſinging upon a naked buſh, amidſt the darkneſs and deſolation of winter, might you not addreſs it in ſome ſuch manner as the following?—"Sweet bird, how cheerfully doſt thou ſit and ſing; and yet knoweſt not where thou ſhalt make thy next meal, and at night muſt ſhroud thyſelf in this ſame buſh for a lodging, while the winds ſhall howl through it, and thy feathers ſhall be wet with the rain, or covered with the ſnow! How ought I to bluſh, who

ſee

ſee before me ſuch liberal proviſions of my God, and find myſelf ſitting warm under my own roof, yet am ready to droop through a diſtruſtful and unthankful dulneſs! Had I ſo little certainty of my ſupport and ſhelter, how anxious and heartleſs ſhould I be; how little diſpoſed to make muſic for thee or myſelf! Surely thou cameſt not hither without a Providence; God ſent thee not ſo much to delight, as to ſhame me out of my ſullen unbelief, who, under far more apparent means of maintenance and protection, am leſs cheerful and confident. Reaſon and faith, alas, alas! have not yet done for me, what mere inſtinct does for thee; and want of foreſight makes thee more merry, if not more happy here, than the foreſight of better things maketh me. Certainly, thy providence, O God, is not impaired by thoſe ſuperior powers thou haſt given me; let not my greater helps hinder me from poſſeſſing an holy ſecurity, and comfortable reliance on thee. I never knew an earthly father take care of his fowls, and neglect his children: and ſhall I ſuſpect this of my heavenly Father? That man is unworthy to have God for his father in heaven, who depends leſs upon his goodneſs, wiſdom, and power, than upon a crop of corn, which may be ſpoiled either in the field, or the barn."

But forcibly as theſe little animals teach, the parts of inanimate nature are by no means behind hand with them. Walk into a flower-garden, and ſee with what beautiful garments God has inveſted the periſhable graſs, which to-day is, and to-morrow withers away. Above the reſt, look at the lovely white of the lily, pure and ſpotleſs as it's parent, the light of heaven. Solomon in all his glory was not arrayed like it. It reſembles a greater than Solomon, whoſe face did ſhine as the ſun, and whoſe raiment was white as the light, ſo as no fuller on earth, no effort of human ſkill and labour, could whiten it. From a flower of the field, then—from a flower of a moment's duration, man, who is made for heaven and eternity, may learn how low the care of Providence vouchſafes to ſtoop. And ſhall he not much more clothe you, O ye of little faith? Shall he not protect and adorn his choſen people, the plants of his own hand, the flowers of his own paradiſe? Yes, verily, believe in him, and he ſhall bring it to paſs. The light of his countenance ſhall ſhine, the dew of his celeſtial benediction ſhall deſcend upon you, enabling you to grow up and flouriſh, to reflect glory on your Maker, and to cheer the hearts of men. And although your appointed time on earth be ſhort, and you likewiſe muſt fade away, and return to duſt; yet even from that duſt can the ſame influences call you forth, to be clothed with honour and immortality, to enjoy a perpetual ſpring, and bloom for ever in unfading beauty. Such are the leſſons of confidence in God's mercy, and reſignation to his will, which meet us every time we take a walk in a garden.

Another reaſon urged by our Saviour againſt indulging that wretched care which has fretted ſo many hearts in pieces, is it's fruitleſſneſs.

fruitleſſneſs. When we have been uneaſy for half a century, what has it availed us? Nothing. It is not in our power to add a day to our lives, or a foot to our ſtature. Which of you, by being anxious and careful over-much, can add one cubit to his ſtature? By taking contentedly and cheerfully our portion of food, the body attains in due time to that ſize and height which God has appointed, and laſts as long as he intends it ſhould. Fretfulneſs and impatience may diminiſh ſomething, but can add nothing. To what purpoſe, then, ſerves anxiety? If it cannot do the leſs, it certainly cannot do the greater. Uneaſineſs and diſtruſt render us unworthy of that bleſſing, without which all our labour is in vain. And no wonder they ſhould do ſo. He who *diſtruſts* a friend, is very near *forſaking* him; and a man is not far from murmuring againſt Providence, when he is diſſatisfied with it's conduct. This is ſo very dangerous a temper of mind, that we ſhould always be on our guard againſt falling into it, as many are apt to do, upon ſlight and common occaſions, merely for want of conſideration. If we acknowledge a God who governs the world, let us not diſtruſt him, or find fault with his government, but repent, tremble, and adore.

To do otherwiſe, is, in effect, to renounce our religion, and return to *heatheniſm*. It is our Lord's own obſervation. "Therefore be not anxiouſly thoughtful, ſaying, What ſhall we eat, or what ſhall we drink, or wherewithal ſhall we be clothed? for after all theſe things do the Gentiles ſeek." They employ their whole care in ſeeking them. And why? Becauſe they either believe there is no God, or, if there be, that he does not concern himſelf with the affairs of the world. In either caſe, men are left to themſelves, and have no one elſe on whom to depend. With believers the caſe is different. "Your heavenly Father (ſays Chriſt to his diſciples) knoweth that ye have need of all theſe things." There cannot be a more expreſſive and affecting image. A child, who has a father in being, can only wiſh that his neceſſaries ſhould be made known to that father; becauſe, when once known, he is certain they will be ſupplied. But from *our* Father no ſecrets are hidden. His wiſdom is equal to his goodneſs, and his power equal to both. When therefore we have uſed our own endeavours, as he has directed us to do, we may, with the confidence of children, "caſt all our care upon him; ſince," without doubt, "he careth for us." The misfortune is, that, amongſt all our cares, we care little for him, and think little of him, unleſs when the attention is rouſed by a clap of thunder, or ſome extraordinary event, which affects us, for the time, as that does. We have only a diſtant, uncertain notion of him floating in our minds. We do not conſider him as preſent round about us, and, what is more, preſent within us, and perfectly acquainted with all that is paſſing in the inmoſt chamber of the heart. We neglect him, and therefore he ſeems to neglect us; but that ſeeming neglect is graciouſly intended to humble, and reform, and bring us to a better mind,

that

that we may become objects of his favour, and partake of his bleſſings.

This is our Lord's next argument. "Seek ye firſt the kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you." Chriſt does not mean to ſay, that if a man will become religious, he will immediately give him wealth. Certainly not: ſince if the party in queſtion were ever ſo good a man, that might be the moſt effectual way in the world to make him a bad man. He might have ſomething lurking in his conſtitution either of body or mind, which would render him incapable of reſiſting the temptations of a large fortune; and He, who knows all things, knows this would be the caſe. Numberleſs are the perſons, to whoſe happineſs ſuch an eſtate would not add a ſingle grain, but quite the reverſe; and the greateſt kindneſs that can be ſhewed them is to keep it out of their way, tho' you will never perſuade them to think ſo. But thus much the promiſe implies, that to him who firſt and principally ſeeks, as he ought to do, the kingdom of God, and his righteouſneſs, and is not wanting to himſelf, ſhall be added food and raiment, and ſuch other things as are convenient and proper for him, ſuch things as are really and truly, all circumſtances conſidered, beſt for him upon the whole, and will hereafter appear to have been ſo. But is not wealth then a bleſſing? To thoſe who can manage and employ it to the glory of God, and the good of mankind, it is a bleſſing, for this reaſon, becauſe "it is more bleſſed to give, than to receive:" but the number of theſe is ſmall, very ſmall indeed. If religion therefore does not give a man wealth, it does not give him that which is much more likely, at the long run, to prejudice, than to benefit him. If religion does not give a man wealth, it makes him happy without it; if it does not enable him to have what he likes, it enables him to like what he has. And, as an Apoſtle obſerves, "the time is ſhort: this preſent ſcene of things will ſoon be changed; it remains therefore that he who has an eſtate be (towards God) as if he had none:" which is much the harder taſk of the two.

Since, then, the promiſe of worldly neceſſaries and comforts is made on the condition of ſeeking firſt the kingdom of God, and his righteouſneſs, let him, who thinks he has not his ſhare of good things in this life, retire into his cloſet for half an hour, and aſk himſelf a few queſtions; as—Have I ever really and in earneſt ſought the kingdom of God, and his righteouſneſs? Do I ſo much as know what they are? or have I taken any pains to enquire? If I have enquired, and underſtood their nature, do I not rather ſeek after any thing, than after them? Is not either buſineſs, or pleaſure, or even idleneſs itſelf, that moſt irkſome and tormenting of ſtates, preferred before them? Do I give one hour, out of the four and twenty, to the contemplation of them? Have I entered into the kingdom of God? or rather has the kingdom of God entered into me? Is it within me, and does it manifeſt itſelf

without

without me? Does Christ rule in my heart by faith? and do my appetites and passions move in obedience to that heavenly principle? Do I love God, and delight in prayer and praise? Do I love my neighbour, and rejoice to assist and benefit him, to cover his faults, and overlook his infirmities? Are those tempers alive and reigning in me, which Christ has pronounced *blessed?* and, in the general and common course of my thoughts, words, and actions, do I consider myself as in his presence, to whom I must give account? The answers returned by conscience to such questions as these, would perhaps shew the best man living, that if he have not all he wanted, there is no just reason for complaint. There is another consideration which may completely settle your minds, on the subject of the distresses to which the righteous are sometimes subject in this present life. A very good man may be rendered much better by trials and afflictions. Proportionable to his sufferings will be his reward; and if you could propose the question to those saints in heaven, who once wandered, destitute, afflicted, tormented, in sheep-skins and goat-skins, upon earth, they would tell you, they do not now wish to have done otherwise.

Our Lord closes his interesting and divine discourse on this subject of worldly care and anxiety, with an argument drawn from the evident absurdity of anticipating sorrow, and rendering ourselves unhappy beforehand. "Take therefore no thought * for the morrow: for the morrow shall take thought for the things of itself. Sufficient for the day is the evil thereof;" Mat. vi. 34. The meaning is, that, having such a promise from our heavenly Father, of being provided for as his children, if we are but dutiful children, we should not render ourselves miserable by forestalling mischief, and adding the future to the present; but that, having, through his grace, transacted the business, and overcome the difficulties of the day, we should at night disburthen our minds of solicitude, and rest our weary heads upon our pillows in peace; since the trouble of each day is sufficient for the day; and He, who has been with us to-day, will be with us to-morrow.

* The Greek word, here rendered *take no thought*, signifies properly, be not *anxious, solicitous, miserable*, about to-morrow; literally and strictly, be not of a *doubtful, divided mind*. For all care supposes a person to be wavering, drawn hither and thither by different motives, first one way and then another, not knowing how to fix and determine; since, when this is once firmly and finally done, the trouble ceases, and the man is at ease. Before that, the mind is *distracted*, that is, drawn diverse ways at the same time, like the body of a criminal, in some countries, torn in pieces by horses pulling in opposition to each other. They who have felt the torment of such a state of mind know the meaning of what is so beautifully expressed by the original word in this place of Scripture, which thus kindly commands us not to make ourselves wretched by anxious carings and apprehensions about the future; but, in all cases of difficulty, to perform diligently that part which appears wisest and best for us to perform; then to resign the matter into the hands of God; quietly and patiently waiting the event, before it comes, and humbly acquiescing in it, when it does come. In short, so to use our endeavours, as if they were to effect every thing; so to trust in God, as if they were to effect nothing."

In

In this ever memorable and most important precept, Christ consults our natural quiet, no less than our spiritual welfare. The chief sources of uneasiness are, vexation at what is *past*, or forebodings of what is *to come:* whereas what is *past* ought to give us no disquiet, except that of repentance for our faults; and what is *to come* ought much less to affect us, because, with regard to us and our concerns, it is not, and perhaps never will be. The *present* is what we are apt to neglect. That, well employed, will render the remembrance of the *past* pleasant, and the prospect of the *future* comfortable. Attention to the duties of the day is like the manna, when it descended fresh and grateful from above; anxiety about the events of to-morrow resembles the same manna, when, distrustfully laid up contrary to the divine command, it bred worms and putrified. Give us, then, blessed Lord, even as thou hast commanded us to ask at thy hands, our *daily* bread, and let it not be corrupted by discontented and unthankful imaginations. Thou art the same, yesterday, to-day, and for ever. Thou hast borne us from the womb, thou hast supported us from our youth up, even until now. Thou forsakest none but those who have first forsaken thee. Only enable us to trust in thee, and then we shall never be confounded."

The SUFFERINGS of our BLESSED LORD.

[*Continued from page* 402.]

SECTION IX.

Christ's garments are divided by lot; and while he is himself insulted on the cross, he shews his mercy to the penitent thief. Matt. XXVII. 35,—37. 39,—44. Mark XV. 24, 26, 29,—32. Luke XXIII.—34,—43. John XIX. 19,—24.

JOHN XIX. 23.

THEN the soldiers when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; [MAR. casting lots upon them, what every man should take;] and also *his* coat; now the coat was without seam, woven from the top throughout. [MAT. XXVII. 35.—MAR. XV. 24. LUK. XXIII.—34.]

JOHN XIX. 23.

THE *soldiers therefore, when they had* thus *crucified Jesus, took his garments*, which according to custom they had stripped off, that the shame of suffering naked might be added to all the agony of the cross; *and*, as it was usual for the executioners to have the garments of the criminal whom they put to death, they *made four parts* of his clothes, assigning *to each soldier* of the quaternion employed on that occasion *a part*, and *casting lots upon them which* of the four *each man should take*; *and* they took *also the vest*, or inner-garment; *now the vest* had this curious circumstance attending it, that it *was without* any *seam* at all, being *woven from the top throughout*

24 They said therefore among themselves, Let us not rent it, but cast lots for it, whose it shall be: that the scripture [spoken by the prophet] might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. [MAT. XXVII.—35.]

MAT. XXVII. 36. And sitting down, they watched him there:

37 And set up over his head [the superscription of] his accusation written, THIS IS JESUS [JOH. OF NAZARETH,] THE KING OF THE JEWS. [MARK XV. 26. LUKE XXIII. 38. JOHN XIX.—19.]

in one whole piece. (a) And as this was considered by them as more valuable than ordinary, *they said therefore one to another, Let us not* spoil this coat, as we must do if we go about to *tear it* into four parts, *but let us cast lots for it, whose* the whole of *it shall be:* so *that the scripture spoken by the prophet* David in the person of the Messiah, *was* thus literally *fulfilled, which saith,* (Psal. xxii. 18.) "*They divided my garments among them, and cast lots for my vesture.*" (b.) *These things therefore the soldiers did. And* having done thus, *they sat down* near the cross, *and guarded him,* and the other two who were crucified with him, that none might come *there* to rescue them before they were quite dead. (c)

And as the usual method was in cases of crucifixion, *they put* upon the cross *over his head this inscription* in capital letters, (d) containing the substance *of his* pretended *crime, written* in these remarkable words, *THIS IS JESUS OF NAZARETH, THE KING OF THE JEWS. And* indeed it was *Pilate* who *wrote* [*this*] *title, and* ordered them to *put it upon the cross*; which howsoever it was designed as a reproach to Jesus, was in effect a declaration

NOTES.

(a) *Woven from the top throughout* in one whole piece.] Perhaps this curious garment might be the work and present of some of the *pious women* who attended him, and *ministered to him of their substance,* (Luke viii. 3.) The hint here given of its make, has set some mechanical heads to work, to contrive a frame for weaving such a vest; and a good cut of it may be seen in Calmet's Dictionary, on the word *vestments.*

(b) *They divided my garments among them, &c.*] We are no where told, that David's goods were thus divided; and there are several other passages in the 22d Psalm, particularly that in which mention is made of *piercing his hands and his feet,* to which no circumstance of David's personal sufferings seems to have borne any resemblance. It therefore seems to me exceeding probable, that in this scripture, and some others, the mind of the prophet was thrown into a preternatural extasy, in which, on some secret intimation given to him, that he therein personated the Messiah, he wrote expressly what the Spirit dictated, without any particular regard to himself; so that David might, for any thing I can find, with equal propriety have written such a psalm, if his whole life had been as prosperous and peaceable as the reign of Solomon his son. (Compare 1 Pet. i. 10,—12.)

(c) That none might come to rescue them, &c.] This was the more necessary in this kind of execution, because the wounds given in Crucifixion were not generally mortal. The person crucified died partly by the loss of blood, if any large vessel was pierced by the nails, when nails (as here) were used; but chiefly, by the violent distortion of the limbs, which were stretched forth as on a rack; a circumstance, which must, no doubt, occasion exquisite anguish.

(d) *They put over his head a superscription*] This was usual, in cases of any extraordinary punishment.

JOHN XIX. 19. And Pilate wrote [the] title, and put it on the cross.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in [letters of] Hebrew, [and] Greek, [and] Latin. [LUKE XXIII. — 38.]

21 Then said the chief priests of the Jews to Pilate, Write not, The king of the Jews; but that he said, I am king of the Jews.

23 Pilate answered, What I have written, I have written.

MAT. XXVII. 39. And [LUK. the people stood beholding: and] they that passed by, reviled him, wagging their heads, [MAR. XV. 29.— LUK. XXIII. 35.]

40 And saying, [Ah] thou that destroyest the temple, and buildest *it* in three

declaration of his real character; and by the secret providence of God was over-ruled in a remarkable and public manner to proclaim the kingdom of Christ, while it was only meant to expose and ridicule his title to it. *And many of the Jews* that came up to the feast of the passover, *read this inscription*; *for the place where Jesus was crucified, was nigh the city*, and lay but just without the gates: *and* that the inscription might be generally understood, *it was* expressed by Pilate's order in three languages, and *written* both *in Hebrew, and Greek, and Latin letters*, so that it might easily be read by Jews, Romans, and most other foreigners. (e)

Now when this inscription was drawn up, *the chief priests of the Jews* were very much offended at the form in which it was expressed; and *therefore* objected against it, and *said to Pilate, Do not write, The king of the Jews*; for we entirely disown him under that character, as thou well knowest; *but* rather write, *that he said, I am the king of the Jews.* But *Pilate*, who was very much displeased at the importunity by which, contrary to his inclination and judgment, they had extorted from him the sentence of death he had passed upon Jesus, *answered* with some warmth, *What I have written, I have written*, and whoever may object against it, I am determined it shall stand as it is.

When therefore they were unable to procure any alteration, they were determined publicly to turn it into a jest; and therefore some of them went in person to Calvary, to insult and scoff at Jesus even in his last moments. *And the* common *people*, that *stood beholding* the execution, reviled him; *and* even *they that passed by* on the road *reviled him, shaking their heads* at him in an upbraiding scornful manner; *And saying, Ah thou* vain boaster, *that wouldest destroy the temple, and rebuild it* again *in three days!* let us now see if thou canst *save thyself*; *and if thou art*

NOTE.

(e) *In Hebrew, and Greek, and Latin letters.*] It was written in Latin, for the majesty of the Roman empire; in Greek, for the information of the vast numbers of Hellenists who made use of that language, as indeed most provinces of the Roman empire did, and in Hebrew, as it was the vulgar language of the place. —Thus the Inscription set up in the Temple, to prohibit strangers from coming within those sacred limits, was written in all these three languages. See Joseph. Bell. Jud. lib. vi. cap. 2. § 4.

three days, save thyself; [and] if thou be the Son of God, come down from the cross. [MARK XV. 29, 30.]

41 Likewise also the chief priests, [LUK. and the rulers also with them derided *him, and*] [mocking, said among themselves,] with the scribes and elders, [MAR. XV. 31.—LUK. XXIII. 35.—]

42 He saved others, himself he cannot save: if he be [LUK. Christ, the chosen of God,] the king of Israel, let him now come down from the cross, [LUK. *and* save himself,] [that we may see,] and we will believe him. [MAR. XV.—31, 32.—LUKE XXIII. —35.]

43 He trusted in God, let him deliver him now, if he will have him: for he said, I am the Son of God.

art indeed *the Son of God*, give us a proof of thy power now, and *come down from the cross*; for in thy present circumstances that will be the most proper miracle thou canst work in confirmation of thy pretended mission. *And in like manner also the chief priests*, together *with the scribes and elders, and the rulers also* themselves, the malice of whose hearts had made them to forget the dignity of their characters, and to attend among the mob upon this base and barbarous occasion, joined *with them* in their scoffs, and with a scornful sneer *derided him*; [*and*] *mocking, said one to another*, Ay, this is *he* that *saved others*, and undertook to give them perfect deliverance and everlasting happiness; [*but*] now you see *he cannot save himself* * from the most infamous execution: *if he be* really *the* true *Messiah, the Elect of God*, and in consequence of that Divine choice be *the king of Israel*, as he has so often pretended, *let him now come down from the cross*, [*and*] *save himself* from death, *that we may see* a demonstration of his saving power, *and we will* then *believe him*.(f) Nay, they were at once so profane and stupid, as to borrow on this occasion the words foretold by David, (Psal. xxii. 8.) and to say, "*He trusted* "*in God*, and boasted of his interest in him: "*let him deliver him now, if he regard him*, or "if he delighteth in him;" *for he* has often *said, I am the Son of God:* the priests themselves not observing, that this was the very language, which the murderers of the Messiah are there described as using.

And

NOTES.

* *He cannot save himself.*—The words may be understood, either as an affirmation, or as a question, *Cannot he save himself?* I think, with Bishop Pearce, that the latter way is better suited to the context, as well as more emphatical. D. C.

(f) *He saved others, &c.*] Nothing could be baser, than thus to upbraid him with this saving power, which was not a vain pretence, but had produced so many noble and stupendous effects. And it was equally unreasonable, to put the credit of his mission on his coming down from the cross: a vigorous spring might possibly have forced the nails from the hands and feet of a crucified person, so that he might have leaped from the cross. What Christ had so lately done before their eyes, and in part on themselves in the Garden, was a far more convincing display of a divine power, than merely to have descended now could have been. And though they promise upon this to believe him, there is no room to think, they would have yielded to conviction; but all they meant was to insult him by it, as thinking it impossible he should escape out of their hands.

(g) *If*

LUKE XXIII. 36. And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the king of the Jews, save thyself.

And the soldiers also, who kept guard at that time, joined with the rest of the spectators, and *mocked him*; *coming to him, and offering him vinegar* to drink in the midst of his agonies; (compare John xix. 29. p. 553.) *And saying*, as the rulers and people had done, *If thou art* really, as thou hast frequently pretended, *the king of the Jews*, (g) before thou undertakest to deliver them, *save thyself* from our power, and so begin to assert thy claim to a supreme authority.

39 And one of the malefactors [also] which were hanged, [or crucified with him cast the same in his teeth, *and*] railed on him, saying, If thou be Christ, save thyself and us. [MAT. XXVII. 44. MAR. XV.—32.

And one of the malefactors also, (h) *who suffered with him*, regardless of that innocence and dignity which Jesus manifested under all his sufferings, and unaffected with a sense of his own aggravated guilt, *upbraided him with the same* [*reproach, and*] scornfully *reviled him* as an impostor, *saying*, *If thou art the Messiah*, why dost thou not *save thyself and us*, who are now dying with thee?

40 But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

But the other, awakened to a sense of his sin, and convinced in his heart that Jesus was indeed the promised Messiah, *answered* his companion, *and rebuked him, saying*, *Hast thou no fear of God*, even now *when thou* thyself *art undergoing the same punishment?* In such an awful circumstance as this, dost thou dare to increase thy crimes with thy dying breath, and to behave thyself so insolently in the immediate view of God's righteous tribunal?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

And we indeed are *justly* thus condemned; *for we receive* no more than *what is due for the* notorious *crimes we have committed: but this* [*man*] *has done nothing* by any means *amiss*, nor is there the least insolence or absurdity in that high claim which he has made, though appearances be for the present so much against it.

42 And he said unto Jesus, Lord, remember

And having thus rebuked his companion, and testified his full persuasion of the innocence of Jesus, *he* then directed

NOTES.

(g) *If thou art the king of the Jews.*] As this claim seemed to them the most derogatory to the Roman authority, it is no wonder, that the soldiers grounded their insults on this, rather than on his professing himself *the Son of God*.

(h) *One of the malefactors also.*] We are told indeed by Matthew, in the plural number, that *the thieves cast the same in his teeth*; and Mark also says, that *they that were crucified with him, reviled him*; and hence some infer, that *he* who afterwards proved *penitent*, at first joined in the *blasphemy*: but had that been the case, surely Luke, in so particular a narrative as his, would not have omitted it. I therefore rather conclude with most critics, that it is what is commonly called an *enallage of numbers*, the *plural* being (as elsewhere) put for the *singular*.

(i) *When*

remember me when thou comest into thy kingdom.

directed his discourse to him, and *said to Jesus*, looking upon him with the humblest and the most contrite regard, *Lord*, though this wretch derides thy mission, I firmly believe it; and I beg, that thou wouldest graciously *remember me when thou comest into* that *thy kingdom*, to which I doubt not but God will raise thee in spite of death and hell. (i) *And Jesus* turning towards him, *answered*, with a mixture of the greatest dignity and mercy, *Verily I say unto thee*, and solemnly assure thee of it as a most certain truth, that *This* very *day thou shalt be with me in paradise*, sharing the entertainments of that garden of God, the abode of happy spirits when separate from the body; (k) and there shall thy departing soul, as soon as thou hast breathed thy last, immediately begin to reap the fruits of that faith, which breaks through so dark a cloud, and honours me in the midst of this infamy and distress.

43 And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

NOTES.

(i) *When thou comest into thy kingdom.*] Some have inferred from hence, that this Malefactor had learnt something of Christ in prison, and have urged the possibility of his having exercised, perhaps, a long and deep Repentance there, against the supposition of the sudden change that most have supposed in this case. But Christ's kingdom was now the subject of so much discourse, that he might, on that day, indeed in a few minutes of it, have learnt all that was necessary, as the foundation of this petition. I cannot therefore but look on this happy man, (for such, amidst all the ignominy and tortures of the cross, he surely was,) as a glorious instance of the power, as well as sovereignty of Divine Grace, which, (as many have observed,) perhaps taking the first occasion from the preternatural darkness, wrought so powerfully, as to produce, by a sudden and astonishing growth in his last moments, all the virtues which could be crowded into so small a space, and which were eminently manifested in his confessing his own guilt, in his admonishing his companion for a crime, which he feared would prove fatal to him, in his vindicating the character of Christ, and reposing his confidence in him, as the *Lord* of a *Kingdom* beyond the grave, when his enemies were triumphing over him, and he himself, abandoned by most of his friends, was expiring on a Cross. The modesty, as well as the faith of his petition, may also deserve our attentive remark.

The dying malefactor acknowledges JESUS to be a KING, and such a King, as after he is dead, can profit the dead. The Apostles themselves had not then so clear conceptions of the kingdom of Christ.

(k) *Thou shalt be with me in paradise.*] This expression, *thou shalt be with me*, was the language used when inviting guests to an entertainment; and the word *paradise* originally signified *a garden of pleasure*, such as those in which the eastern monarchs made their magnificent banquets.

PARADISE is the place where the souls of the righteous remain, from Death till the Resurrection. As if our LORD had said, I will not only remember thee in the Resurrection, but now, this very day.

IMPROVE.

IMPROVEMENT.

HOW great and glorious does the Lord Jesus Christ appear, in the midst of all those dishonours which his enemies were now heaping upon him! While these rapacious soldiers were dividing the spoils, *parting his raiment among them, and casting lots for his vesture*, God was working in all, to crown him with *a glory* which none could take from him, and to make the lustre of it so much the more conspicuous by that *dark cloud* which now surrounded him. John xix. 23, 24.

His enemies *upbraided him* as an *abandoned miscreant*, deserted both by God and man; but he, (though able to have *come down from the cross* in a moment, or by one word from thence to have struck these insolent wretches dead on the place, and to have sent their guilty spirits to accompany the fiends, under whose influence they were;) yet patiently endured all, and was *as a deaf man*, who *heard not* their reproaches, *and as a dumb man that openeth not his mouth*; (Psal. xxxviii. 13.) But as soon as the *penitent thief* addressed him with that humble supplication, the language of repentance, faith, and hope, *Lord, remember me when thou comest into thy kingdom*, he immediately hears, and answers him: and in how gracious and remarkable a phrase? *This day shalt thou be with me in paradise!* What a triumph was here, not only of mercy to the dying penitent, but of the strongest faith in God, that when to an eye of sense he seemed to be the most deserted and forgotten by him, and was on every side beset with the scorn of them that were at ease, and with the contempt of the proud, he should speak from the cross, as from a throne, and undertake from thence, not only to dispense pardons, but to dispose of seats in paradise! Mat. xxvii. 39, 43 Luke xxiii. 42 43

Most ungrateful, and most foolish, is the conduct of those who take encouragement from hence, to put off their repentance, perhaps to a dying moment: most ungrateful, in perverting the grace of the Redeemer, into an occasion of renewing their provocations against him, and hardening their hearts in their impieties: and most foolish, to imagine that what our Lord did in so singular a circumstance, is to be drawn into an ordinary precedent. This criminal had, perhaps never heard of the gospel before; and now how cordially does he embrace it? Probably there are few saints in glory, who ever honoured Christ more illustriously, than this dying sinner, acknowledging him to be *the Lord of life*, whom he saw in the agonies of death; and pleading his cause, when his friends and brethren forsook him, and stood afar off. (Compare Mat. xxvi. 56. and Luke xxiii. 49.)

But

But such is the corruption of men's hearts, and such the artifice of Satan, that all other views of him are overlooked, and nothing remembered, but that he was a notorious offender, who obtained mercy in his departing moments. The Lord grant, that none who read this story here, may be added to the list of those, who despising the forbearance and long-suffering of God, and not knowing that his goodness leads to repentance, have been emboldened to abuse this scripture, so as to perish, either without crying for mercy at all, or crying for it in vain, after having treasured up an inexhaustible store of wrath, misery, and despair. (Rom. ii. 4, 5.)

[*To be continued.*]

The Measure and Division of TIME.

TIME is measured and divided according to the motions of the celestial bodies, and particularly by those of the sun and moon. The course of the moon only serves to measure the time on our earth; that of the sun certainly regulates the time in all the planets which move round it. Day is the space of time, in which the sun makes a revolution round the earth; or, to speak more justly, it is the time our earth takes in turning round its own axis. The part of this time, during which the sun is above the horizon, we call artificial day. This is when the light is determined by sun-set and sun-rise. The time of darkness, or when the sun is below the horizon, we call night. The day and night together make the solar day. We divide it into 24 parts, called hours. Each hour is divided into 60 equal parts, called minutes; each minute into 60 seconds; and each second into 60 thirds. A good sun-dial constantly marks the hour truly, but clocks or watches require to be often regulated. Most Europeans in common life, begin their hours of the day at noon, from whence they reckon twelve to midnight, and twelve more to noon again. The Italians begin the day at sun-set, and reckon twenty-four hours from thence to the following evening. The Turks begin their day at a quarter of an hour after sun-set; they reckon from thence twelve equal hours, and, when those are passed, they reckon twelve more to the following evening. The Jews begin the day at sun-set; from thence they reckon 12 equal hours to sun-rise, and as many to sun-set, consequently, their hours of day are longer or shorter than those of night, in proportion to the length of the day and night. A solar month is the time the sun takes in traversing a sign of the zodiac: But those months do not begin or end exactly as that body enters a new sign. The lunar month is the space of time between two new moons, that is to say, 29 days, 12 hours, and 44 minutes. The solar year takes in 12 solar months, which is the time the sun takes in traversing the 12 signs

of

of the zodiac; and there are generally reckoned in that time, 365 days, 5 hours, and 40 minutes. These are now the years in most parts of Europe. The lunar year takes in 12 lunar months, or twelve courses of the moon round the earth. It is composed of 354 days, 8 hours, and 48 minutes. The Jews and Turks make use of this reckoning; but, in order to make it answer to the solar year, they often add a whole month to it. Our common year begins 10 or 12 days after the sun has entered Capricorn.

This measure or division of time, however unimportant it may appear in itself, may become of much consequence, by the application of it to the moral life of man. The hours, days, weeks, months, and years, of which our earthly life is composed, were given us, in order that we should fulfil the design of our existence, by making a good use of our faculties. But how do we employ this precious time! Minutes appear to us too trifling to attend to. It is certain, however, that he who does not reckon minutes will lavish hours also. But are we even mindful of more considerable spaces of time? Alas! if, out of all the days allotted to us, we were to deduct those which are almost lost to us, in respect to our immortal souls, what would there be left? From this calculation may we not reckon that a man of seventy has lost more than fifty years, and that one of fifty could scarce reckon seven which he has employed for his eternal happiness.

Merciful God! what a melancholy mortifying thought is this! How many thousands of days and hours granted us by thy fatherly goodness, to make use of for our eternal welfare, have been shamefully consumed in idleness and vice, in giving way to criminal passions, and in doing injuries to our fellow creatures! With what inconceivable rapidity does time pass away! An hour is irrecoverably lost, ere we perceive it; and an hour is a great deal to man, who can easily reckon the hours of his life. "Teach us, "O Lord, so to number our days, that we may apply our hearts "unto wisdom."

A short Account of the Experience and happy Death of Mr. Henry Robinson, of Padiham, in Lancashire; by Mr. Entwistle.

IMPARTIAL Accounts of the holy lives and happy deaths of pious persons, are of general utility: Example has a greater influence upon the mind than precept; and we are exhorted to be "Followers of them who through faith and patience inherit the Promises." To those who are sincerely seeking after universal purity of heart and life, it is peculiarly encouraging when they meet with one, who was once like themselves, fallen, guilty, and helpless, but through divine Grace, is restored to the Favour and Image of God, and enabled to adorn the Doctrine of Christ Jesus

Jesus in all things. These reflections inclined me to attempt collecting a few particulars of the experience of HENRY ROBINSON, especially as he has left an excellent savour behind him, and is of good report among all men. The Arminian Magazine is a repository of such Narratives, and cannot fail of being useful to generations of Methodists yet unborn, who will from thence learn, what their predecessors were; what they experienced, how they lived, and how they died.

HENRY ROBINSON was born at Padiham, in the year 1763. As his parents were in connection with the Methodists, he was accustomed to attend the Preaching of the Word from his childhood, and was often deeply affected with divine things. * The Lord repeatedly called upon the child, and he was frequently almost persuaded to say with Samuel, "Speak, Lord, for thy servant heareth." But as children are objects of the divine goodness and mercy, so are they likewise of the envy and rage of an invisible, and to them unknown adversary, who continually strives to draw them from God, and engage them in foolish pursuits and vain imaginations. The enemy suggested to his mind, That he was too young to be religious; that he had time sufficient to seek the Lord; and that when he should be laid on a sick-bed, it would be a more convenient season for obtaining the divine favour. These temptations the more easily prevailed with him to put off the Salvation of God, because many of his relations had been carried out of the world by consumptions, and he expected to die of the same disorder, and therefore should have abundance of time to prepare for death, when he saw the enemy approaching. Yielding to temptations, kept him in a state of darkness for several years; as he purposed to continue in his sins, as long as he could with safety, and then, as the only expedient to escape eternal misery, he would turn unto the Lord.

In the year 1779, the town of Padiham was visited with a sore fever, which went through many families, and swept away several into Eternity, among whom were Henry's father, and he himself was brought very low by the affliction. He was now an orphan, (his mother having been dead some years,) and in a state of great distress, which opened his heart through divine Grace,

* I am informed, that when Henry was a boy, he attended, at first, upon the means of Grace with great reluctance; but parental authority, properly exerted with real affection, at length conquered his aversion, and habituated him to love and regard the Word of God. It is a circumstance much to be lamented, that too many parents who profess to be religious, are wickedly negligent of their children's welfare, and thereby bring upon their offspring the curse entailed upon the family of Eli, "I will judge his house for ever (saith the Lord) for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." 1 Sam. iii. 13. Those parents who leave their children at home on the Lord's-day, when they themselves attend upon the ordinances, and thereby expose them to idleness, sabbath-breaking, and a thousand other evils, have no fear of God before their own eyes, nor any right affection for their offspring.

to

to receive the Spirit of Truth, as a Spirit of Judgment; his convictions increaſed exceedingly, and compelled him to acknowledge, that if he died unpardoned, he muſt be eternally loſt. The Lord heard his cry in the day of trouble, and delivered him out of his diſtreſs. After recovering from the fever, he joined the ſociety, being determined to make it the whole buſineſs of his life, to glorify God, and walk in the way to Heaven. Under a ſermon of Mr. Longley's, God was pleaſed to reveal pardoning Love to his ſoul, accompanied with a joyful concioufneſs of being adopted into the family of heaven.

From the time of his converſion, he was a pattern of piety to all the young men in the ſociety at Padiham. In 1783, at the requeſt of the people, Mr. Eaſton appointed him to be a claſs-leader, which office he diſcharged with fidelity, and was made ſingularly uſeful to all under his care. In 1785, in the fear of God, and with an eye to his glory, he entered into the marriage ſtate. A little time after, being conſtrained by the love of Chriſt, and the importunity of religious friends, to ſpeak in public, he entered upon this duty with much fear and trembling; nevertheleſs, he was an inſtrument of good; and ſome who were brought to the knowledge of the Truth under his preaching, continue to this day ſtedfaſt, with their faces Zion-ward.

Notwithſtanding he was left an orphan by the death of his father, yet the Lord gave him favour in the eyes of his relations, and ſome kind neighbours, by whoſe aſſiſtance he learned a trade, which placed him in a ſituation of providing comfortably for his family; and the Lord bleſſed and proſpered the work of his hands, he therefore proved by experience, that Godlineſs is profitable unto all things; he firſt ſought and obtained the kingdom of an inward Heaven, and then the Lord added the neceſſaries of this life, and crowned him with his loving-kindneſs and tender mercies. Indeed his conſtitution was but weak at beſt, yet he exerted himſelf as a preacher to the utmoſt of his ſtrength, and ſometimes beyond it.

In the Spring of the year 1791, he felt all the ſymptoms of a conſumption, which gradually increaſed till he was removed into a bleſſed Eternity. The ſuffering lives of dying ſaints are often prolonged; this is not, in itſelf, joyous, but rather grievous; yet it anſwers ſeveral valuable ends: Hereby the power of religion is diſplayed, an example of patience is left to the world, and the ſoul is brought nearer to God, and fitted for higher degrees of heavenly glory. This was the caſe in the preſent inſtance; as our friend's affliction increaſed, ſo did every holy temper and diſpoſition. In the month of Auguſt, the Lord manifeſted himſelf to his ſoul in an abundant meaſure, ſo that he was not only ſaved from all painful fear, but enabled to rejoice evermore, to pray without ceaſing, and in every thing to give thanks.

An holy, circumſpect life, is the ſure way to a peaceful, if not triumphant death; as Brother Robinſon was ſincerely devoted

to God from the time of his converſion, ſo his end was bleſſed, and he daily ripened for his Glory. A little while before his deceaſe, a friend ſpoke to him concerning a funeral ſermon, to which he replied, "I wiſh nothing to be ſaid about me." But recollecting himſelf a little, he added,—"Only you may tell the "people, I love God; Chriſt died for me; and through mercy "I am ſaved." Then he repeated with great rapture, "O Death, "where is thy ſting? O Grave, where is thy victory? Thanks "be to God, who giveth us the victory." He reſigned his happy ſpirit into the hands of his Redeemer, on the 5th of December, 1791. Many who obſerved him in life and in death, were ready to ſay, "Let us die the death of H. Robinſon, and "let our laſt end be like his."

It is to be regretted, that one ſo uniformly devoted to God, has left no written memorials of the Lord's dealings with him, and that many of the gracious words that dropt from his lips are loſt. But from the unanimous teſtimony of many who knew him well, and whoſe veracity is indiſputable, we may confidently affirm, That he was a ſincere and deeply experienced Chriſtian, a tender and affectionate huſband and parent, an uſeful leader and preacher. In him, a diſconſolate widow, and the ſociety to which he belonged, as well as many others, have ſuſtained a great loſs.

JOSEPH ENTWISTLE.

MR. FLETCHER'S LETTERS.

To JAMES IRELAND, Eſq;

My very dear Friend, Madeley, March 30, 1767.

YESTERDAY I received your kind letter, and your kind preſent about a month ago: it came ſafe, and is a large ſtock for the Poor and me. The Lord return it you in living water; may that flow like a never failing ſtream through your ſoul, and thoſe of all who are near and dear to you; that is, not only thoſe who belong to your own houſehold, but alſo to the houſehold of faith. What a pleaſure to love all, and to be a well wiſher to all! I am glad you keep up your catholic meeting: a dozen of your way of thinking and acting, would break the legs of that thief, Bigotry, who reviles the crucified members of the crucified Jeſus. God, who vouchſafed to meet even Balaam, when he went to curſe Iſrael, will not fail to bleſs you, when you go to bleſs the ſcattered Iſrael of our Chriſt.

I return you my ſincere thanks for your preſent, as well as for all your former favours, and for your kind offers of new ones. I have one to aſk now, which is, that you would ſtay your hand, and allow me to conſume and wear out the old preſents, without overcharging me with new ones. I do not ſay, ſtay your heart; no, let the oil of prayer flow from the cruiſe of your ſoul

for

for me and mine, till our poor veſſels are filled with the oil of humble love. I am with cordial affection, My dear Sir, your very much obliged, though very unworthy ſervant, J. F.

To JAMES IRELAND, Eſq;

My very dear Friend, Madeley, April 27, 1767.

I Have juſt received your letter, upon my arrival from Wales, with Lady Huntingdon, who is, of a truth, a *tried ſtone*, built upon the corner ſtone; and ſuch as you have ſeen her, ſuch, I am perſuaded you will find her to the *laſt*,—a ſoul devoted to Jeſus, living by faith, going to Chriſt himſelf by the ſcriptures, inſtead of reſting in the letter of the goſpel promiſes, as too many profeſſors do.

I thank you for your care to procure not only a ſupply for my church, but ſuch an agreeable, acceptable, and profitable one as Mr. Brown: I know none that ſhould be more welcome than he. Tell him, with a thouſand thanks for his condeſcenſion, that I deliver my charge over to him fully, and give him a *carte blanche*, to do or not to do, as the Lord will direct him. I have ſettled it, that I ſhould endeavour to overtake my Lady at Keppax, in Yorkſhire, againſt the Sunday after Whitſuntide.

I have juſt time to tell you, with regard to the Briſtol journey, that I muſt come firſt from the North, before I dream of going to the South. God help us to ſteer immovably to the grand point of our ſalvation, *Jeſus the crucified:* to him I recommend myſelf and you, and my noble gueſts. Love him, praiſe him, ſerve him, who hath loved you, bought you, and died for you. I remain, &c. J. F.

To JAMES IRELAND, Eſq;

My dear Friend, Madeley, July 30. 1768.

UNCERTAIN as I am, whether your daughter is yet alive, or whether the Lord hath called her from this vale of darkneſs and tears, I know not what to ſay to you on the ſubject, but this, that our heavenly Father appoints all things for the beſt. If her days of ſuffering are prolonged, it is to honour her, with a conformity to the crucified Jeſus; if they are ſhortened, ſhe will have drunk all her cup of affliction; and, I flatter myſelf, that ſhe has found, at the bottom of it, not the bitterneſs and the gall of her ſins, but the honey and wine of our divine Saviour's righteouſneſs, and the conſolations of his Spirit.

I had lately ſome views of death, and it appeared to me in the moſt brilliant colours. What is it to die, but to open our eyes after the diſagreeable dream of this life, after the black ſleep in which we are buried on this earth? It is to break the priſon of corruptible fleſh and blood, into which ſin hath caſt us; to draw aſide the curtain, to caſt off the material veil, which prevents us from ſeeing the Supreme Beauty and Goodneſs face to face. It

is

is to quit our polluted and tattered raiment, to be inveſted with robes of honour and glory; and to behold the Sun of Righteouſneſs in brightneſs, without an interpoſing cloud. O my dear friend, how lovely is death, when we look at it in Jeſus Chriſt! To die, is one of the greateſt privileges of the Chriſtian.

If Miſs Ireland is ſtill living, tell her, a thouſand times, that Jeſus is the reſurrection and the life; that he hath vanquiſhed and diſarmed death; that he hath brought life and immortality to light; and that all things are ours, whether life or death, eternity or time. Theſe are thoſe great truths upon which ſhe ought to riſk, or rather to *repoſe* her ſoul with full aſſurance. Every thing is ſhadow and a lie, in compariſon of the reality of the goſpel. If your daughter be dead, believe in Jeſus, and you ſhall find her again in him, who fills all in all, who encircles the material and ſpiritual world in his arms,—in the immenſe boſom of his Divinity.

I have not time to write to Mrs. Ireland; but I entreat her to keep her promiſe, and to inform me what victories ſhe has gained over the world, the fleſh, and ſin. Surely when a daughter is dead or dying, it is high time for a father and a mother to die to all things below, and aſpire, in good earneſt, to that eternal life, which God has given us in Jeſus Chriſt. Adieu, my dear friend. Yours, J. F.

To JAMES IRELAND, Eſq;

My very dear Friend, Madeley, Oct. 14, 1768.

I Think I told you at Trevecka, that we had no farmers at Madeley who feared God and loved Jeſus. This generation among us are buried in the furrows of their ploughs, or under the heaps of corn which fill their granaries. Now that I am on the ſpot, I do not ſee one who makes it neceſſary for me to change my opinion: * Your bailiff cannot come from this Nazareth.

If the laſt efforts of the phyſicians fail with reſpect to Miſs Ireland, it will at leaſt be a conſolation to you, to know that they have been tried. When the laſt reed ſhall break under her hand, that will be the great ſignal to her to embrace the Croſs and the Crucified; the Tree of Life and the Fruits it bears, which give everlaſting health and vigour. When we conſider things with an evangelical eye, we diſcover that every thing dies. Things viſible are all tranſitory; but inviſible ones abide for ever. If Chriſt is our life and our reſurrection, it is of little importance whether we die now, or thirty years hence; and if we die without embracing him, by dying now, we ſhall have abuſed his mercies thirty years leſs, than if we had lived ſo many years longer. Every thing turns out well, both life and death, our own and that of thoſe who are near to us.

* Thank GOD, this is not now the character of all the farmers of Madeley.

Preſent

Present my respects to your son, and tell him, that last week I buried three young persons of a malignant fever, who, on the second day of their illness, were deprived of their speech and senses, and, on the fifth, of their lives. Of what avail are youth and vigour when the Lord lifts his finger? And shall we sin against the eternal power, the infinite love, the inexorable justice, and the immense goodness of this GOD, who gives us, from moment to moment, the breath which is in our nostrils? No:—We will employ the precious gift in praising and blessing this good God, who is our Father in Jesus Christ.

I hope that you learn, as well as I, and better than I, to know Jesus in the Spirit. I have known him after the flesh, and after the letter; I strive to know him in the power of his Spirit Under the divine character of a quickening Spirit he is every where. All that live, live in him, and they who are spiritually alive, have a double life. The Lord give us this second life more abundantly! Yours, J. F.

To Miss IRELAND.

My dear afflicted Friend, Madeley, Dec. 5, 1768.

I Hear you are returned from the last journey you took in search of bodily health. Your heavenly Father sees fit to deny it you, not because he hateth you, "for whom the Lord loveth he chasteneth," but because health and life might be fatal snares to your soul, out of which you could not escape, but by tedious illness, and an early death. Who knows also, whether by all you have suffered, and still suffer, our gracious Lord does not intend to kill you to the flesh and to the world, and both to you? Besides, our hearts are so stupid, and our insensibility so great, that the Father of our Spirits sees it necessary to put some of his sharpest, and longest thorns into our flesh, to make us go to our dear Jesus for the balmy graces of his Spirit.

I believe some are driven out of all the refuges of crafty, and indolent nature, only by the neareſt and last approaches of that faithful minister and servant of Christ,—*Death.* Of this I had a remarkable instance no later than last Monday, when God took to himself one of my poor afflicted parishioners, a boy of fifteen years of age, who was turned out of the infirmary two years ago as incurable. From that time he grew weaker every day by the running of a wound; but his poor soul did not gather strength. In many respects one would have thought his afflictions were lost upon him. He seemed to rest more in his sufferings, and in his patience under them, than in the Saviour's blood and righteousness. Being worn to a skeleton he took to his death-bed; where I found him the week before last, with his candle burning in the socket, and no oil seemingly in the vessel. I spent an hour in setting before him the greatness of his guilt in this respect, that he had been so long under the rod of God, and had not been

whipt

whipt out of his careleſs unbelief to the boſom of Jeſus Chriſt. He fell under the conviction, confeſſed that particular guilt, and began to call on the Lord with all the earneſtneſs his dying frame would allow. This was on the Wedneſday; and on the Wedneſday following, the God who delivers thoſe that are appointed to die, ſet one of his feet upon the rock, and the next Sunday the other. He had chiefly uſed that ſhort petition of the Lord's prayer, *Thy kingdom come*; and ſpent his laſt hours in teſtifying, as his ſtrength would allow, that the kingdom was come, and he was going to the King; to whom he invited his joyful, mournful mother to make the beſt of her way after him. Five or ſix days before his death, my wicked, unbelieving heart might have ſaid, To what purpoſe hath God afflicted ſo long and ſo heavily this poor worm? But the Lord ſhewed, that he had been all that while driving the ſpear of conſideration and conviction, till at laſt it touched him in a ſenſible part, and made him cry to the Saviour in earneſt. And who ever called upon him in vain? No one. Not even that poor indolent collier boy, who for two years would not ſo much as croſs the way to hear me preach. Yet how good was the Lord! becauſe his body was too weak to bear any terrors in his mind, he ſhewed him mercy without. The moment I heard him pray and ſaw him feel after a Saviour, my fears on his account vaniſhed; and though he had not been ſuffered to teſtify ſo clearly of God's kingdom, yet I ſhould have had a joyful hope that God had taken him home.

Like the poor youth and myſelf, you have but one enemy, my dear friend,—an indolent, unbelieving heart; but the Lord hath driven it to a corner, to make you cry to him, who hath been waiting at the door all theſe years of trouble, to bring you pardon, peace, and eternal life, in the midſt of the pangs of bodily death. Jeſus is his name. Salvation and love are his nature. He is the Father of eternity;—your Father of courſe. All the love, that is in Mrs. Ireland's breaſt, is nothing to the abyſs of love, that is in your Creator's heart. A mother may forget her ſucking child; "but I will not forget thee," ſays he, to every poor diſtreſſed ſoul, that claims his help.

O fear not my friend, to ſay, I will ariſe and go to this Father, though I have ſinned greatly againſt heaven, and in his ſight. Lo, he riſes, and runs to meet and embrace you. He hath already met you in the virgin's womb; there he did ſo cleave to your fleſh and ſpirit, that he aſſumed *both*, and wears them as a pledge of love to you. Claim, in return, claim, as you can, his Blood and Spirit. Both are now the property of every dying ſinner, that is not above receiving, by faith, the unſpeakable gift.

Your father has croſſed the ſea for you;—Jeſus has done more; He hath croſſed the abyſs, that lies between heaven and earth, between the Creator and the creature. He has waded through the ſea of his tears, blood, and agonies, not to take you to the phyſicians at Montpelier, but to become your Phyſician and

Saviour

Saviour himself;—to support you under all your bodily tortures, to sanctify all your extremities, and to heal your soul by his multiplied stripes. Your father has spared no expence to restore you to health; but Jesus, who wants you in your prime, hath spared no blood in his veins, to wash you from your sins, write your pardon, and seal your title to glory.

O my friend, delay not cheerfully to surrender yourself to this good Shepherd. He will gladly lay you on the arm of his power, torn as you are with the bruises of sin and disease, and will carry you triumphantly to his heavenly sheepfold. Look not at your sins, without beholding his blood and righteousness. Eye not death, but to behold through that black door, your gracious Saviour, saying, "Fear not, O thou of little faith; wherefore dost thou doubt?" Consider not eternity, but as the place where you are going to enter with the Bridegroom of souls, and rest from all your sins and miseries. View not the condemning law of God, but as made honourable by Him, who was a curse for you, and bore the malediction of the law, by hanging, bleeding, and dying on the cursed tree, in your place. If you think of hell, let it be to put you in mind to believe, that the blood of God incarnate hath quenched its devouring flames. If you have no comfort, mistrust not Jesus on that account; on the contrary, take advantage from it to give greater glory to God, by believing, as Abraham, *in hope against hope*. And let this be your greatest comfort, that Jesus, who had all faith and patience, cried out for you in his dying moments,—*My God, my God, why hast thou forsaken me!* As your strength will bear exertion, and his grace apprehended will allow, surrender yourself constantly to him as the purchase of his Blood, and invite him earnestly to you, as a poor worm, perishing without him. In this simple, gospel way, wait the Lord's leisure, and he will comfort your heart. He will make all his goodness to pass before you here, or take you hence to shew you, what you could not bear in flesh and blood, the direct beams of the uncreated beauty of your heavenly Spouse.

I hope you take care to have little, or no thing else mentioned to and about you, but his praises and promises. Your tongue and ears are going to be silent in the grave;—now, or never, use them to bear and speak good of his Name. Comfort your weeping friends. Reprove the backsliders. Encourage seekers. Water, and you shall be watered. Death upon you, makes you, through Christ, a mother in Israel. Arise, as Deborah. Remember the praying, believing, preaching, though dying thief: and be not afraid to drop a word for him who openeth a fountain of blood for you in his dying tortured body. Suffer, live, die, at his feet,—and you will soon revive, sing, and reign in his bosom for evermore. Farewell in the Conqueror of death, and Prince of Life, J. F.

Extract of the MINUTES of the CONFERENCE,

Held at MANCHESTER, July 27, 1795.

THE following Preachers were admitted into full connection: viz. Edward Gibbons, Thomas Trethewey, John Doncaster, William Denton, Isaac Lilly, William Franklin, Stephen Wilson, William Mahy, Henry Mahy, James Jay, Michael Emmett, Richard Pattison, John Kingston, George Deverel, James Buckley, Alexander Cummin, Henry Anderson, Cleland Kirkpatrick, Thomas Fearnley, Thomas Greaves, Joseph Hennin, William Armstrong, John Mc Farland, Samuel Alcorn.

Preachers who have died since the last Conference.

1. BENJAMIN PEARCE. He travelled eleven years in England, Ireland, and the West Indies, with an unblameable character and considerable usefulness. In his voyage from Grenada to Barbadoes he was seized with a putrid fever, and died on his passage. Before he expired, he called the Captain of the vessel, and said to him, "Tell my friends, when you arrive in Barbadoes, that I die happy in God."

2. JOHN COOK, who was appointed to labour in the West Indies. He was recommended in the strongest manner by all the preachers, stewards, and leaders of his circuit. On his arrival at the Island of Tortola, he was seized with the putrid fever then raging in that part of the world. A lodging was prepared for him on a hill, where the air was particularly salubrious, and two physicians attended him; but all in vain. After an illness of five days, he was taken to his reward in the prime of life, and in the triumph of faith. "How unaccountable are thy Judgments, O God!"

3. JOHN BROADBENT, who laboured in the Lord's vineyard for 22 years. During the last years of his life, his constitution was exceedingly debilitated: but, knowing that he had sunk into an irrecoverable decline, he laid out every small degree of strength afforded him, in the honourable course in which he was engaged, and preached to the last. He was a zealous man, and truly alive to God. He resigned his soul in peace, observing to a friend, just before he died, that God had very much blessed his soul.

4. WILLIAM BUTTERFIELD, He travelled about eleven years, and was an acceptable, useful Preacher. His death was occasioned by an inflammation in the brain.

5. MATTHEW LOWES, an old and faithful Preacher. He travelled about 16 years, till an asthmatic complaint obliged him to limit his usefulness. He was remarkable for humility, meekness and seriousness.

6. MARK WILLIS, an excellent young man, and an acceptable Preacher. He travelled about seven years, and was taken off by a consumption in the bloom of life.

7. WILLIAM MARTIN, a young man of promising abilities and considerable usefulness. He died of a scarlet fever, after an illness of five days, in the third year of his itinerancy, and the 29th of his age. He was perfectly sensible to the last, and died happy in the Lord.

8. CHARLES BOONE, who died of an atrophy, after labouring as a travelling preacher about 24 years. In him the church has lost an upright, able, and zealous minister, his acquaintance a kind and sincere friend, and his afflicted partner an affectionate and indulgent husband.

There

There appeared to be blended in him the ſoftneſs of moderation with the inflexibility of truth; the meekneſs of wiſdom with the ardor of piety; and the deſire of unity and peace, with ſtrict attention to order and diſcipline. He lived eſteemed, and died lamented; and his memory will be bleſſed and engraven on the hearts of many.

9. SAMUEL HODGSON, a man of unblemiſhed character, and of a generous, liberal mind. He acquired a good deal of knowledge, and walked humbly with the Lord. While croſſing the ferry near Sunderland with ſeveral others, the boat was overſet, and he and the greateſt part of the paſſengers were drowned. Thus in the awful Providence of God, this excellent man was ſnatched from his ſphere of uſefulneſs to a better country, and to the full enjoyment of the God he loved. He was heard to ſay, juſt before he ſunk, "Lord Jeſus, receive "my Spirit, and have mercy on my fellow-ſufferers." He travelled 16 years.

The Stations of the Preachers for this Year.

1	*London*,	Thomas Coke, John Pawſon, James Creighton, Peard Dickenſon, Francis Wrigley, Adam Clarke, William Weſt, Walter Griffith, Richard Reece; George Story, Editor, &c. George Whitfield, Book Steward; Thomas Olivers and Thomas Rankin, Supernumeraries.
2	*Rye*,	Thomas Bartholomew, William Saunders, Joſeph Kite, Henry Anderſon.
3	*Rocheſter*,	William Collins, Richard Treffroy.
4	*Canterbury*,	Wm. Shelmerdine, J. Saunderſon, J. Mort.
5	*Colcheſter*,	John Reynolds, John Stephens.
6	*Harwich*,	John Hickling, Duncan Kay.
7	*Norwich*,	Benjamin Leggatt, John Leppington.
8	*Yarmouth*,	James Anderſon, Edmund Shaw, Francis Weſt.
9	*Diſs*,	George Sykes, Charles Tunnycliffe.
10	*Bury*,	Thomas Broadbent, John Furnace.
11	*Lynn*,	Charles Kyte, Richard Hardacre.
12	*Walſingham*,	William Heath, John Wittam.
13	*Bedford*,	Jonathan Couſſins, Joſeph Robins.
14	*Higham Ferrers*,	Joſeph Harper, Edward Towler.
15	*St. Ives, Hunts.*	Stephen Wilſon, T. Linay, J. Scholefield.
16	*Northampton*,	Edward Gibbon, Thomas Gill.
17	*Banbury*,	Thomas Rogerſon, Joſiah Hill.
18	*Oxford*,	Owen Davis, John Dean; J. Murlin, Sup.
19	*Newbury*,	John Boyle, James Lawton.
20	*Glouceſter*,	William Jenkins, Joſeph Burges, J. Jennings.
21	*Worceſter*,	Joſeph Taylor, James Thom, James Bridgnell.
22	*Saliſbury*,	John Mackerſey, Robert Smith, jun.
23	*Blandford*,	William Holmes, William Haworth, Thomas Stanton, Charles Greenly; Robert Carr Brackenbury, Supernumerary.
24	*Portſmouth*,	Joſeph Algar, George Deverell, James Crabb, John Jones, Joſeph Brockhouſe.
25	*Iſle of Jerſey*,	William Palmer, John De Quetville.
26	*Iſle of Guernſey*,	Thomas Simmconite, Henry Mahy.

27 *Isles of Alderney and Sark*, William Dieuaide, Francis Balliau.
28 *Bath*, Samuel Bradburn, John Grant.
29 *Bradford, Wilts*, James Rogers, Richard Gower.
30 *Briſtol*, Joſeph Bradford, Charles Atmore, Joſeph Cole, Andrew Mayor, John Aſhall; Thomas Roberts, Supernumerary.
31 *Shepton Mallet*, William Aſhman, Theophilus Leſſey, Joſeph Bowes; John Eaſton, Supernumerary.
32 *Taunton*, James Byrom, John Clark, William Moulton.
33 *Columbton*, Thomas Trethewey, William Thoreſby.
34 *Plymouth-Dock*, Jonathan Crowther, James Lyons.
35 *Launceſton*, Thomas Kelk, John Sandoe, John Crickett.
36 *St. Auſtle*, John Smith, Thomas Yates, Mark Daniel.
37 *Redruth*, Laurence Kane, William Aver, James Jay; Joſeph Cook.
38 *Penzance and the Iſles of Scilly*, William Horner, Francis Truſcott, James Evans; Edward Millward, Robert Green; John Watſon, Supernumerary.
39 *Haverfordweſt*, William Cox, James Buckley, William Hicks.
40 *Swanſea*, Samuel Taylor, Wm. Pearſon, jun. J. Gill.
41 *Brecon*, Cleland Kirkpatrick, John Wood.
42 *Merthyr Tydvill*, Caleb Simonds. [The preachers in Brecon and Merthyr Tydvill are to change once a month.]
43 *Birmingham*, William Thompſon, Richard Elliot, George Marſden.
44 *Dudley*, John Woodrow, James Watſon, Jonathan Barker.
45 *Shrewſbury*, George Baldwin, Thomas Blanchard.
46 *Burſlem*, John Goodwin, Richard Rodda, John Simpſon.
47 *Leek*, Thomas Hutton, William Saunderſon.
48 *Macclesfield*, George Snowden. John Booth, Robert Crowther; George Shadford, Supernumerary.
49 *Stockport*, Jeremiah Brittell, John Leech.
50 *Manchester*, Alexander Mather, Thomas Rutherford.
51 *Oldham*, Thomas Taylor, Robert Miller.
52 *Rochdale*, John Gaulter, John Denton.
53 *Bolton*, Benjamin Rhodes, John Furnice.
54 *Wigan*, Thomas Wood, William Franklin.
55 *Cheſter*, James Mc Donald, Wm. Simpſon, J. Collier.
56 *Liverpool*, Henry Moore, John Allen, Thomas Fearnley. [The ſingle men in Cheſter and Liverpool are to change every ſix weeks.]
57 *Northwich*, George Lowe, Miles Martindale.
58 *Blackburn*, Timothy Crowther, David Barrowclough.
59 *Colne*, Joſeph Entwiſtle, Jon. Edmondſon, C. Gloyne.
60 *Lancaſter*, Abraham Moſeley, Alexander Cummin.
61 *Leiceſter*, Simon Day, Samuel Bardſley.
62 *Hinkley*, George Sargent, Leonard Ledbrook.
63 *Caſtle-Dunnington*, John Beaumont, George Morley.
64 *Newark*, Thomas Cooper, George Dermott.
65 *Nottingham*, Thomas Hanby, Thomas Longley, T. Greaves.
66 *Derby*, John Nelſon, Thomas Dunn; Joſeph Jerom, Supernumerary.

Aſhby

67 *Aſhby*, Jonathan Parkin, John Atkin, Thomas Rough.
68 *Sheffield*, Henry Taylor, William Bramwell.
69 *Rotherham*, George Button, John Croſby.
70 *Grimſby*, James Hall, Thomas Vaſey, William Harriſon, ſen.
71 *Horncaſtle*, Charles Bland, Thomas Stanley.
72 *Boſton*, John Wilſhaw, Iſaac Lilly.
73 *Gainſborough*, John King, Robert Smith, ſen. John Brice, Thomas Edmonds.
74 *Epworth*, Jaſper Robinſon, George Mowatt, William Hunter, jun.
75 *Leeds*, Joſeph Benſon, Iſaac Brown, William Thom; William Denton, Supernumerary.
76 *Wakefield*, William Miles, John Ogylvie, Michael Emmett; Thomas Hanſon, and William Boothby, Supernumeraries.
77 *Huddersfield*, John Barber, Robert Lomas.
78 *Birſtal*, George Highfield, James Mc Pherſon, Parſon Greenwood; Joſeph Drake, and Thomas Johnſon, Supernumeraries.
79 *Dewſbury*, John Maſon, Robert Hopkins.
80 *Bradforth*, Robert Roberts, John Pipe; John Beanland, Supernumerary.
81 *Halifax*, John Pritchard, George Gibbon.
82 *Keighley*, Edward Jackſon, Thomas Tatterſhall.
83 *Otley*, Lancelot Harriſon, John Brittell.
84 *Whitehaven*, George Holder, John Braithwaite, John Phillips, [the ſingle men are to change with Robert Dall.]
85 *Iſle of Man*, John Barret, Arthur Hutchinſon, Samuel Harris.
86 *York*, William Blagborne, Zechariah Yewdall, John Kerſhaw.
87 *Malton*, Joſeph Peſcod, Iſaac Muff, John Dutton.
88 *Pocklington*, Thomas Harriſon, William Timperley; Peter Mill, Supernumerary.
89 *Hull*, James Wood, William Percival, John Stamp.
90 *Bridlington*, William Stevens, John Hudſon.
91 *Scarborough*, Jonathan Brown, Thomas Parſons.
92 *Whitby*, Thomas Dixon, Samuel Botts; Booth Newton, Supernumerary.
93 *Rippon*, Samuel Gates, Philip Hardcaſtle.
94 *Middleham*, Robert Harriſon, James Rydal.
95 *Stockton*, John Moon, Daniel Jackſon.
96 *Barnard Caſtle*, John Peacock, John Ramſhaw, Anthony Seckerſon; Joſeph Thompſon, Supernumerary.
97 *Hexham*, William Hunter, ſen. William Hainſworth; John Forſter, Supernumerary.
98 *Sunderland*, Alexander Suter, Thomas Carlill, John Riles.
99 *Newcaſtle*, Robert Johnſon, Richard Condy.
100 *Alnwick*, Alexander Kilham, Stephen Eversfield; Robert Swan, Supernumerary.

SCOTLAND.

SCOTLAND.

101	*Edinburgh,*	James Bogie, Richard Waddy, George Douglas.
102	*Glaſgow,*	John Townend, John Doncaſter.
103	*Dumfries,*	Robert Dall.
104	*Berwick,*	Matthew Lumb.
105	*Dundee,*	Thomas Warwick, John Ward.
106	*Brechin,*	Joſeph Saunderſon, Joſeph Croſs.
107	*Aberdeen,*	William Stephenſon, Thomas Ingham.
108	*Inverneſs & Bamff,*	Duncan Mc Allum, William Fenwick, Richard Thompſon.

IRELAND.

1	*Dublin,*	William Mc Cornock, William Smith; Mathias Joyce, Book Steward.
2	*Wicklow,*	Samuel Moorhead, George Brown; James Rennick, Supernumerary.
3	*Carlow,*	Michael Murphy, John Price, John Steward.
4	*Waterford,*	Samuel Steel, Thomas Patterſon.
5	*Cork,*	Joſeph Sutcliffe, John Mc Farland.
6	*Bandon,*	John Darrah, John Hurley.
7	*Mallow,*	Archibald Murdock, William Patten.
8	*Limerick,*	John Grace, Joſeph Henning.
9	*Birr,*	Charles Graham, William Wilſon, George Stephenſon; John Bredin, Supernumerary.
10	*Caſtlebar,*	Alexander Moore, James Mc Quige.
11	*Athlone,*	Samuel Mitchel, James Jordan.
12	*Mountrath,*	William Hamilton, Francis Ruſſell.
13	*Longford,*	John Stephenſon, Joſeph Anderſon, James Mc. Keown.
14	*Sligo,*	Thomas Ridgeway, James Irwin.
15	*Ballyconnell,*	Thomas Barbor, John Hamilton.
16	*Cavan,*	Andrew Hamilton, jun. John Croſs, Thomas Mc Cleland.
17	*Clones,*	Guſtavus Armſtrong, Robert Crozier, Daniel Mc Mullen.
18	*Brookborough,*	Joſeph Armſtrong, J. Stuart.
19	*Enniſkillen,*	William Ferguſon, William Armſtrong.
20	*Balinamallard,*	Matthew Tobias, Lawrence Kane.
21	*Ballyſhannon,*	Robert Banks, James Bell.
22	*Newtown-ſtuart,*	Francis Armſtrong, Archibald Montgomery, Glenham Beech; Thomas Kerr, Supernumerary.
23	*Charlemount,*	Andrew Hamilton, ſen. John Mc Arthur, James Mc Kee.
24	*Londonderry,*	Samuel Wood, Thomas Hewitt, John Gillis.
25	*Coleraine,*	Matthew Stuart, Thomas Brown, Matthew Langtree.
26	*Belfaſt,*	John Dinnen, Robert Smith.
27	*Liſburn,*	David Gordon, James Mc Mullen.
28	*Downpatrick,*	Blakeley Dowling, James Smith.
29	*Tanderagee,*	John Kerr, Samuel Alcorn, John Clegg, John Malcomſon.
30	*Newry,*	John Crook, Robert Dougherty.

The

The BRITISH DOMINIONS in AMERICA.

Nova Scotia, New Brunſwick, and Newfoundland,
William Black, General Aſſiſtant.

Halifax,	James Mann,
Liverpool,	Iſaac Lunsford,
Shelborne,	Daniel Fidler,
Newport,	John Mann,
Horton,	Theodore Harding,
Annapolis,	James Boyd,
St. John's,	William Jeſſop,
Frederiction,	William Grandine,
St. Stephen's,	Duncan Mc Coll,
Cumberland,	Benjamin Wilſon,
Newfoundland,	George Smith.

WEST INDIES.

Antigua,	John Baxter, William Warrenner, Richard Andrews, James Alexander, Thomas Dumbleton, R. Brownell.
St. Chriſtopher's,	
Nevis,	
Tortola,	Edward Turner, Thomas Iſham.
St. Vincent's,	Thomas Owens.
Barbadoes,	Thomas Dobſon.
Jamaica,	William Fiſh, John Mc Vean, James Penman.

N. B. John Harper, John Kingſton, and Richard Pattiſon, are removed to the Continent of America.

To the Members of the Methodiſt Society.

Dearly beloved Brethren,

WE beg leave to ſtate to you, what has been done in our preſent Conference, in order to eſtabliſh a general and laſting Peace and Union throughout our Connection.

When we aſſembled together, our hearts were moſt deeply touched with the awful ſituation of our affairs. We trembled at the thought of a diviſion, and its dreadful conſequences; and therefore determined to ſet apart the firſt day of the Conference, as a day of ſolemn faſting and prayer. God was indeed in the midſt of us; and we all felt a confidence, that a ſolid foundation would be laid for Peace and Unity.

When we met in Conference on the ſecond day, we ſaw the neceſſity of appointing a Committee, to prepare a Plan of general Pacification: and, that the Committee might be the men of our own choice, in the fulleſt ſenſe of the words, we reſolved that they ſhould be choſen by ballot; every Preacher, therefore, in full connection, gave in nine papers, with a name upon each (nine being the predetermined number of the committee). The ballots were received, and Meſſrs. Mather and Pawſon were deſired to retire,

and

and count the votes. When they returned, they gave in the following names, as the first on the list: viz. Joseph Bradford, who was President, John Pawson, Alexander Mather, Thomas Coke, William Thompson, Samuel Bradburn, Joseph Benson, Henry Moore, and Adam Clarke. We were astonished at the choice, and clearly saw it was of God. It evidenced beyond a doubt the impartiality of the body of Preachers: for there must have existed a majority, on one side or the other, in respect to the disputed points; and yet they voted for a *mixed* committee. The Committee accordingly met six evenings successively: and sat each evening, after all the fatigues of the conference, for about three hours and a half. Their plan was at last completed, and laid before the Conference; who, with the alteration of a single article, passed them unanimously. After this, two or three articles more were agreed upon, under the title of *Addenda*, in order to give the completest satisfaction, and to remove every obstacle to a lasting peace.

ARTICLES OF AGREEMENT FOR GENERAL PACIFICATION.

I. CONCERNING THE LORD'S SUPPER, BAPTISM, &c.

1. The Sacrament of the Lord's Supper shall not be administered in any chapel, except the majority of the Trustees of that chapel on the one hand, and the majority of the Stewards and Leaders belonging to that chapel (as the best qualified to give the sense of the people) on the other hand, allow of it. Nevertheless, in all cases, the consent of the Conference shall be obtained, before the Lord's Supper be administered.

2. Wherever there is a society, but no chapel, if the majority of the Stewards and Leaders of that society testify, that it is the wish of the people that the Lord's Supper should be administered to them, their desire shall be gratified: provided, that the consent of the Conference be previously obtained.

3. Provided nevertheless, that in Mount Pleasant Chapel in Liverpool, and in all other chapels, where the Lord's Supper has been already administered, the administration of it shall be continued in future.

4. The administration of Baptism, the Burial of the Dead, and Service in church-hours, shall be determined according to the regulations above mentioned.

5. Wherever the Lord's Supper shall be administered according to the before mentioned regulations, it shall always be continued, except the Conference order the contrary.

6. The Lord's Supper shall be administered by those *only* who are authorized by the Conference; and at such times and in such manner *only*, as the Conference shall appoint.

7. The administration of Baptism and the Lord's Supper, according to the above regulations, is intended only for the Members of our own Society.

8. We

8. We agree, that the Lord's Supper be adminiſtered among us, on Sunday evenings only: except where the majority of the Stewards and Leaders deſire it in church-hours; or where it has already been adminiſtered in thoſe hours. Nevertheleſs, it ſhall never be adminiſtered on thoſe Sundays, on which it is adminiſtered in the parochial church.

9. The Lord's Supper ſhall be always adminiſtered in England according to the form of the eſtabliſhed Church: but the perſon who adminiſters, ſhall have full liberty to give out hymns, and to uſe exhortation and extemporary prayer.

10. Wherever Divine Service is performed in England on the Lord's Day in church-hours, the officiating preacher ſhall read either the ſervice of the eſtabliſhed church, our venerable Father's Abridgement, or at leaſt the Leſſons appointed by the Calendar. But we recommend either the full ſervice, or the abridgement.

II. Concerning Diſcipline.

1. The appointment of Preachers ſhall remain ſolely with the Conference; and no Truſtee, or number of Truſtees ſhall expel or exclude from their chapel or chapels, any Preacher ſo appointed.

2. Nevertheleſs, if the majority of the Truſtees, or the majority of the Stewards and Leaders of any Society, believe that any preacher appointed for their circuit, is immoral, erroneous in doctrines, deficient in abilities, or that he has broken any of the rules above mentioned, they ſhall have authority to ſummon the preachers of the diſtrict, and all the truſtees, ſtewards, and leaders of the circuit, to meet in their chapel on a day and hour appointed (ſufficient time being given). The Chairman of the Diſtrict ſhall be the preſident of the aſſembly; and every Preacher, Truſtee, Steward, and Leader, ſhall have a ſingle vote, the Chairman poſſeſſing alſo the caſting voice. And if the majority of the meeting judge, that the accuſed preacher is immoral, erroneous in doctrines, deficient in abilities, or has broken any of the rules above mentioned, he ſhall be conſidered as removed from that circuit: and the Diſtrict-committee ſhall, as ſoon as poſſible, appoint another preacher for that circuit, inſtead of the preacher ſo removed; and ſhall determine among themſelves how the removed preacher ſhall be diſpoſed off till the conference, and ſhall have authority to ſuſpend the ſaid preacher from all public duties till the conference, if they judge proper. The Diſtrict-committee ſhall alſo ſupply as well as poſſible the place of the removed preacher, till another preacher be appointed. And the preacher thus appointed, and all other preachers, ſhall be ſubject to the above mode of trial. And if the Diſtrict-committee do not appoint a preacher for that circuit, inſtead of the removed preacher, within a month after the aforeſaid removal, or do not fill up the place of the removed preacher, till another preacher be appointed, the majority of the ſaid Truſtees, Stewards, and Leaders, being again regularly ſummoned,

ſhall appoint a preacher for the ſaid circuit, provided he be a member of the Methodiſt Connection, till the enſuing conference.

3. If any preacher refuſe to ſubmit to the above mode of trial, in any of the caſes mentioned above, he ſhall be conſidered as ſuſpended till the conference. And if any truſtees expel from any chapel a preacher, by their own *ſeparate* authority, the preachers appointed for that circuit ſhall not preach in that chapel till the enſuing conference, or till a trial take place according to the mode mentioned above.

4. If any truſtees expel or exclude a preacher, by their own *ſeparate* authority, from any chapel in any circuit, the chairman of the diſtrict ſhall ſummon the members of the diſtrict-committee, the truſtees of that circuit who have not offended, and the ſtewards and leaders of the circuit. And the members of ſuch aſſembly ſhall examine into the evidence on both ſides; and if the majority of them determine, that the ſtate of the ſociety in which the excluſion took place, requires that a new chapel ſhould be built previous to the meeting of the conference, every proper ſtep ſhall be immediately taken for the erecting ſuch chapel. And no ſtep ſhall on any account be taken to erect a chapel, for *ſuch purpoſe*, before the meeting of the conference, till ſuch meeting be ſummoned, and ſuch determination be made.

5. No preacher ſhall be ſuſpended or removed from his circuit by any diſtrict-committee, except he have the privilege of the trial before mentioned.

6. The Hundred Preachers mentioned in the Enrolled Deed, and their Succeſſors, are the only *legal* Perſons, who conſtitute the Conference: and we think the junior brethren have no reaſon to object to this propoſition, as they are regularly elected according to ſeniority.

7. Inaſmuch as in drawing up the preceding regulations, we have laboured to reſtore and preſerve the peace and unity of the ſociety, and, in order thereto, have endeavoured to keep the preachers out of all diſputes on the ſubjects therein ſpecified, Be it underſtood, that any preacher, who ſhall diſturb the peace of the ſociety, by ſpeaking for or againſt the introduction of the Lord's Supper in our ſocieties, or concerning the old or new plan, ſo called, ſhall be ſubject to the trial and penalties before mentioned.

8. And in order that the utmoſt impartiality may be manifeſt in theſe regulations for the peace of the whole body, We alſo reſolve, that if any local preacher, truſtee, ſteward, or leader, ſhall diſturb the peace of the ſociety, by ſpeaking for or againſt the introduction of the Lord's Supper, or concerning the old or new plan, ſo called, the aſſiſtant of the circuit, or the majority of the truſtees, ſtewards, and leaders of the ſociety ſo diſturbed, ſhall have authority to ſummon a meeting of the travelling preachers of the circuit, and the truſtees, ſtewards, and leaders of that ſociety. Evidence ſhall be examined on both ſides; and if the charge be proved,

ved, the assistant preacher shall expel from the society the person so offending.

ADDENDA.

1. The Conference by no means wishes to divide any Society, by the introduction of the Lord's Supper, and therefore expect that the majority of the stewards and leaders, who desire the Lord's Supper among themselves, testify in writing to the conference, that they are persuaded no separation will be made thereby.

2. The Sacrament shall not be administered to a society in any private house, within two miles of any Methodist chapel, in which it is regularly administered.

3. We all agree, that the pulpit shall not be a vehicle of abuse.

4. It has been our general custom, never to appoint or remove a leader or steward, without first consulting the leaders and stewards of the society; and we are resolved to walk by the same rule.

5. To prevent as much as possible the progress of *strife* and *debate*, and consequent divisions in our connection, no pamphlet or printed letter shall be circulated among us, without the author's name, *and the postage or carriage paid.*

6. Nothing contained in these rules, shall be construed to violate the rights of the trustees, as expressed in their respective Deeds.

Thus, beloved brethren, have we done our utmost to satisfy every party, and to unite the whole. You, by your Trustees on the one hand, and your proper Representatives the Leaders and Stewards on the other, are to determine concerning the introduction of the Sacraments, or the Service in church-hours, among yourselves. We have gone abundantly farther. We have, in some degree, deposited our characters and usefulness in your hands, or the hands of your representatives, by making them judges of our morals, doctrines, and gifts. We apprehend, that we could have made no further sacrifice, without sapping the foundations of Methodism, and particularly destroying the Itinerant Plan. O brethren, be as zealous for peace and unity in your respective societies, as your preachers have been in this blessed conference. Let the majorities and minorities on both sides, exercise the utmost forbearance towards each other; let them mutually concede one to the other as far as possible; and, by thus bearing each other's burdens, fulfil the law of Christ. Let all resentment be buried in eternal oblivion; and let contention and strife be for ever banished from the borders of our Israel.

Surely, our present complete and happy union, so contrary to the fears of many, is a signal of good times. God will, we believe, pour out his Spirit upon us more largely than ever; and by the exercise of his most gracious prerogative, bring abundance of good out of all our past evils.

To his grace and holy keeping we commend you. May nothing ever separate you and us from the love of God, or from each other; but may you be our crown of rejoicing in the great day of the Lord. Signed in behalf of the Conference,

Manchester, *JOSEPH BRADFORD*, President.

Addreſſes from the Delegated Truſtees aſſembled at Mancheſter, to the Conference.

RESOLVED, That the Thanks of this Meeting be *unanimouſly* given to the Preſident and the Members of the Conference, for their kind Attention to the Buſineſs of the Delegation of the Truſtees that have been laid before them.

Reſolved, That a Copy of this Reſolution be ſent to the Conference, ſigned by the Preſident and Secretary.

Committee Room of Delegates, 4th Auguſt 1795. *MATTHEW MAYER, WILLIAM PINE.*

To the Methodiſt Preachers aſſembled in Conference.

Dear and honoured Fathers and Brethren,

We beg you to accept our ſincere thanks, for your kind attention in ſending us your propoſitions for general pacification and diſcipline,

We are ſenſible of the liberality and candour which are manifeſt in them. It is evident from their tenor, that you have attempted to meet the views of each party. We hope and truſt that, by the bleſſing of God, it may be a mean of uniting the whole body of Methodiſts throughout the three kingdoms.

With all deference to the Conference, we ſubmit the following propoſitions to their further attention.

That ſome proviſion be made for the brethren, who differ from the judgment of truſtees, or the major part of a ſociety, on the ſubjects in queſtion; as we ſuppoſe ſuch caſes are numerous and important, we particularly refer to Leeds circuit.

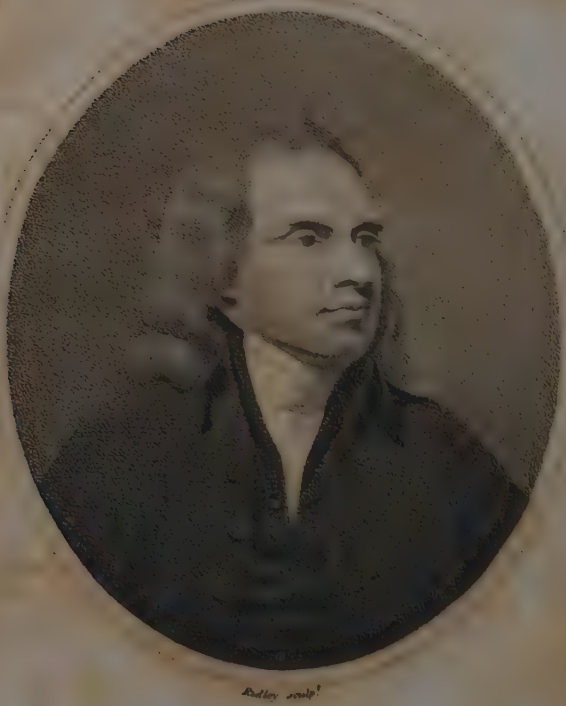
That the caſe of thoſe chapels where there are no leaders be more fully explained.

Alſo thoſe where the Sacrament is adminiſtered every Sunday in the parochial church.

Although we think it our duty thus candidly to ſtate the views which have occurred to us in carefully peruſing the propoſitions, yet we think it neceſſary to ſay, we ſhall cheerfully acquieſce in the final determination of conference.

Signed in Behalf of the Meeting,

Mancheſter, 3d Auguſt, 1795. *MICHAEL LONGRIDGE.*



Mr. THOMAS DOBSON,

Aged 30.

A Preacher of the Gospel.

THE

Arminian Magazine,

For OCTOBER 1795.

The EXPERIENCE of Mr. ZECHARIAH YEWDALL.

[*Continued from page* 425.]

BEING appointed by the Conference for Otley circuit, with Mr. W. Simpſon, I haſtened into Yorkſhire, and had an opportunity of ſpending a Sabbath among my friends at Eccleſhall. When I got into my circuit, I met with ſome diſagreeable things, and ſaw more than ever the neceſſity of wiſdom, patience, and forbearance; and the importance of obſerving the Apoſtle's advice, of becoming, as much as poſſible, all things to all men, for the good and edification of their ſouls. The work had been, in many parts of the circuit, at a low ebb for ſome years, which rendered our proſpect at firſt not the moſt agreeable; but through the divine bleſſing, we ſoon ſaw a gracious revival in many places, which encouraged us in our labours and enabled us to go forward with chearfulneſs and thankſgiving.

The revival in our circuit firſt began at Pannal, and the circumſtances attending it were ſingular: A young woman who reſided within a few miles of that place, ſuppoſed ſhe had been in a trance, in which ſhe ſaw heaven and hell, and other wonderful things; and had received a commiſſion to warn ſinners of their danger, and exhort them to flee from the wrath to come. She had never been in connection with the Methodiſts, nor were there any in the neighbourhood where ſhe lived; but happening to be at Pannal on a viſit to a relation, the Sunday that I preached there, it was noiſed about the country that ſhe was to give a public relation of her viſions, which brought a great concourſe of people to the place, many of whom had never heard our preaching before; and the houſe not being ſufficient to contain the congregation, I was obliged to preach in the field. The young woman and ſome of her friends being preſent, after the preaching they propoſed that ſhe ſhould ſpeak of her wonderful trance, which ſhe did with much boldneſs, and exhorted them to repent and turn from their ſins. As we were in the open field, it was not in my power to hinder her from ſpeaking, and being appointed to preach at another place in the evening, I went away before ſhe concluded. But I obſerved, that ſhe was inexperienced and illiterate, and unable to explain the nature of Repentance and Religion; a part of what

what she said respecting her visions, had an appearance of probability, but the rest seemed wild and doubtful, and not consistent with the Scriptures. Notwithstanding these disagreeable circumstances, the people in general, were much alarmed, and from that time attended diligently on the prayer-meetings, the preaching of the word, and other means of Grace. They were remarkably ignorant of almost every thing that is good, and totally unconcerned about their everlasting welfare; and it seemed as if nothing would awaken their curiosity to regard serious matters but something uncommon and of the marvellous kind, which prepared the way to their hearts for the awful concerns of Death and Judgment to take hold upon them.

In a few months the society at Pannal increased from twenty to seventy; and we had likewise a revival in other parts of the circuit, so that there were added, by the end of the year, near two hundred members; many of whom, we had good reason to believe, were truly converted to God.

The Conference at Leeds, in 1793, was a remarkable one for the unity of spirit and sincerity of affection which were manifested by a great number of Preachers who attended on the occasion. The affairs which came under our consideration were investigated with patience and meekness, and regulated to the best of our judgment, in peace and unanimity. The divine presence presided in our meetings in such a measure, that many of the old preachers were constrained to acknowledge, they had never been at such a Conference before: A happy prelude to the great revival which soon after appeared in the North of England. When the business was finished, we entered into covenant to devote ourselves anew to God and his service, and concluded with the Lord's Supper. On this solemn occasion I found an inexpressible sense of the love and goodness of God, which constrained me to cry out,

"My willing soul would stay
In such a frame as this,
And sit and sing herself away
To everlasting bliss."

I returned the second year to Otley circuit, with Brother Mc Kersey. The work at first went on gradually; the congregations continued to increase, conversions were frequent; several of our friends entered with holy triumph into the Rest that remaineth for the people of God. In a few months the revival became almost universal through every part of the circuit, in such a manner as exceeded all our expectation. In some places we admitted whole families into the society; even the children could rejoice in a pardoning God, to the great astonishment of their parents, who came with tears in their eyes, and requested to be received along with their children. In some places, twenty, thirty, forty, and fifty, were added at a time, many of whom could praise the

Lord

Lord for his forgiving love. In one place, fifteen found peace at a meeting, and about thirty more the week after. Some of them, when in diſtreſs of mind on account of their ſins, continued upon their knees at prayer for the ſpace of ſix or ſeven hours, and could not be prevailed upon to riſe, till the Lord ſpoke peace to their ſouls. Many of theſe perſons had been notorious ſinners, and ſome of them open enemies and perſecutors; but now they were turned from the error of their ways, they hated and abandoned their ſins, they ſought the Lord with their whole heart, and he graciouſly received the returning prodigals with open arms of mercy; he took away the guilt of ſin from their conſciences, and delivered them from its dominion and cruel power; thoſe who had been fierce and headſtrong, and reſolutely bent upon wickedneſs, were now ſober, and teachable, and loving as little children.

This extraordinary revival began in an uncommon way; the Lord by his holy Spirit excited in the minds of the people an earneſt deſire to meet together for prayer; and the ſpirit of ſupplication was generally poured out upon perſons that ſeemed the moſt unlikely for that important duty, on account of their deficiency of education and natural gifts; nevertheleſs, the Lord ſaw their ſimplicity and ſincerity; he heard and anſwered their importunate requeſts, and has wrought ſuch a work in our days as is marvellous in our eyes.

It cannot be doubted, but that in ſome places there has been a conſiderable degree of irregularity and apparent confuſion in the meetings; eſpecially when it is conſidered that the ſubjects of this great revival were in general, extremely illiterate and ignorant. The Lord gave them ſuch a diſcovery of their vileneſs and ſinfulneſs, and the danger they were in of being miſerable for ever, if they died in that wretched ſtate, that they continued in prayer frequently till midnight, and ſometimes till four or five o'clock in the morning. For when ſome found peace to their own ſouls, they preſently became fervent ſupplicants for others that were in great diſtreſs; nor was it an eaſy thing to diſſolve the meeting, when their ears were aſſailed with the cries of thoſe who in the bitterneſs and anguiſh of their minds were imploring help. But what moſt offended careleſs and unintereſted ſpectators, who came to theſe meetings out of idle curioſity, was the obſerving different perſons engaged at the ſame time in prayer, praiſe, or encouraging the diſtreſſed to look up to the Lord, and expect his ſalvation.

At Otley, where they have been in a lukewarm ſtate for ſeveral years, we have now a pleaſing proſpect; near one hundred were added there this laſt quarter, forty of whom, we have good reaſon to hope, are truly converted. Since the laſt Conference, above ſix hundred members have been admitted into ſociety in the circuit, of whoſe ſincerity we cannot entertain a doubt. And it affords us matter for great thankfulneſs, that out of the two

hundred who were admitted the preceding year, very few have fallen away; the far greater part continue lively and ſtedfaſt in the good way, and, I truſt, are going on to be eſtabliſhed in Grace.

Among the many remarkable converſions which happened in this revival, I beg leave to relate the following: A man, who was ſo enraged at the people for *crying out* in the meetings, * that he propoſed having a waggon load of them carried to a mad-houſe: But being one evening at a little diſtance from home, he was arreſted by the hand of conviction. The Lord opened the eyes of

* The late Revival of Religion in the North of England, particularly in Yorkſhire, has been attended with unuſual outcries and commotions in the meetings, which have given great offence not only to perſons who never felt the ſinfulneſs of ſin, and the danger to which they are expoſed, on account of their impenitency and unbelief; but likewiſe to pious, diſpaſſionate profeſſors, who, during their convictions, were gently drawn by divine Love, to renounce the vanities of the World, and embrace willingly and readily, the Lord Jeſus Chriſt for their Saviour and Redeemer. To leſſen their prejudice, and to prevent them from joining with the men of the World on ſuch occaſions, in the common cry of "*Enthuſiaſm!*" we intreat their attention to the following Obſervations: "It is no ſign that a work is not the Work of the Spirit of God, that it is carried on in ſuch a way as the ſame Spirit heretofore has not been wont to carry on his Work. What we have been uſed to, or what the Church of God has been uſed to, is not a Rule by which we are to judge, whether a work be the Work of God; becauſe there may be new and extraordinary works of God. God has heretofore wrought in an extraordinary manner; he has brought thoſe things to paſs that have been new things, ſtrange works; and has wrought in ſuch a manner as to ſurprize both men and angels: and as God has done thus in times paſt, ſo we have no reaſon to think but that he will do ſo ſtill. The prophecies of Scripture give us reaſon to think that God has ſtill new things to accompliſh in the Earth, things that have never yet been ſeen. No deviation from what has hitherto been uſual, let it be never ſo great, is an argument that a work is not the work of the Spirit of God, if it be no deviation from the rule that God has given, to judge of a work of his Spirit by. The Spirit of God is ſovereign in his operations; and we know that he uſes a great variety; and we cannot tell how great a variety he may uſe, within the compaſs of the rules he himſelf has fixed. We ought not to limit God where he has not limited himſelf. If a work be never ſo different from what has formerly been, yet if it agrees in thoſe things that the word of God has given us, as the diſtinguiſhing ſigns of a work of his Spirit, that is ſufficient to determine us in its favour.

Therefore it is not reaſonable to determine that a work is *not* the Work of God's Spirit, becauſe of the extraordinary degree in which the minds of perſons are influenced. If they have a deep conviction of the dreadful nature of ſin, and a very uncommon ſenſe of the miſery of it; or extraordinary views of the certainty and glory of divine things; and

of his underſtanding, and gave him ſuch an awful diſcovery of the ſinfulneſs of ſin, and the dreadful puniſhment annexed to it, that he ſaw himſelf, and his ungodly neighbours, juſt ready to ſink into everlaſting miſery, which conſtrained him to fall down, and cry aloud for mercy. In this ſituation he was found by one of our friends, who immediately aſſiſted him in ſupplicating the Lord for mercy. When the poor man got home, he fell down again upon his knees, and his cries were ſo loud that the neighbourhood were alarmed. In this diſtreſs he continued for ſome time, till the Lord healed his wounded mind by the manifeſtation of his forgiving love. I admitted both him and his wife into the ſociety; and the great change that was wrought in him, was aſtoniſhing to all his acquaintance.

The

and are proportionably moved with very extraordinary affections of fear and ſorrow, deſire, love, or joy: Or if the change that is made in perſons be very ſudden, and the work carried on with very unuſual ſwiftneſs, and the perſons that are thus ſtrangely affected are very many, and many of them are very young; and alſo be very unuſual in many other circumſtances, not infringing upon ſcripture marks of a work of the ſpirit; theſe things are no argument that the work is not a Work of the Spirit of God.

A work is not to be judged of by any effects on the bodies of men; ſuch as tears, trembling, groans, loud outcries, agonies of body, or the failing of bodily ſtrength. The influence the minds of perſons are under, is not to be judged of one way or the other, whether it be from the Spirit of God or no, by ſuch effects on the body; and the reaſon is, becauſe the ſcripture no where gives us any ſuch rule. We cannot conclude that perſons are under the influence of the true ſpirit, becauſe we ſee ſuch effects upon their bodies: Nor, on the other hand, have we any reaſon to conclude, from any ſuch outward appearances, that perſons are not under the influence of the Spirit of God, becauſe there is no rule of ſcripture given us to judge of ſpirits by, that does either expreſsly or indirectly exclude ſuch effects on the body; nor does reaſon exclude them. It is eaſily accounted for from the nature of divine and eternal things, and the nature of man, and the laws of the union between ſoul and body, how a true and proper ſenſe of things, ſhould have ſuch effects on the body, even thoſe that are of the moſt extraordinary kind; ſuch as taking away the bodily ſtrength, or throwing the body into great agonies, and extorting loud out-cries. The miſery of hell is ſo dreadful, and eternity ſo vaſt, that if a perſon ſhould have a clear apprehenſion of that miſery as it is, it would be more than his feeble frame could bear; and eſpecially, if at the ſame time he ſaw himſelf in great danger of it, and was utterly uncertain whether he ſhould be delivered from it, yea, and had no ſecurity from it one day or one hour. We need not then wonder, that when perſons have a very great ſenſe of that which is ſo amazingly dreadful, and alſo a full view of their own wickedneſs, and God's anger, things ſeem to them to forebode immediate deſtruction. We ſee the nature of man to be ſuch, that when he is in danger of ſome calamity that is very terrible to him, he is ready upon every occaſion to think that, *Now it is coming:* as when perſons hearts are full of fear, in

time

The laſt month I have found my employment very laborious, having to ſpeak particularly to near thirteen hundred perſons, and regulate the ſocieties; but it was a happy toil, and my mind was greatly refreſhed in beholding their zeal and godly ſimplicity, while they related, in their artleſs manner, what God had done for their ſouls. Many young perſons of twelve or fourteen years of age, and even ſome children, could rejoice in the loving-kindneſs and tender mercies of the Almighty. And notwithſtanding their being ſo ſuddenly brought out of darkneſs and ignorance, yet it has afforded me the higheſt ſatisfaction to find them teachable and tractable, and not only willing to forſake all the evil ways and vicious habits that they had been brought up in, but likewiſe ready

time of war, they are ready to tremble at the ſhaking of a leaf, and to expect the enemy every minute, and to ſay within themſelves, *Now I ſhall be ſlain.* If we ſhould ſuppoſe that a perſon ſaw himſelf hanging over a great pit, full of fierce and glowing flames, by a thread that he knew to be very weak, and not ſufficient long to bear his weight, and knew that multitudes had been in ſuch circumſtances before, and that moſt of them had fallen and periſhed; and ſaw nothing within reach, that he could take hold of to ſave him; what diſtreſs would he be in? How ready to think that *now* the thread was breaking; now, this minute, he ſhould be ſwallowed up in theſe flames? And would not he be ready to cry out in ſuch circumſtances? How much more thoſe that ſee themſelves in this manner hanging over an infinitely more dreadful pit, or held over it in the hand of God, whom, at the ſame time, they ſee to be exceedingly provoked? No wonder they are ready to expect every moment when this angry God will let them drop: and no wonder they cry out of their miſery; and no wonder that the wrath of God, when manifeſted but a little to the ſoul, over-bears human ſtrength.

So it may eaſily be accounted for, how a true ſenſe of the glorious excellency of the Lord Jeſus Chriſt, and of his dying love, ſhould be ſuch as to overcome the bodily ſtrength. We all own, that no man can ſee God and live; and that it is but a very ſmall part of that apprehenſion of the glory and love of Chriſt, which the ſaints in heaven enjoy, that our preſent frame can bear: therefore it is not at all ſtrange that God ſhould ſometimes give his ſaints ſuch foretaſtes of heaven, as to diminiſh their bodily ſtrength.

It is no argument that an operation on the minds of a people, is not the work of the Spirit of God, becauſe that many who are the ſubjects of it, have great impreſſions on their imaginations. That perſons have many impreſſions on their imaginations, does not prove that they have nothing elſe. It is eaſy to be accounted for, that there ſhould be much of this nature amongſt a people, where a great multitude of all kinds of conſtitutions have their minds engaged, with intenſe thought and ſtrong affection, about thoſe things that are inviſible. Yea, it would be ſtrange if there ſhould not. We cannot think of things inviſible, without a degree of imagination. I dare appeal to any man, whether he is able to fix his thoughts on Chriſt, or the things of another world, without imaginary ideas attending his meditations? And the more engaged the

mind

ready to embrace both the doctrine and discipline which we recommended, for promoting their future peace and welfare. It is true, they have much to learn, many snares to escape, and temptations to overcome; an evil world will assault them, and wicked spirits will interrupt and endeavour to seduce and draw them from the way of Truth and Holiness; and those faithful servants of Christ, who shall in future watch over their souls, will have occasion to employ unwearied patience and diligence in teaching them to exercise the weapons of their spiritual warfare, and building them up in their most holy Faith. But I trust, the good work is commenced in their souls, and He who hath begun it, is both able

mind is, the more lively and strong will the imaginary idea ordinarily be; especially when the contemplation is attended with any thing of surprize. As when the view a person has is new, and takes strong hold of the passions, either fear or joy; and when the change is sudden, from a contrary extreme, as from that which was extremely dreadful, to that which is extremely delightful. And it is no wonder that many persons do not well distinguish between that which is imaginary, and that which is intellectual and spiritual; and that they are apt to lay too much weight on the imaginary part, and are most ready to speak of that in the account they give of their experiences, especially persons of less understanding.

Some object to this extraordinary work, on account of the apparent Confusion which frequently happens, when a number of persons are assembled together under deep convictions; and say, "God cannot be the author of it, because he is the God of Order, not of Confusion." But let it be considered, what is the proper notion of confusion, but the breaking that order of things, whereby they are duly directed to their end, so that the order and the due connection of means being broken, they fail of their end; but conviction and conversion of sinners is the end of religious means. Not but what persons should endeavour to refrain from such outward manifestations, in the time of the solemn worship. But if God is pleased to convince the consciences of persons, so that they cannot avoid great outward manifestations, even to the interrupting, and breaking off those public means they were attending, this is not confusion, or an unhappy interruption; any more than if a company should meet in the field to pray for rain, and should be broken off from their exercise by a plentiful shower. Would to God that all the public assemblies in the land were broken off from their public exercises with such Confusion as this the next Sabbath day! We need not be sorry for the breaking the order of the means, by obtaining the end to which that order is directed: He that is going a journey to fetch a treasure, need not be sorry that he is stopped, by meeting the treasure in the midst of his journey.

Besides those that are overcome with conviction and distress, many have had their bodily strength taken away with a sense of the glorious excellency of the Redeemer, and the wonders of his dying Love; with a very uncommon sense of their own littleness, and exceeding vileness attending it, with all expressions and appearances of the greatest abasement and abhorrence of themselves: and many have been even overcome with pity to the souls of others, and longing for their salvation."

able and willing, if they hold fast the beginning of their confidence and their first love, to preserve them from evil, and to give them an inheritance among the sanctified.

I have now given a short sketch, in simplicity and sincerity, of the LORD's gracious Dealings toward me; and if I know my own heart in any tolerable degree, my only aim has been to glorify GOD, and profit those who may be inclined to peruse these memoirs. I am conscious of many defects and inaccuracies, and crave the indulgence of every candid Reader; but I hope I have not misstated any Facts, or deviated from the Line of Truth and Charity. What afflictions or temptations may befal me in the future period of my pilgrimage, are only known to Him whose eyes are upon all his creatures, and who delights in the prosperity of his people: To him I unfeignedly desire to devote myself, and hope, when he comes to require an account of my stewardship, to be found of him in peace, without spot, and blameless.

Otley, July 12, 1794. ZECHARIAH YEWDALL.

A SERMON preached at Paul's-Cross, in London, on GOOD-FRIDAY, 1609, by the pious and venerable Bishop HALL.

JOHN XIX. 30.

When JESUS had received the Vinegar, He said, "It is finished;" and he bowed his head, and gave up the Ghost.

[*Concluded from page* 433.]

"IT IS FINISHED." The greater the conflict, and the more glorious the victory. Behold! this storm, wherewith all the powers of the world were shaken, is now over. The elders, pharisees, Judas, the soldiers, priests, witnesses, judges, thieves, executioners, devils, have all tired themselves in vain, with their own malice; and he triumphs over them all, upon the Throne of his Cross. His enemies are vanquished, justice satisfied, his soul with this word is entered into rest and glory, It is finished. Now there is no more betraying, agonies, arraignments, scourgings, scoffing, crucifying, conflicts, terrors; all are finished. Alas! Beloved, and will ye not let the Son of God be at rest? Do ye now go about to fetch him out of his glory, to scorn and crucify him? I fear to say it: but God's Spirit doth say; "They crucify again to themselves the Son of God, and put him to an open shame." See and consider: The sinful conversations of those, that should be christians, offer violence unto our glorified Saviour; they stretch their hand to heaven, and pull him down from his throne, to his cross. They tear him with thorns, pierce him with nails, load him with reproaches. Thou hatest the Jews, abhorrest

the

the name of Judas, raileſt on Pilate, condemneſt the cruel murderers of Chriſt; yet, thou canſt blaſpheme, and ſwear, curſe, lye, oppreſs, boil with luſt, riot, and live like an human beaſt; yea, like an unclean devil. Cry hoſanna as long as thou wilt, thou art a Pilate, a Jew, a Judas, an executioner of the Lord of Life; and ſo much greater ſhall thy judgment be, by how much thy light and his glory is more.

Oh! Beloved, is it not enough that he died once for us? Were thoſe pains ſo light, that we ſhould every day redouble them? Is this the entertainment that ſo gracious a Saviour hath deſerved of us by dying? Is this the recompence of that infinite love of his, that thou ſhouldeſt thus cruelly vex and wound him with thy ſins? Every one of our ſins is a thorn, a nail, and a ſpear to him. While thou poureſt down thy drunken carouſes, thou giveſt thy Saviour a potion of gall. While thou deſpiſeſt his poor ſervants, thou ſpitteſt on his face. While thou putteſt on thy proud dreſſes, and lifteſt up thy vain heart, thou ſetteſt a crown of thorns on his head. While thou oppreſſeſt his poor children, thou draweſt blood from his hands and feet. Thou hypocrite, how dareſt thou offer to receive the Lord's Supper with that hand, which is thus embrued with the blood of him whom thou receiveſt? Thou makeſt no ſcruple of thine own ſins, and ſcorneſt thoſe that do. Not to be wicked, is crime enough.

Hear him that ſaith, "Saul, Saul, why perſecuteſt thou me?" Saul ſtrikes at Damaſcus; Chriſt ſuffers in heaven. Thou ſtrikeſt; Chriſt Jeſus ſmarteth, and will revenge. Theſe are his [ὑστερήματα] after-ſufferings. In himſelf it is finiſhed; in his members it is not, till the world be finiſhed. We muſt toil, and groan, and bleed, that we may reign. If he had not done ſo, it had not been finiſhed. This is our warfare. Now we are ſet upon the pavement of our theatre, and are matched with all ſorts of evils; evil men, evil ſpirits, evil accidents; and (which is worſt) our own evil hearts; temptations, croſſes, perſecutions, ſickneſſes, wants, infamies, death; all theſe muſt in our courſes, be encountered by the law of our profeſſion. What ſhould we do but ſtrive and ſuffer, as our general hath done, that we may reign as he doth? God and his angels ſit upon the ſcaffolds of heaven, and behold us: Our crown is ready: Our day of deliverance ſhall come; yea, our redemption is near, when all tears ſhall be wiped from our eyes; and we, that have ſown in tears, ſhall reap in joy. In the mean time, let us poſſeſs our ſouls, not in patience only, but in comfort: let us adore and magnify our Saviour in his ſufferings, and imitate him in our own: Our ſorrows ſhall have an end, our joys ſhall not: Our pains ſhall ſoon be finiſhed; our glory ſhall be finiſhed, but never ended.

Thus his ſufferings are finiſhed; and together with them, Man's Salvation. Who knows not, that man had made himſelf a deep debtor, a bankrupt, an out-law to God? Our ſins are our debts; and

and by sin cometh death. Now, in this word and act, our sins are discharged, death endured, and therefore we are cleared. The debt is paid, the score is crossed, the creditor satisfied, the debtors acquitted, and through faith in Christ saved. We are all sick, and that mortally. Sin is the disease of the soul. So many sins, so many fevers, and those pestilential. What wonder is it, that we have so many plagues, while we have so much sin? Our Saviour is the physician. "The whole need not the physician, but the sick." He healeth all our infirmities. He healeth them after a miraculous manner; not by giving us receipts, but by taking our receipts for us. A wonderful physician! a wonderful course of cure! One while he would cure us by abstinence; our superfluity, by his forty days fasting, according to that old rule, "hunger cures the diseases of gluttony." Another while, by exercise: "He went up and down from city to city; and in the day was preaching in the Temple; in the night praying in the mount." Then, by diet; "Take, eat, this is my body:" After that by sweat, but such a sweat as never was seen, a bloody one. Yet more, by incision; they pierced his hands, feet, and side. And yet again by potion; a bitter potion, of vinegar and gall. And lastly, which is both the strangest and strongest receipt of all, by dying: "Who died for us, that whether we wake or sleep, we should live together with him." We need no more, we can go further; there can be no more physic of this kind. There are cordials after these, of his resurrection and ascension; but no more penal receipts. By his blood we have Redemption, Ephes. i. 17; Justification, Rom. iii. 24; Reconciliation, Col. i. 20; Sanctification, 1 Pet. i. 2; and Entrance into Glory, Heb. x. 19. Is it not now finished? Wo unto us, if he had left but one mite of satisfaction upon our score, to be discharged by our souls. And wo be to them that derogate from Christ, that they may charge themselves; that botch up these all sufficiently meritorious sufferings of Christ, as if they were imperfect, with the superfluities of flesh and blood.

Hear this, thou languishing, afflicted, believing soul. There is not one of thy sins but it is paid for; not one of thy debts in the Book of God, but it is crossed; not one farthing of all thine infinite ransom is unpaid. Alas! thy sins (thou sayest) are ever before thee, and God's indignation goes still over thee, and thou goest mourning all the day long, and with that pattern of distress, cryest out in the bitterness of thy soul, "I have sinned! what shall I do to thee, O thou Preserver of Men?" What shouldest thou do? Turn and believe. Now thou art stung in thy conscience with the fiery serpent, look up with the eye of faith to this brazen serpent, Christ Jesus, and be healed. Behold, his head is humbly bowed down to thee; his arms are stretched out lovingly to embrace thee; yea, his precious side is open to receive thee; and his tongue interprets all these to thee for thine endless comfort. "It is finished." There is no more accusation, judg-

ment,

ment, death, hell for thee: All these are no more to thee, than if they were not. "Who is he that condemneth? It is Christ that died, yea rather that is risen again."

But still after all, here is the doubt: Thou sayest; well; "Christ is the good Shepherd, he gives his life:" But for whom? "For his sheep." What is this to thee? While thou art secure, prophane, impenitent, thou art a wolf or a goat. "My sheep hear my voice." What is his voice, but his precepts? Where is thine obedience to his commandments? If thou wilt not hear his law, never hearken to his Gospel. Here is no more mercy for thee, than if there were no Saviour. He hath finished for those who repent and believe. If thou have no beginnings of grace as yet, hope not for ever finishing of salvation. "Come to Me, all ye that are heavy laden," saith Christ. Thou shalt get nothing, if thou come when he calls thee not. Thou art not called, and canst not obtain rest, unless thou be laden, not with sin (that alone keeps thee from God) but with a consciousness of sin: "A broken and contrite heart, O God, thou wilt not despise." Is thy heart wounded with thy sin? Do grief and hatred strive within thee, whether shall be more! Are the desires of thy soul with God? Dost thou long for holiness, complain of thy imperfections, struggle against thy corruptions? Thou art the man; fear not; it is finished. That law which thou wouldest have kept, and couldest not, thy Saviour could, and did keep for thee. That Salvation which thou couldest never work out alone; (alas! poor impotent creatures, what can we do towards heaven without him, who cannot move on earth but by him?) He alone hath finished for thee. Look up therefore boldly to the throne of God, and know that there is no quarrel against thee in heaven; nothing but peace and joy. All is finished. He would be spit on, that he might wash thee. He would be covered with scornful robes, that thy sins might be pardoned. He would be whipped, that thy soul might not be scourged eternally. He would thirst, that thy soul might be satisfied. He would bear all his Father's wrath, that thou mightest bear none. He would yield to death, that thou mightest never taste of it. He would be for a time as forsaken of his Father, that thou mightest be received for ever.

The last Act of our LORD's accompanied his Words, which we must now consider. Let it not want your devout and careful attention; "He bowed his head, and gave up the Ghost."

The cross was a slow death, and had more pain than speed: Whence a second violence must dispatch the crucified: Their bones must be broken, that their hearts might break. Our Saviour waits not death's leisure, but willingly and couragiously meets him in the way; and like a champion that scorns to be overcome, yea, knows he cannot be, yieldeth in the midst of his strength, that he might, by dying, vanquish death. He bowed and gave up: Not bowing, because he had given up, but because he

he would. "He cried with a loud voice," saith Matthew. Nature was strong; he might have lived; but He gave up the ghost: and would die, to shew himself Lord of life and death. Oh wondrous example! He that gave life to his enemies, gave up his own. He gives them to live that persecute and hate him; and himself will die for those that hate him. He bowed and gave up. His enemies might crown his head, but they could not bow it. They might vex his spirit,---not take it away. They could not do that without leave; this they could not do, because they had no leave. He alone would bow his head, and give up his ghost. "I have power to lay down my life." Man gave him not his life; man could not bereave him of it. "No man takes it from me." Alas! who could? The high-priest's forces, when they came against him armed? He said but, "I am he;" and they flee and fall backward. How easy a breath might have dispersed all his enemies? whom he might as easily have bidden the earth, yea, hell to swallow, or fire from heaven to devour. He who commanded the devils, and they obeyed, could not have been attached by men. He must give, not only leave, but power to apprehend himself, else they had not lived to take him. He is laid hold of; Peter fights; "Put up thy sword, saith Christ; thinkest thou that I cannot pray to my Father, and he will give me more than twelve legions of angels?" What an army were here? More than threescore and twelve thousand angels, and every angel able to subdue a world of men. He could, but would not be rescued. He permits them to lead him before Pilate, like the scorn of men, crowned, robed, scourged; "Yet thou couldest have no power against me, unless it were given thee from above."

Behold, he himself must give Pilate power against himself, else he could not be condemned. He will be condemned, lifted up, nailed; yet no death without himself. "He shall give his soul an offering for sin," Isai. liii. 10. No action, that savours of constraint, can be meritorious. He would deserve, therefore he would suffer and die. "He bowed his head, and gave up the ghost." O gracious and bountiful Saviour! He might have kept his soul in spight of all the world. The weakness of God is stronger than men. And if he had but spoken the word, the heavens and earth should have vanished away before him; but he would not. Behold, when he saw that impotent man could not take away his soul, he gave it up, and would die, that we might live. See here a Saviour that can contemn his own life for ours; and cares not to be dissolved in himself, that we might be united to his Father. "Skin for skin, saith the devil, and all that he hath, a man will give for his life." Lo here! to prove satan a liar, skin, and life, and all, hath Christ Jesus given for us. We are besotted with the earth, and make base shifts to live; one with a maimed body, another with a perjured soul, and a third with a rotten name. And how many had rather neglect their soul than their life, and will rather renounce and curse God, than die? It

is

is a ſhame to tell: Many of us chriſtians dote upon life, and tremble at death; and ſhew ourſelves fools in our exceſs of love, cowards in our fear. Oh! let me live, ſaith the fearful ſoul. Thou weak and timorous creature, what wouldſt thou do with thyſelf? Haſt thou thus learned Chriſt? He died voluntarily for thee; thou will not be forced to die for him. He gave up the ghoſt for thee; thou wilt not let others take it from thee for him, thou wilt not let him take it for himſelf.

When I look back to the firſt chriſtians, and compare their zealous contempt of death with our backwardneſs, I am at once amazed and aſhamed. I ſee there even women running with their little ones in their arms, for the preferment of martyrdom, and ambitiouſly ſtriving for the next blow. I ſee holy and tender virgins, chuſing rather a ſore and ſhameful death, than honourable eſpouſals. I hear the bleſſed martyrs, intreating their tyrants and tormentors for the honour of dying. Ignatius, among the reſt, fearing leſt the beaſts will not devour him. And what leſs courage was there in our glorious fore-fathers of the laſt age? And do we, their cold and feeble offspring, look pale at the face of a natural death; abhor the violent, though for Chriſt? Alas, how have we gathered ruſt with our long peace! Our unwillingneſs is from inconſideration, from diſtruſt.

Look but up to Chriſt Jeſus on his croſs, and ſee him bowing his head, and breathing out his ſoul, and theſe fears ſhall vaniſh. He died, and wouldeſt thou live? He gave up the ghoſt, and wouldeſt thou keep it? Whom wouldeſt thou follow, if not thy Redeemer? If thou die not willingly, thou goeſt contrary to him, and ſhalt never meet him. Though thou ſhouldeſt every day die a death for him, thou couldeſt never requite his one death; and doſt thou ſtick at one? Every word hath it's force; both to him and thee. He died, who is Lord of life and commander of death. Thou art but a tenant of life, a ſubject of death. And yet it was not a dying, but a giving up, not of a vaniſhing breath, but of a ſoul, which after ſeparation, hath an entire life in itſelf. "He gave up the ghoſt:" He died, that hath both overcome, and ſanctified, and ſweetened death. What feareſt thou? He hath pulled out the ſting and malignity of death: If thou be a chriſtian, it ſhall not hurt thee.

Dareſt thou not truſt thy Redeemer? If he had not died, death had been a tyrant; now he is a ſlave. "O death where is thy ſting? O grave where is thy victory?" Yet the Spirit of God ſaith not, he died, but gave up the ghoſt. How gave he it up, and whither, ſo, as after a ſort he retained it? His ſoul parted from his body; his God-head never, either from ſoul or body. Union is not in nature, but in perſon. If you cannot conceive, wonder. The Son of God hath wedded unto himſelf our humanity, without all poſſibility of divorce. The body hangs on the croſs, the ſoul is yielded, the Godhead is eternally united to them both, acknowledges, ſuſtains them both. Whither gave

he

he it up? Himſelf expreſſes; "Father, into thy hands." He knew where it ſhould be both ſafe and happy. True; he might be bold (thou ſayeſt) as the Son with the Father. The ſervants have done ſo; David before him, Stephen after him. It is not preſumption, but faith, to charge God with thy ſpirit; neither can there ever be any believing ſoul ſo mean, that he ſhould refuſe it. All the fear is in thyſelf. How canſt thou truſt thy jewel with a ſtranger? What ſudden familiarity is this? God hath been with thee, and gone by thee; but thou haſt not ſaluted him: And now in all haſte thou bequeatheſt thy ſoul to him. On what acquaintance? How deſperate is this careleſſneſs!

O the fearful and miſerable ſtate of that man, that muſt part with his ſoul, he knows not whither! Which if thou wouldeſt avoid, (as this very warning ſhall judge thee if thou do not) be acquainted with God in thy life, that thou mayeſt make him the guardian of thy ſoul in thy death. Given up it muſt needs be, but to him that hath governed it. If thou have given it up to Satan in thy life, how canſt thou hope God will in thy death entertain it? "Did you not hate me, and expel me out of my Father's houſe? How then come ye to me now in this time of your tribulation," ſaid Jeptha to the men of Gilead. No, no, either give up thy ſoul to God while he calls for it in his word, in his love, in afflictions, and in the holy motions of his Spirit upon thine: Or elſe when thou wouldeſt give it, he will have none of it, but as a judge to deliver it to the tormentor.

What ſhould God do with an unclean, drunken, prophane, proud, covetous ſoul? Without holineſs, there is no ſeeing of God. "Depart from me, ye wicked, I know you not." Go to the gods you have ſerved. See how God is even with men. They had, in the time of the Goſpel, ſaid to the Holy One of Iſrael, "Depart from us," now in the time of judgment, he ſaith to them, "Depart from me." They would not know God when they might: Now God will not know them when they would.

If therefore thou wouldſt not have God ſcorn the offer of thy death-bed, fit thy ſoul for him in thy health; furniſh it with grace; inure it to a ſweet converſation with the God of heaven: Then mayeſt thou boldly give it up, and he ſhall as graciouſly receive it, yea, fetch it by his angels to his glory.

He gave up the ghoſt. We muſt do as he did: Not all with the ſame ſucceſs. Giving up, ſuppoſes a receiving, a returning. This inmate that we have in our boſom, is ſent to lodge here for a time, but muſt not dwell here always. The right of this tenure is the Lord's, not ours. It is ours to keep; his to diſpoſe and require.

If thou hadſt no ſoul, or a mortal one, and if it were thine own, and never to be required, how couldeſt thou live but ſenſually? Oh! remember who thou art, what thou haſt, and whither thou muſt go; and thou ſhalt live like thyſelf, while on earth; and give up thy ſpirit confidently, when thou ſhalt ceaſe to be.

Carry

Carry this with thee to thy death-bed, and ſee if it will not refreſh thee, when all the world cannot give thee one dram of comfort. Our ſpirit is our deareſt riches: If we ſhould loſe it, there would be juſt cauſe of grief. Howl and lament, if thou thinkeſt thy ſoul periſheth. But how ſafely doth our ſoul paſs through the gates of death, without any impeachment, while it is in the hand of the Almighty? Woe unto us, if he did not keep it while we have it; much more when we reſtore it. We give it up to the ſame hands that created, infuſed, redeemed, and renewed it; that doth protect, preſerve, eſtabliſh, and will crown it. "I know whom I have believed, and am perſuaded, that he is able to keep that, which I have committed to him againſt that day." O ſecure and happy ſtate of the godly! O bleſſed exchange of our condition! While our ſoul dwells in a diſtempered body, it is ſubject to many afflictions and temptations: But in Heaven there are none of theſe to moleſt us. This world is our pilgrimage, through which we travel to the Land of Promiſe above.

When our ſoul is once given up, and entered into the kingdom of God, what evil ſhall reach unto heaven, and wreſtle with the Almighty? Our loathneſs to give up, comes from our ignorance and infidelity. No man goes unwillingly to a certain preferment. "I deſire to be diſſolved," ſaith Paul. "I have ſerved thee, I have believed thee, and now I come to thee," ſaith Luther. This is the voice of ſaints, not of carnal men. If thine heart can ſay thus, thou ſhalt not need to intreat with old Hilarion, "Go forth, my ſoul, go forth, what feareſt thou?" but it ſhall fly cheerfully from thee, and give up itſelf into the arms of God, as a faithful Creator and Redeemer. This earth is not the element of thy ſoul, it is not where it ſhould be. It ſhall be no leſs thine, when it is more the owner's. Think now ſeriouſly of this point: God's angel is abroad, and ſtrikes on all ſides. We know not which of our turns ſhall be the next. We are ſure we carry death within us. If we be ready, our day cannot come too ſoon. Stir up thy ſoul to an heavenly cheerfulneſs, like thy Saviour. Know but whither thou art going; and thou canſt not but with divine Paul, ſay even in this ſenſe; "It is a more bleſſed thing to give, than to receive." God cannot abide an unwilling gueſt. Give up that ſpirit to him, which he hath given thee; and he will both receive what thou giveſt, and give it thee again, with that glory and happineſs, which can never be conceived, and ſhall never be ended. Even ſo, Lord Jeſus, come quickly!

Letter II. From a Gentleman to his Friend, on Christian Holiness.

[*Concluded from page* 344.]

My dear Friend,

YOU are pleaſed to tell me, that "you ardently long to worſhip the Lord, in the beauty of Holineſs." How may you attain

attain this noble and moſt exalted diſpoſition of ſoul? I anſwer, by a perpetual act of *ſimple Faith* in Jesus. Of this you ſeem very ſenſible; for you ſay, "That you do thus worſhip God, while your faith is continually in exerciſe." Bleſſed Saviour, what thou giveſt once, give every moment, that we may *perfectly love* thee, and worthily magnify thy adorable Name! What rapturous ſenſations iſſue into thoſe minds, whoſe memory is ever attentive to God! O let us live in ſuch cloſe fellowſhip with Him, that waking, or ſleeping, in ſolitude or in company, at work or in the ſtudy, faſting, or taking neceſſary refreſhment; or whatſoever elſe we do, we may live only to glorify God, and ſweetly abide in him, *holy*, *happy*, and *ſatisfied!*

Your Letter contains ſeveral particulars relative to the ſubject matter in diſpute. The ſum of your firſt objection appears to be thus: "If a babe in Chriſt has the ſame kind of faith, love, and "knowledge of God, as an adult Chriſtian, differing only in de-"gree, Is not the nature of ſin deſtroyed in both, or remains in "both? It muſt therefore differ in ſomething more than in the "degree?" It's difference conſiſts in nothing more: There is no vacuum in the ſoul; if God does not fill it, ſomething elſe will. Now in the ſame proportion as God fills the ſoul, in that degree muſt every thing beſide diminiſh: And of courſe, at what time the *Love* of God takes poſſeſſion of the whole heart, ſin cannot continue therein. A babe in Chriſt finds a meaſure of all the fruits of the Spirit, and yet is not ſo filled with them as to exclude a fondneſs for created things. But when the ſoul comes to maturity, ſhe is full of faith and of the Holy Ghoſt, *perfected* in *Love*, and compleat in Chriſt, wanting nothing. I ſay, ſuch an one experiences the ſame kind of Holineſs, as a babe does, but in a ſuperior degree, ſo as to admit *nothing beſide*. Is not the Parable of the woman and the three meaſures of meal, a familiar, and natural ſimilitude, of the doctrines of progreſſive and perfect Holineſs? Suppoſe one fourth of the three meaſures of meal be leavened, muſt not the other three-fourth's be unleavened? And if three-fourth's be leavened, is not the remaining one-fourth ſtill unleavened? But when the nature of the leaven has diffuſed itſelf through the whole maſs, is it not become all leavened? Divine grace aſſimilates into it's own likeneſs. It ſanctifies our whole conſtitution, even body, ſoul, and ſpirit. In ſhort: The only difference between a child and a father in Chriſt is plainly this. The child feels a compoſition of purity and corruption in his heart: there is a contention within him. And grace well nurſed, will be inceſſantly working, till it has changed and transformed the ſoul into its own likeneſs; for the effecting of which, it works out the contrary qualities of inherent corruption that does ſo intimately poſſeſs it; and eſtabliſhes in the ſoul the ſweet reign of *pure* and *perfect Love*. The adult Chriſtian having attained thereto, is not only cleanſed from all pollution of fleſh and of ſpirit; but is ſo united to God in Love, as to

be

be one ſpirit with him. His Love is not a flaſh, or a paroxiſm, but a ſteady, well-ſeated affection; having the warmth of paſſion, and the firmneſs of habit. Such an one being now entirely diſentangled from the tramels of depraved nature;—from impure imaginations;—and refined, even from the ſinleſs delights of ſenſe, breathes upwards in the clearer air of Holineſs, and mounting by faith and devotion, as upon the wings of an angel, viſits the *Springs* of *Divine Love*, from whence creating Goodneſs and redeeming Mercy, pour upon it in full and even ſtreams of pleaſure, infinitely more tranſporting, than all that the eye can ſee, or the ear can hear.

2. "If it be allowed, that the ſoul is born of God when it is "juſtified, is it not then an heir of God, &c? Has it not then "the proper qualification for glory; it remains only to be put "into actual poſſeſſion of eternal felicity?" I anſwer, That it is an incontrovertible point of divinity, that nothing unclean can enter the preſence of God: And, therefore, a perſon only in a ſtate of juſtification, cannot properly be ſaid to have the requiſite that makes him meet for an abundant entrance into the everlaſting inheritance prepared for the pure in Heart. The remains of ſin muſt be rooted out, and *perfect* love imbibed. This therefore, you inſiſt,—"is not only a greater degree of the ſame ſalvation "of an infant, but another in kind, which muſt be wrought to "make him meet for the kindgom of his Lord." Chriſtianity; from beginning to end, is nothing but *Love*, flaming up in direct fervors to God, and in collateral emiſſions of Charity to our neighbour. How do we at firſt receive this love of God thro' Chriſt Jeſus? By an act of ſimple faith: We believe and find reſt to our ſouls. Faith gives us ſuch an affectionate view of Chriſt crucified, as ſweetly conſtrains us to love him, to deſire him, to delight in him. And the more our ſouls are elevated and ſtrengthened in their aſpirations, the farther we proceed in the Divine Life. As the lark while he ſoars on high, ſweetly ſings, but is ſuddenly ſilent when he drops to the earth: So is the frame of our ſouls moſt delightful and divine, while they keep God in view, by active contemplation: Alas, how ſoon we flutter down again, and lay by our muſic! Now in the ſame proportion as our faith increaſes, the graces of the ſpirit, [the very ſame in kind,] grow ſtronger and ſtronger, till our ſouls are loſt in the pure love of God, ſo as *to dwell in God, and God in us.* It is the privilege of a diſciple of Jeſus, thus conſtantly to be inflamed with his pure Love, burning warm in his heart, and ſhining bright in the practice of gentleneſs, affability, humility; in the imitation of every part of the ſpotleſs example of the paſſive, as well as active graces, of his holy Maſter. Surely, ſuch a ſoul is like the ſprings of Eden, whence iſſues many healthy rivulets; or the trees of the New Jeruſalem, bearing continual fruits!

3. You ask, thirdly "If there is such a material difference between the two states, that the child, though in the favour of "God, yet sin still remaining, consequently he has not all the "necessary meetness for glory; and the father in Christ, who is "cleansed from all impurity, and therefore fully prepared for "Heaven; it seems to make two kinds of faith, &c. Whereas "the Scripture only speaks of one?" I have endeavoured to shew, that the difference of the two states of soul consists only in the *degree*, and that they are the *same* in kind; and of course, the same sort of faith that justifies, also sanctifies. This, it is humbly hoped, is consonant to the Word of God. Religion is compared to a grain of mustard seed thrown into the earth: And you know, there is an apparent difference between a grain and a tree. Yet the naturalists tell us, the whole tree is wonderfully folded up in the compass of the smallest seed; that one part regularly discloses itself after another, from the first shoot, till it comes to perfection; not altering in the least, in its properties, but only with respect to its vegitation. In like manner, when a sinner is Justified, the seed of eternal Life is sown in his soul. The love of God is shed abroad in his heart. It fructifies and pushes forth itself till it is grown into a stately and beautiful tree of righteousness, and bears fruit unto *perfection*. As soon as a person is saved from the guilt of sin, there is a new creation of parts; the immortal feature of loveliness and perfection is impressed on his heart. He is born of the Spirit. He bears the image of the heavenly Adam. The earliest living motions are, *acts of love, joy, hope, &c.* These are the same kind of passions as an adult Christian feels, only with this difference, they are invariable, and more vigorous and solid in the Adult, than in the Infant; because the faith of a father in Christ, is so much the stronger in its operations: It is therefore evident, that the same kind of faith subsists in both, differing only in the power of its acting. A child is born with all the lineaments of the man: What is the difference between them, but in their strength and growth? That which is born of the flesh, is flesh, says our divine Redeemer; and that which is born of the spirit, is spirit. The cause will ever produce its proper effects. Blessed Jesus! let us want no light, no mercy, no assistance, that is necessary for us in the prosecuting our eternal interest and happiness!

Those believers whose single aim is to serve and please God, should by no means perplex themselves concerning any points of doctrine, since the divine mercy and goodness will never desert a sincere person, nor will he be left to perish for want of any necessary knowledge. I would not by this hint intimate, that I want to discourage your most diligent enquiries after *Truth*. God forbid! It is falsehood only that loves and retires into darkness. Truth delights in the day; and demands no more than a clear light, to appear in perfect beauty. And indeed, you cannot be too notable in your enquiry after the truth under our present consideration.

Because

Becauſe the Love of God being the predominant affection of the heart, is not merely a *circumſtance*, a *ceremonial nicety*, but an *eſſential* part of *Religion*. Beſides: the great end of revelation is to make us wiſe to ſalvation. Not like that blind devotion which the Church of Rome recommends to her devotees. Heat without light is the character of the fire of hell. But divine knowledge reſembles the *cherubim* and *ſeraphim*, it both enlightens and inflames. It is ſuch a light as ſets the heart on fire with the love of God, and the beauties of Holineſs. In a word; let us wholly lay aſide the thoughts of every thing that might take up any room in our ſouls, to the excluſion of divine love. May we get our heart as empty of ſelf and ſin as we poſſibly can, that it may be more and more capable of being filled with God. Like the covetous man at the heap of gold, who, when he might take as much as he could, lamented that he could carry no more: So we ſhall find as much of God and glory, as our narrow capacities can contain: Nor is there any thing ſufficient to prevent our full poſſeſſion of grace and glory, but the *inactivity* of our *own ſpirit*.

May Almighty God enrich you with every ſpiritual bleſſing in Chriſt Jeſus; and make you to abound more and more in *Faith*, in *Love*, and in the *practice* of all goodneſs. I am, &c.

* ****.

A ſhort Account of the Life and Death of Mrs. MARY SCOTT, of Windſor, in Nova Scotia.

By Mr. William Black.

IT is generally allowed, that few things have a greater influence in convincing thoſe who know not God, of the excellency, beauty, and neceſſity of inward Religion; or of exciting feeble believers to a more ſteady, active, and vigorous purſuit after holineſs, than the beholding the ſacred precepts of the Redeemer's Law, and the precious promiſes of his Goſpel, drawn out in the lives and experience of the godly. Hence it is, that the examples of the righteous, in all ages, have been held forth for imitation, and, though dead, they yet ſpeak in a powerful and inſtructive language. The memory of the juſt ſhall be bleſſed, while that of the wicked ſhall periſh. Yea, the characters of the righteous will ſhine in the records of eternal fame, while the ungodly ſhall be branded with everlaſting infamy. As God is not unfaithful to forget the work of faith, the patience of hope, and the labour of love, of his people, why ſhould we? What is the 11th chapter to the Hebrews, but an account of the faith, patience, ſufferings, and bleſſed end of thoſe, who counted all things, but droſs, for the excellency of the knowledge of God in Chriſt Jeſus? We have often found the lives of the holy men recorded in the Bible, as well as thoſe of modern days, which by the gra-

cious providence of God, have fallen into our hands, made useful to the ſtrengthening of our faith, confirming our hope, and inflaming our ſouls with greater love to Jeſus. The ſame, I humbly hope, will be the effect of a ſerious peruſal of the following ſhort Narrative.

Mrs. MARY SCOTT, was born at Newtown, near Stockſley in Yorkſhire: Her maiden name was Boderick. While ſhe was very young, the Lord began graciouſly to work upon her tender mind. She had the happineſs to be brought up in a place where the Goſpel was preached; and ſome of her relations were remarkable for piety: ſo that warnings and admonitions were not wanting, either from the miniſters, or her private friends: nor were their pious labours altogether loſt. She had frequent and powerful convictions, and fervent deſires to obtain the pardon of ſin; ſometimes great meltings of ſoul, under a ſenſe of divine things; and her mind was much affected with a view of her loſt eſtate. But although her life was moral, yet her heart was not changed. The allurements of the world, and the temptations of the devil, again predominated in ſuch a manner, as, nearly, to quench all the convictions of the holy Spirit.

After her marriage with Mr. Scott, and removal to Cumberland, in Nova Scotia, the cares of the world overwhelmed her mind, the thoughts of being in a ſtrange land, in ſomewhat ſtraitened circumſtances, without friends, diſappointed in their expectations, and, above all, the loſs of a dear child, rendered their proſpect in life, extremely gloomy; which had ſuch an effect upon her as almoſt broke her heart.

From Cumberland they removed to Windſor, took a Farm, and experienced great reverſe of circumſtances: Almoſt every thing they did proſpered, and riches flowed in upon them in abundance. But neither their preceding adverſity, nor ſubſequent proſperity, could win her heart to God. Under the former, ſhe ſunk into ſullen murmurings and bitter complaints; under the latter, her mind was dilated with pride, and diſſipated with careleſſneſs.

In the year 1781, the Lord began again to work powerfully upon her ſoul. Mr. J. S. called upon her one day, with a propoſal to eſtabliſh meetings on the Sabbath, for prayer, and other religious exerciſes; ſometimes at one houſe, and ſometimes at another; to which ſhe conſented. Preſently after her former religious impreſſions revived, attended with remorſe and ſelf-condemnation. She ſaw, and felt herſelf a guilty criminal; the remembrance of her backſlidings became intolerable; ſhe loathed ſin;—abhorred herſelf on account of it;—and was conſcious, that without the grace of Chriſt, ſhe could do nothing pleaſing to God. Shame covered her face; ſhe confeſſed her vile ingratitude, and humbled herſelf under the mighty hand of God. Now her grand enquiry was, not, "What ſhall I eat? What ſhall I drink? or, "wherewithal ſhall I be clothed?" But "What ſhall I do to "be ſaved? How ſhall I eſcape the wrath to come?" Every thing

thing elſe appeared vain, and empty. "How can I take comfort "in any thing, ſaid ſhe, while my ſins are unpardoned, and my "ſoul at enmity with God! No: I will not! I cannot reſt, until "I find comfort through the ſprinkling of the blood of Jeſus!" Her diſtreſs increaſing every day, convinced her more deeply of the oppoſition in her nature, to the Will and Law of God. She ſaw, that her very prayers and duties had need of forgiveneſs; and that there was no other Name given under heaven whereby ſhe could be ſaved, but that of Jesus. Being driven from every refuge, and ready to ſink into deſpair, ſhe threw herſelf into the arms of the Redeemer, with, "*If I periſh, I periſh!*" And was ſaved by Grace. The glorious light of heaven illuminated her mind,—guilty fears vaniſhed away, and the kingdom of God took place in her heart. The diſtreſs ſhe felt before deliverance, was ſo extreme, that, when the Lord was pleaſed to manifeſt his goodneſs, and reveal his Son to her, ſhe was ſo overpowered with divine love, that, whether ſhe was in the body, or out of the body, ſhe could hardly tell. Indeed, the exceeding abundance of joy did not continue long, but however, it left a peaceful and holy ſerenity upon her ſpirit. Being juſtified by faith, ſhe had peace with God. The fetters of ſin were broken, and ſhe entered into the bleſſed liberty of the Goſpel.

Her Faith was not a cold notion in the head, or a bare aſſent of the underſtanding to the truths of the Bible; but a divine and living principle in the heart, wrought by the power of the Holy Spirit: It was the evidence of things not ſeen, and the ſubſtance of things hoped for: It penetrated heaven; looked through the curtain of the ſkies; and beheld him who is inviſible, and the centre of all perfection and happineſs; even Jeſus, God over all, bleſſed for ever. From him ſhe derived conſtant ſupplies of wiſdom and ſtrength, peace and comfort.

Faith worketh by love; This was eminently ſo in her: The love of God was ſhed abroad in her heart; her deſires were habitually turned towards him, as her only choice and portion. Many times did ſhe cry out with the Pſalmiſt, "Whom have I in Heaven, but thee? And there is none in all the earth, that I deſire beſide thee!" Her ſoul delighted in the Lord, and rejoiced in the God of her ſalvation. She could not reſt without a ſenſe of his favour! If he did but hide his face, ſhe was troubled, and mourned and wept, until he ſmiled again. His Will was the rule of her life; and the example of Jeſus, the copy which ſhe imitated. Her thirſt for holineſs was intenſe; ſometimes to that degree that it well nigh overpowered her body. She could not bear the thought, that any unholy temper, ſhould remain in her ſoul. Perhaps few perſons ever felt a greater abhorrence to ſin: She was thoroughly convinced of its remains, and reſolutely reſolved to obtain through Chriſt, its utter deſtruction. From the Bible ſhe learned, that there is no work, or device in the grave; that death cannot deſtroy ſin; that the Blood and Spirit of

Chriſt

Chriſt alone can root out the carnal mind: that God hath promiſed to ſanctify his faithful people throughout, ſoul, body, and ſpirit. All this ſhe ſtedfaſtly believed, and importunately ſought. The expectation of experiencing this bleſſing, animated her in the path of obedience, and drew forth her whole heart, in faith and love.

It was no uncommon thing to be on her knees wreſtling with God in prayer, in behalf of herſelf, her friends, and the church of God, for two or three hours, after the family were loſt in ſilent ſlumbers. Here it was, that her divine Maſter, in a particular manner manifeſted the ſecrets of his love, and poured out thoſe uncommon conſolations, with which ſhe was ſo highly favoured. Frequently did her huſband riſe from his bed, after having ſlept ſome time, and liſten to what paſſed between God and her, in the next room. Sometimes ſhe was bathed in a flood of tears, wreſtling in all the agony of prayer, until her ſtrength was nearly exhauſted: at other times ſhe was loſt in wonder, love, and praiſe, at the ſight of the goodneſs of God.

As this was the manner in which ſhe often ſpent great part of the night: we need not wonder, if we find her affections flowing after her beloved Lord, through the day. She wiſhed to think, and ſpeak of nothing, but what, ſome way or other, led to Jeſus. "I want," ſaid ſhe, "I want, whatever I do, whether I eat or "drink, to do all to the glory of God." In order to this, ſhe endeavoured to maintain a ſpirit of deep ſerioufneſs and reverence, in all places; conſidering herſelf as in the preſence of God, and accountable to him for every motion of her heart.* The ordinances of Chriſt were dear to her. In the miniſtry of his word and ſacraments,—in ſearching the ſcriptures,—in meetings for prayer and exhortation,—religious converſation,—ſerious meditation;—faſting or abſtinence;—and other duties of devotion, ſhe took great delight. For the miniſters of the Goſpel ſhe had an uncommon eſteem; her houſe was always open to receive them, and ſhe felt a peculiar ſatisfaction in miniſtering to their comfort. She loved them for their Maſter's ſake. Indeed her delight was in all the ſaints, whom ſhe eſteemed as the excellent ones of the earth.

She was ſteady in her attachment to the doctrines of the Goſpel, and ſorely grieved when ſome perſons, of whoſe piety ſhe entertained favourable ſentiments, encouraged the Antinomian deluſion of the day: particularly that execrable opinion, "That the body may be defiled with adultery, or murder, and yet the ſoul not ſin." A dangerouſly prevailing opinion in this province. Theſe deluded profeſſors forget the Apoſtle's words; "What! know ye not that your bodies are the temples of the Holy Ghoſt? If any man defile the temple of God, him will God deſtroy?" Her

* In all my acquaintance with her, for about nine years, I do not remember to have heard her jeſt, or to have ſeen her laugh: yet a chriſtian ſmile often ſat on her countenance.

heart

heart flamed with zeal for the Glory of her Redeemer, and the good of souls. She possessed a most intrepid courage; and, rarely did any person, rich or poor, come into her house, whom she neglected to warn of the danger of living and dying in an unrenewed state; and that in the most plain and convincing manner.

During the latter part of her life, she was many times visited with sickness, in which she manifested exemplary patience; sweetly bearing all with a resignation and thankfulness, which nothing but the Spirit of the Redeemer could inspire. This was not only the case in the lingering illness which bereaved us of so kind and valuable a friend; but also, in a dangerous travail which nearly deprived her of life, in 1783: and likewise, in the alarming sickness, with which she was attacked, in 1784. These afflictions, even in the greatest extremity, she bore with holy triumph; frequently exhorting all around her to "prepare to meet their God." To the Medical gentleman that attended her, she said; "O Doctor, take care of your soul! Seek the forgiveness "of your sins! You must be converted!—Yea, and you must "know it too!—I know my sins are forgiven." "You think so, madam," replied the doctor. "Nay, (said she) but I am sure of it!" Though it was judged extremely hurtful for her to speak much, yet she could not be prevailed on to be silent. Her heart was so full of love and divine consolation, that she could not refrain from praising the Lord, even when all who were present expected every moment to see her breathe her last.

Notwithstanding the abundance of consolations, with which our gracious Lord condescended to bless her through her pilgrimage;—Yet, she was at intervals exercised with strong and powerful temptations. Sometimes she found it difficult to hold fast the beginning of her confidence. Though her heart utterly abhorred the thought, yet for near three weeks together she has been oppressed with temptations to suicide. The enemy threw many fiery darts at her righteous soul, and attempted by various devices, to rob her of her confidence, and turn her from the way of the holy cross; but being divinely assisted, she overcame him through the blood of the Lamb. I doubt not, but the conflicts, which she endured, though they were not joyous, but rather grievous, were over-ruled to the furtherance of her soul in holiness; and made her skilful in administering comfort to others, who were tempted. Though she durst not deny what the Lord had done for her soul, yet she was most deeply abased under a view of her short comings. So tender was her conscience, and so lively a sense she had of the spirituality of the divine law, and of the infinite purity of the Lawgiver, as laid her whole soul prostrate before the Throne:

"She felt an idle thought,
As actual wickedness;
And mourn'd for the minutest fault
In exquisite distress."

[*To be concluded in the next.*] The

The Magnificence of GOD in the Works of the Creation.

"GOD has shewn himself in the Creation as a "Being infinitely wise." There is no creature however insignificant it may appear, that has not its use; and all of them are formed in the manner best adapted to the purpose of their existence. This we know with certainty of those we are acquainted with, and we may conclude the same of the rest by analogy. From the sun down to the lowest worm, or smallest plant, we shall every where find, that, for the purpose designed by the Creator, no creature could be formed otherwise than it is. The most minute parts of each creature are evidently adapted to its use, and serve for the functions prescribed them; and the whole creature would be defective, and would but imperfectly answer the purpose of its existence, if any one of its parts were hurt or taken away. How wonderful is the whole that results from the connection between all creatures in general! Each is in its place: each has its proper office, and none of these could fail without causing an imperfection more or less in the whole. When therefore, we represent to ourselves the Being who formed this innumerable multitude of creatures animate and inanimate; who has not only designed each of them for certain purposes, but has disposed and arranged every part of them in the manner best adapted to those purposes, so that there is nothing superfluous or wanting; who has, from the connection between each individual, formed an admirable whole, in which there reigns the most perfect harmony; must we not be struck with astonishment, and cry out with respectful admiration, "O the depth of the wisdom and goodness of God!"

"In the Creation GOD has shewn himself a Being infinitely "good." He has every where given life, motion, and existence. What multitudes of animated creatures has his beneficent hand produced! From the beginning of the world, mankind have been endeavouring to find out all the living beings on earth, and yet there are daily discovered new species of them hitherto unknown. Is not life invaluable to every thing that breathes? Is it not a blessing to the poorest worm? What pleasure God has in doing good, appears by the number of creatures on whom he has bestowed the blessing of existence. But of what use would their existence be, if they were to be immediately deprived of it? The Creator has therefore ordained, that each should live as long as was necessary for its destination. He has appointed to each creature the place it should inhabit, and each of them finds at its birth all it requires for the preservation of its existence. Many animals are born with instinct and industry sufficient to seek their own food; others, like mankind, are at first taken care of and taught by their parents. How inexhaustibly fruitful has God made the earth for the benefit of mankind! How long already has it afforded support for millions of men and animals! And were the world to subsist ever so long, there is no doubt it would continue

tinue to do so for all the future generations. How many enjoyments and pleasing sensations does the Creator grant with life, to all animated beings, and particularly to mankind! With what magnificence has he adorned and embellished the world which man was to inhabit! What sweets do social life afford him? What tender ties, what warm affections, what delightful sentiments has he created for the heart to enjoy! Let us never be ungrateful to such a bountiful Creator; and since we are endowed with reason, and are capable of knowing and loving God, let us acknowledge with transports of joy, that "the earth is full of the mercies of the "Lord."

"In the Creation God has shewn himself as a Being of in-"finite power." This unlimited power which is visible in all creatures, is particularly so in the two extremes, in the greatest and in the most minute works of the universe. What but an almighty Hand could form the firmament, that immense extent, that prodigious space, which contains such a number of celestial bodies? Who but he could preserve this immense fabric, fix it unshaken, and yet keep up so many different, though regular movements in it? What other could raise the sun to such a height, appoint its situation so as not to deviate from it, and maintain it unsupported in that vast expanse? Could any but an almighty Power give motion to the earth, the moon, and stars, so as to run invariably the course prescribed them, to finish and begin again revolutions at certain appointed periods? If we consider the divine Omnipotence in the smallest objects, we shall find it there as incomprehensible as in the largest. We need only cast our eyes on the dust under our feet: This dust is inhabited by an innumerable multitude of animals, so small that several millions of them joined together would not be equal to a grain of sand. Yet each of these animals has its exterior and interior parts; each has its sense and feeling, each has its instincts, loves life, and endeavours to preserve it. Behold the grass of the field, the hairs of our head, the blossoms of the trees, and study their construction, their origin, and use; we shall every where discover wonders; every where acknowledge the infinite power of him who forms celestial globes with as much ease as he creates a worm, or causes a flower to grow!

Lord, how great and numerous are thy works! They are full of wisdom, and the earth is filled with thy blessings. May these reflections excite in us love, respect and confidence, towards the wisest, best, and most mighty of Beings.

On Charity to the Brethren of CHRIST.

"By faith we are saved; but faith without works is dead; it is no more faith, effectual to salvation, than a dead corpse is a man; it is a tree without fruit: notwithstanding all it's professions,

feſſions, it will be ſentenced to the axe and to the fire. The proper fruit of faith is love; love of God who has done ſo much for man; love of man for whom God hath done ſo much. Love can work no ill to it's neighbour; it's nature is to work him all the good in it's power; it branches forth into every office of charity mentioned by our Lord; it feeds the hungry; gives drink to the thirſty; clothes the naked; lodges the ſtranger; viſits and comforts the ſick, and thoſe that are in priſon. It may not be able literally and perſonally to do all this; but it provides for this being done, by freely and liberally contributing that money, which anſwers every thing. And theſe acts of beneficence and kindneſs are performed, not out of intereſt, or party, or to ſerve a turn; not out of vanity, or oſtentation, or becauſe others perform them, and we ſhall be reflected on, and loſe the eſteem of men, if we neglect to perform them; but they are performed through faith in what Chriſt has done and ſuffered for us, and through a grateful deſire of making ſome return, for all his goodneſs, to thoſe whom he is pleaſed to ſtyle *his brethren*. "Inaſmuch as ye have done it to theſe *my brethren*." "The children being partakers of fleſh and blood, he alſo (by coming in the fleſh) partook of the ſame; for which reaſon he is not aſhamed to call them *brethren*." Conſider duly the weight of this motive. When you do good upon the ſtrength of it, it is as if you addreſſed a poor perſon in the following manner:—I relieve you in your diſtreſs becauſe of the near relation you bear to that bleſſed perſon, who has relieved me in all mine; my friend, my benefactor, my Saviour, my God. I too was an hungred, and he gave me the bread of life; I was thirſty, and he gave me the water of life; I was a ſtranger, not belonging to the fold, and he took me into it; I was naked, and he clothed me with the robe of righteouſneſs; I was ſick, and he viſited me, and comforted me, and made me whole; I was in priſon, and he came to me, looſed the bands of ſin and death, and brought me forth into light, liberty, and ſalvation. You come recommended to me as one of thoſe, whom he condeſcends to call his brethren. Accept, for his ſake, what I can give you: I would it were more: all I have is too little.

You ſee, then, the principle on which Chriſt directs, that our charity ſhould be ſhewn. A noble, comprehenſive, affecting principle it is. It involves within it's compaſs, and ſuppoſes to be known and believed, the whole of Chriſtianity. Thus employed, faith hath it's perfect work: it is made perfect in love.

Our Lord accepts ſuch works when done upon ſuch a principle, as if they had been done to himſelf. "Inaſmuch as ye have done it unto one of theſe my brethren, ye have done it unto *me*." And this produces a reaſon for his rewarding them, which no other conſideration would afford. Infinite mercy, after beſtowing every thing upon us, has, as it were, ſet itſelf to contrive a manner in which it might become our debtor. "You have done theſe acts of kindneſs to ME; I take upon me to recompenſe them."

them." There is something so utterly astonishing in all this, that we might have imagined some mistake crept into the text, had no other passage of scripture conveyed to us the same idea. For that our Lord will accept and reward what shall be so done to *him*, can be known only from himself, and his Holy Spirit. But to *Reward*, is the great end of his coming; as he has himself declared, "Behold, I come quickly; and my reward is with me, to give to every man, according as his work shall be."

Before his appearance in the flesh, he proclaimed by one of his holy prophets, that whatsoever we give to the poor he esteems as lent to himself. And he does not disdain to add, that he will be accountable for it; since thus we read, in the book of Proverbs; "He that hath pity upon the poor, *lendeth* unto the Lord; and look,"—expect, depend upon it, be assured,—"it shall be paid him again." Sir Thomas More, a famous Lord Chancellor of England, used always to say, "there was more rhetoric, more "persuasive argument, in this little sentence, than in a whole library."

Again. He assures us, that every deed of kindness which is shewn, in this manner, towards *his Name*, will be remembered; for "God (saith the Apostle) is not unrighteous, that he should forget your work and labour of love, which ye have shewn towards his name in that ye have ministered to the saints, and do minister," still continuing, persevering in your charitable contributions; not suffering any good work of this sort, which has been begun amongst you, to cease, and come to nothing. Without apostolical authority, we should never have hazarded the expression here used; "God is not unrighteous, that he should forget;" as if we might even deem him *unjust*, if he should not remember works of charity done to himself in the persons of the poor.—"Inasmuch as ye have done it unto *the least* of these my brethren." Not men and women only, grown persons, are meant; children also are included; the LEAST of these. *They* are never left out of the account by our Lord, in his promises and assurances of mercy: "Suffer little children to come to me: It is not the will of my Father, that one of these little ones should perish." Though the youngest, and the least, they are still the *brethren* of the Redeemer. They share *his* love; let them share *yours*. "A cup of cold water only, given to one of these little ones in the name of a disciple, shall in no wise lose it's reward."

It remains to be mentioned, that He who shall address those on his right hand, in these gracious words, "Come, ye blessed of my Father, &c." shall afterward say also to "them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was an hungred, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not." On *their* asking, *when* he was seen of them in any of these afflicting circumstances,

and they had thus ungratefully denied him relief; "he shall answer them; Inasmuch as ye did it *not* to one of the least of these my brethren, ye did it not to *me*." The final separation is then to be made, and that gulph fixed between them, which cannot be passed; "And these"—such as had neglected to perform works of charity—"these shall go away into everlasting punishment; but the righteous," they who had performed them, "into life eternal."

The SUFFERINGS of our BLESSED LORD.

[*Continued from page* 452.]

SECTION X.

JESUS having recommended his mother to the care of John, and suffered many agonies and indignities on the cross, expires; amazing prodigies attending his death, and alarming the consciences of the spectators. Matt. XXVII. 45,—54. Mark XV. 33,—39. Luke XXIII. 44,—48. John XIX. 25,—30.

JOHN XIX. 25.

NOW there stood by the cross of Jesus, his mother, and his mother's sister, Mary *the wife* of Cleophas, and Mary Magdalene.

JOHN XIX. 25.

AND while he suffered all these insults and sorrows, *there stood near the cross of Jesus*, Mary *his mother*,(a) *and his mother's sister*, (whose name was also *Mary*, who was the [*the wife*] *of Cleopas*, (b) *and Mary Magdalene*; and with them also, John, his intimate friend, the relater of this story.

Jesus

NOTES.

(a) *His mother.*] Neither her own danger, nor the sadness of the spectacle, nor the reproaches and insults of the people, could restrain her from performing the last office of duty and tenderness to her *Divine Son* on the cross. Grotius justly observes, that it was a noble instance of fortitude and zeal. Now *a sword* (according to Simeon's prophecy, Luke ii. 35.) struck through her tender heart, and *pierced her* very *soul*; and perhaps the extremity of her sorrows might so overwhelm her spirits, as to render her incapable of attending the sepulchre, which we do not find that she did; nor do we indeed meet with any thing after this concerning her in the sacred story, or in early antiquity; except that she continued among the disciples after our Lord's ascension, which Luke observes, Acts i. 14. Andreas Cretensis, a writer of the seventh century, does indeed tell us, she died with John at Ephesus, many years after this, in an extreme old age; and it appears from a letter of the council of Ephesus in the fifth century, that it was then believed she was buried there. But they pretend to shew her sepulchre at Jerusalem, and many ridiculous tales are forged concerning her death, and assumption, or being taken up into heaven, of which the best Popish authors themselves appear heartily ashamed. "We do not read that the blessed Virgin had any brother: She was her father's heir, and as such transmitted the right of the kingdom of David to Jesus."

(b) *His mother's sister, Mary* [*the wife*] *of Cleopas.*] It is not determined in the *original*, whether she was the *wife*, or *mother*, or *daughter* of Cleopas; but critics generally suppose, she was his wife; and that he was also called Alpheus, and was the father, as this Mary was the *mother*, of *James, and Joses, and Simon, and Judas*, who are therefore called *our Lord's brethren*, or kinsmen, (Mat. xiii. 55.)

26 When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son.

Jesus therefore observing his mother, and John *the disciple whom he* peculiarly *loved, standing by*, his affectionate care and regard to both so wrought in his heart in the midst of all his agonies, that he *said to his mother, Woman,*(c) *behold thy son*; consider that dear friend of mine as thy own child, and treat him with the same affection and care which thou wouldest shew to me under that near relation.(d) And *then he said to that disciple, Behold thy mother*, and entertain towards her that reverence and love which a child owes to a worthy parent; for I now solemnly with my dying breath bequeath her to thy care. *And from that hour that disciple took her* home *to his own* [*house*,] and maintained her most cheerfully and respectfully, as if she had indeed been his own mother.

27 Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own *home*.

MAT. XXVII. 45. Now [LUK. it was about the sixth hour, and] from the sixth hour there was darkness over all the land unto the ninth hour. [MARK XV. 33. LUK. XXIII. 44.]

And Jesus having hung upon the cross about three hours, it was *now* near noon, or, according to the Jewish manner of expressing the time, *it was about the sixth hour*; *and from the sixth hour, there was* an amazing and supernatural *darkness over the whole land* of Judea *till the ninth hour*,* or till three o'clock in the afternoon; during which time it was as dark as if there

NOTES.

55.) Grotius indeed thinks, that Cleopas was her father, and Alpheus her husband.

(c) *Said to his mother, Woman.*] It is probable that Joseph was dead sometime before; John ii. 1. vi. 42. and as Jesus now shewed the tender concern he had for *his mother*, in committing her to the care of John; so this concern that he expressed for her support, must have affected her no less, than if he had called her *mother*; which some have thought he might not chuse to do, to avoid exposing her to the abuses of the populace, by a discovery of her near relation to him. But *woman* was a title he before had used in speaking to *his mother*, where no such caution was necessary; and it was frequently applied in ancient times, even to persons that were the most respected.

(d) *Behold thy son.*] Some have explained those words, as if they only signified, "*Behold* a person who will carry it to thee as *thy son*, and will take care of thee." But as the tenderness of Jesus for *his mother* is expressed in the next verse, in the direction that he gives to John to treat her as *his mother*; it seems more natural to understand this former exhortation, as expressive of his kindness for John, and so take it as a direction given to *his mother*, to regard him as *her son* with all the affection of a tender parent.

* *From the sixth hour, there was darkness over all the earth unto the ninth hour*,—Insomuch, that even an Heathen Philosopher seeing it; and knowing it could not be a natural eclipse, because it was not at the time of the full moon, and continued three hours together, cried out, "Either the GOD of Nature suffers, or the frame of the World is dissolved." By this darkness God testified his abhorrence of the wickedness which was then committing. It likewise intimated Christ's sore conflicts with the divine justice, and with all the powers of darkness.

* *Eloi*,

there had been a total eclipse of the sun, though in a natural way it was impossible, as it was now full moon. *And* this darkness, with which the face of nature seemed overspread, was a lively emblem of the darkness and distress of spirit with which the LORD of Nature was then overwhelmed, and with which he struggled in the solemn silence, and unutterable bitterness of his soul. But *about the ninth hour, Jesus cried with a loud voice, saying* in the Hebrew, or rather in the Syriac language, *Eloi, Eloi, lama sabachthani?* * *that is, being interpreted* into other words, *My God, my God, why hast thou forsaken me?* which was as if he had said, O my heavenly Father, wherefore dost thou add to all my other sufferings those which arise from the want of a comfortable sense of thy presence? Wherefore dost thou thus leave me alone in the combat, destitute of those sacred consolations, which thou couldest easily shed abroad upon my soul, and which thou knowest I have done nothing to forfeit?

45 And about the ninth hour Jesus cried with a loud voice, saying, [Eloi, Eloi,] lama sabachthani? that is to say, [being interpreted,] My God, my God, why hast thou forsaken me? [MARK XV. 34.]

Jesus by the use of these words, borrowed from the beginning of the twenty-second psalm, gave the spectators a useful hint, that the whole of it referred to him; and it might well have led them to observe, how many passages of it had then a literal accomplishment in him: but if this was any part of the design, it was not apprehended by them; for the Jews took them in a different sense, *and some of them that stood by there, hearing* [*that*] found of Eli,† *said* in a scornful

47 [And] some of them that stood [by] there, when they heard *that*, said, [Behold this man calleth for Elias. MAR. XV. 35.]

NOTES.

* *Eloi.* Eλωι. This is the Syriac, as well as the Hebrew word for *my God.* Our Lord hereby at once expressed his trust in God as his God, and a most distressing sense of his letting loose the powers of darkness upon him, withdrawing the delightful discoveries of his presence, and permitting him to feel in his spotless soul, a terrible sense of the wrath due to the sins which he was bearing. This interruption of *a joyful sense* of his *Father's presence*, (though there was, and could not but be, a rational apprehension of his constant favour, and high approbation of what he was now doing,) was as necessary, as it was that Christ should suffer at all. For had God communicated to *his Son* on the cross those *strong consolations* which he has given to some of the *martyrs* in their tortures, all *sense of pain*, and consequently all real pain, would have been swallowed up; and the violence done to his *body*, not affecting the *soul*, could not properly have been called *suffering*.

† *Some of them that stood by*:—These must have been some of the strangers, of whom there was always a great concourse at the Passover, who did not understand the dialect then spoken in Jerusalem.

(k) *A vessel*

scornful and insulting manner, *Behold, this* [*man,*] who has been used to talk as if he had earth and heaven at command, resolves to keep up the air of the Messiah to the last, and therefore *calls for Elijah* his forerunner, as if he had any authority to bring that great prophet down from paradise to his assistance.

JOHN XIX. 28. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

Immediately *after this* doleful cry, *Jesus, knowing that all* the grievous and terrible *things* he had to suffer in the way to death, *were now* upon the point of being perfectly *accomplished*, and finding himself parched with a violent drought, as the consequence of what he had so long endured both in mind and body, *that the scripture might be fulfilled*, (Psal. xxii. 15. and lxix. 21.) where the Messiah is described as crying out, "My tongue cleaveth to my jaws, and "in my thirst they gave me vinegar to drink," to shew that he endured all that had been foretold concerning him, *said, I thirst.*

29 Now there was set a vessel full of vinegar: [and straightway one of them ran, and took a spunge, & filled *it* with vinegar,] and put it upon hyssop, [on a reed,] and put it to his mouth, [and gave him to drink.][Mat. XXVII. 48. MAR. XV.—36.

MAT. XXVII. 49. The rest said, [Let alone,]

Now there was set, as usual on such occasions, *a vessel full of vinegar* near the cross; (k) *and immediately* upon his mentioning his thirst, *one of them ran, and took a spunge, and filled* [*it*] *with* this *vinegar*; *and having fastened it to a twig of hyssop*,* *or* large *reed, they put it* up *to his mouth, and gave* it *him to drink.* *But the rest* of them that stood by, *said, Forbear*, and *let us see whether Elijah*, whom he has just been calling upon, *will come and save him* from the cross; [*and*] indeed he must *take him down* quickly, if at all. So little were their hearts affected with this preternatural darkness, which had

NOTES.

(k) *A vessel full of vinegar.*] It is well known, that *vinegar* and *water*, (which mixture was called *posca*,) was the common drink of the *Roman soldiers*: perhaps therefore this vinegar was set here for their use, or for that of the crucified persons, whose torture would naturally make them thirsty. "It does not appear, that this was given him in derision, but rather with a friendly design, that he might not die before Elijah came."

* *Having fastened it to a twig of hyssop:* There must have been some plant in Judea of the lowest class of trees, or shrubs, which was either a species of hyssop, or had a strong resemblance to what the Greeks call ὑσσωπος; inasmuch as the Hellenist Jews always distinguished it by that name. It is said of Solomon, that "he spake of trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall." Now, they did not reckon among trees any plants but such as had durable and woody stalks. That their *hyssop* was of this kind is evident, also, from the uses of sprinkling; to which it is, in many cases, appointed by the law to be applied. Dr. C.

(l) *He*

alone,] let us ſee whether Elias will come to ſave him, [& take him down.] [MAR. XV.—36.]

had continued now three hours; and thus cruelly did they inſult him, even in his expiring moments, which had been moſt inhuman, though he had really been the vileſt malefactor.

JOHN XIX. 30. When Jeſus therefore had received the vinegar, he ſaid, It is finiſhed.

When Jeſus therefore had received the vinegar, and thus had perfectly fulfilled the prophecies relating to his ſufferings, *he ſaid*, *It is finiſhed*; the important work, for which I came into the world, is now compleated, the demands of the law are ſatisfied, the juſtice of God is atoned, and my ſufferings are now at an end.

LUK. XXIII. 46. And [when he had cried again with a loud voice,] he ſaid, Father, into thy hands I commend my Spirit: and having ſaid thus, he [JOHN bowed his head, and gave up the ghoſt.] [MAT. XXVII. 50. MAR. XV. 37. JOHN XIX.—30.]

And crying out again with a great and *ſtrong voice*, which plainly ſhewed that much of the ſtrength of nature was yet in him; *he ſaid* with a lively faith and holy joy, *Father*, for ſo I will ſtill call thee, though that claim is thus derided by mine enemies, I am now coming to thee, and *into thy hands I commit my* departing *Spirit*, depoſiting it with thee, as a ſacred truſt, which I am confident thou wilt receive and keep. *And when he had ſaid thus, declining his head, he* voluntarily *diſmiſſed* or delivered up *his Spirit*, and expired. (l)

MAT. XXVII. 51. And behold, [LUK. *while* the ſun was darkened,] the vail of the temple was rent in twain [LUK. in the midſt,] from the top to the bottom; and the earth did quake, and the rocks rent; [MAR. XV. 38. — LUKE XXIII. 45.]

And behold, God by a very awful and miraculous interpoſition, avowed the relation which his Son claimed, and evidently appeared to take the charge of that dear and excellent Spirit which Jeſus ſo ſolemnly recommended to him: for immediately upon his death, [*while*] *the ſun was* ſtill *darkened*, (as was obſerved before, ver. 45.) *the veil of the temple*, which ſeparated between the holy and the moſt holy place, though made of the richeſt and ſtrongeſt tapeſtry, *was* miracu-

NOTE.

(l) *He diſmiſſed* or delivered up *his Spirit*, and expired.] The evangeliſts uſe different words in expreſſing our Lord's death. Mark and Luke ſay, he expired; John, he yielded up his Spirit; but Matthew's language is yet more ſingular, he diſmiſſed his Spirit. Now this expreſſion ſeems admirably to ſuit our Lord's words, John x. 18. "No man taketh my life from me, but I lay it down of myſelf;" ſhewing, as the ſtrong cry which ſo much impreſſed the centurion did, that he died by the voluntary act of his own mind, according to the power received from the Father, and in a way peculiar to himſelf, by which he alone of all men that ever exiſted, could have continued alive even in the greateſt tortures, as long as he pleaſed, or have retired from the body whenever he thought fit. And how does it illuſtrate that love which he manifeſted in his death? Inaſmuch as he did not uſe this power to quit his body as ſoon as ever it was faſtened to the croſs, leaving only an inſenſible corpſe to the cruelty of his murderers, but continued his abode in it, with a ſteady reſolution, as long as it was proper; and then retired from it with a majeſty and dignity never known, or to be known, in any other death; *dying*, if one may ſo expreſs it, *like the Prince of life*.

(m) While

miraculously *rent in two in the midst, from the top to the* very *bottom*; so that while the priest was ministering at the golden altar, it being the time of evening sacrifice, the sacred oracle was laid open to full view:(m) God thereby signifying, the abolition of the whole Mosaic ritual, which depended on a distinction between those two parts of the temple; and intimating that a passage was opened into the most holy place by the blood of Jesus, which was now poured out on mount Calvary. *And* at the same time to increase the terror, *the earth trembled* even to the very spot of ground on which the temple stood, *and* several of *the rocks* in the neighbouring parts *were torn asunder*: (n) *And* some of *the graves also were opened* by the earthquake; *and*, which was much more astonishing, a little while after, while the monuments continued unclosed, *many bodies of* those *holy men who were sleeping* there, *were raised* from the dust of death, *And came out of the tombs after the resurrection of* [*Jesus*,] *and entered into* Jerusalem, *the holy city, and were seen by many*;(o) attesting the truth of that important fact, and declaring their own rescue from the grave,

52 And the graves were opened, and many bodies of the saints which slept, arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

NOTES.

(m) While the priest was ministering at the golden altar, &c.] This being so high a day, it is probable that Caiaphas himself might now be performing the solemn act of burning incense just before the veil; which if he did, it is inexpressibly astonishing, that his obdurate heart should not be impressed with so awful and significant a phenomenon. There is no room to doubt, but many of the other priests, who had a hand in Christ's death, saw the pieces of the veil; which, considering its texture, and the other circumstances, must as fully convince them of the reality of this extraordinary fact, as if they had actually been present when it was rent.

(n) *The rocks were torn asunder.*] Mr. Fleming tells us, (in his Christology, vol. II. p. 97,) that a deist lately travelling through Palestine was converted, by viewing one of these rocks, which still remains torn asunder, not in the weakest place, but cross the veins; a plain proof that it was done in a supernatural manner. Sandys, in his Travels, p. 164. has given an accurate description and delineation of this fissure; and Mr. Maundrel in his Journey from Aleppo to Jerusalem, p. 73. tells us, that it is about a span wide at the upper part, and two spans deep; after which it closes, but opens again below, (as may be seen in another chapel below, contiguous to the side of Calvary,) and runs down to an unknown depth in the earth. He adds, that every man's sense and reason must convince him, that this is a natural and genuine breach.

(o) *And came out of the tombs after the resurrection of Jesus, &c.*] It seems that the tombs stood open all the sabbath, when the law would not allow any attempt to close them. What an astonishing spectacle! I pretend not to say what became of these persons; though as one can hardly imagine, they either immediately

grave, as a kind of firſt-fruits of his power over death, which ſhould at length accompliſh a general reſurrection.

MAR. XV. 39. And when the centurion which ſtood over-againſt him, ſaw that he ſo cried out, and gave up the ghoſt, [LUKE *and* ſaw what was done, he glorified God, ſaying, Certainly this was a righteous man, [truly this man was the Son of God.[MAT. XXVII. 54. LUK. XXIII. 47.]

And when the Roman *centurion, who ſtood over-againſt him,* and guarded the execution, *ſaw that he ſo cried out* with ſuch ſtrength of voice, *and* ſuch firm confidence in God, even at the moment when he *expired*; [*and*] alſo *ſaw what was* [*then*] *done* in ſo miraculous a manner, in thoſe amazing prodigies that attended his death; *he glorified God* by a free confeſſion of his perſuaſion of the innocence of Jeſus, *ſaying, Certainly this was a righteous man*; [*yea,*] notwithſtanding all the vile reproaches which have been caſt upon him, *truly this man was* what he declared himſelf to be, even *the Son of God* himſelf.

MAT. XXVII.—54. And they that were with him, watching Jeſus, ſaw the earthquake, and thoſe things that were done, *and* they feared greatly, ſaying, Truly this was the Son of God.

And the ſoldiers alſo that attended the centurion, even *they that were with him guarding Jeſus* on the croſs, *ſeeing the earthquake, and thoſe* other *things which were* now *done, feared greatly, and ſaid* in like manner, *Truly this* Jeſus of Nazareth, whom we have been thus inſulting and murdering, *was the Son of God*; and his heavenly Father will certainly avenge his quarrel very terribly on us, and on the whole nation of the Jews, who have delivered him to us.

LUK. XXIII. 48. And all the people that came together to that ſight, beholding the things which were done, ſmote their breaſts and returned.

And all the multitude (p) *that were come together* on this remarkable occaſion, *to* ſee *this* doleful *ſpectacle*, even ſome of thoſe who but a little before had been inſulting him in his dying agonies, *when they ſaw the things which were done, returned, beating their breaſts* for ſorrow and remorſe; in terrible expectation that ſome ſad calamity would ſpeedily befal them and their country, for the indignities and cruelties they had offered to a perſon for whom God had expreſſed ſo high a regard, even in his greateſt diſtreſs.

NOTE.

ately returned to their graves, or that they continued to live on earth, (becauſe it is only ſaid, they appeared to many,) it ſeems moſt natural to imagine, they aſcended into heaven with our Lord.

(p) *All the multitude.*] That is, great multitudes; for it is no way neceſſary to ſuppoſe, that every individual perſon preſent was thus impreſſed. The conviction produced by theſe prodigies undoubtedly made way for the converſion of ſuch a multitude by the preaching of the apoſtles, on the deſcent of the Spirit, which was but ſeven weeks after, when theſe things were freſh in their memories. Acts ii. 41.

IMPROVE.

IMPROVEMENT.

AND surely we, when we return from such a view of it as this, have reason to smite upon our breasts too, and to be most deeply affected with what we have heard and seen in this lively description. Let us set ourselves as with the mother of Jesus, and the beloved disciple, at the foot of the cross; and see whether "there be any sorrow like unto his sorrow, wherewith the Lord afflicted him in the day of his fierce anger." (Lam. i. 12.) Well might the sun grow pale at the sight; well might the earth tremble to support it! How obdurate must the hearts of those sinners be who could make a mock of all his anguish, and sport themselves with his dying groans! But surely the blessed angels, who were now, though in an invisible crowd, surrounding the accursed tree, beheld him with other sentiments; admiring and adoring the various virtues which he expressed in every circumstance of his behaviour; and which, while this Sun of Righteousness was setting, gilded and adorned all the horizon. Let us likewise pay our homage to them, and observe with admiration his tenderness to his surviving parent; his meekness under all these injuries and provocations; his steady faith in God, in an hour of the utmost distress; and his concern to accomplish all the purposes of his life, before he yielded to the stroke of death. Luke xxiii. 48 John xix. 25, 26. Luke xxiii. 44, 45. Mat. xxvii. 49 John xix. 26, 27 28,—30

Yet with what amazement must the holy angels hear that cry from the Son of God, from the darling of heaven! "My God, my God, why hast thou forsaken me!" Let the children of God remember, that faith never appears with greater glory than when, in language like this, it bursts through a thick cloud, and owns the God of Israel, and the Saviour, even while he is a God that hideth himself from us. (Isa. xlv. 15.) May we, in our approaching combat with the king of terrors, find him enervated by the death of our dear Lord, who thus conquered even when he fell! May we thus breathe out our willing and composed spirits into our Father's hands, with a language and faith like his, as "knowing whom we believed, and being persuaded that he is able to keep what we commit to him until that day!" (2 Tim. i. 12.) Mat. xxvii. 46 Luke xxiii. 46

With pleasure may we survey the awful tokens by which God owned his dying Son, and wiped away the infamy of his cross. The veil is now rent by the death of Jesus; let us be encouraged to come boldly to the throne of grace, and to draw near to the holiest of all, into which he has entered with his own blood; (Heb. iv. 16. ix. 12.) May God render the knowledge of the cross of Christ the blessed means of shaking the consciences of men with power- Mat. xxvii. 51,—53 54

ful convictions, and of raising them from the death of sin to a life of happiness! And may we be so planted together in the likeness of his death, that we may at length also be planted in the likeness of his resurrection! (Rom. vi. 5.)

[*To be continued.*]

Extract of Mr. Bruce's Journey from Masuah to Gondar in Abyssinia.

[*Continued from page* 408.]

WE left Masuah the 10th of Nov. 1769, with the soldiers and boats belonging to Achmet. We had likewise three servants from Abyssinia, and no longer apprehended the Naybe, who seemed, on his part, to think no more of us. Achmet, though much better, was, however, not well. His fever had left him, but he had some symptoms of its being followed by a dysentery. In the two days I rested at his house, I had endeavoured to remove these complaints, and had succeeded in part; for which he testified the utmost gratitude, as he was wonderfully afraid to die.

On the 15th, I struck my tent, and had my baggage prepared, to shew we were determined to stay no longer. I went to the Naybe, and found him almost alone, when he received me in a manner, that for him, might have passed for civil. He began with a considerable degree of eloquence, a long enumeration of the difficulties of our journey, the rivers, precipices, mountains, and woods we were to pass; the number of wild beasts every where to be found; as also the wild savage people that inhabited those places; the most of which, he said, were luckily under his command, and he would recommend to them to do us all manner of good offices. He commanded two of his secretaries to write the proper letters, and, in the mean time, ordered us coffee. At this time came in a servant covered with dust and seemingly fatigued, as having arrived in haste from afar. The Naybe, with a considerable deal of uneasiness and confusion, opened the letters, which were said to bring intelligence, that the three nations who possessed that part of Samhar through which our road led from Masuah to Tigre, had revolted, driven away his servants, and declared themselves independent. He then, (as if all was over) ordered his secretaries to stop writing; and, lifting up his eyes, began, with great seeming devotion, to thank God we were not already on our journey; for, innocent as he was, when we should have been cut off, the fault would have been imputed to him. Angry as I was at so barefaced a farce, I could not help bursting out into a violent fit of loud laughter, when he put on the severest countenance, and desired to know the reason of my laughing at such a time. It is now two months, answered I, since you have

have been throwing various objections in my way; can you wonder that I do not give into so gross an imposition? This same morning, before I struck my tent, in presence of your nephew Achmet, I spoke with two Shiho just arrived from Samhar, who brought letters to Achmet, which said all was in peace. Have you earlier intelligence than that of this morning?

He was for some time without speaking; then said, "If you are weary of living, you are welcome to go; but I will do my duty in warning those that are along with you of their and your danger, that, when the mischief happens, it may not be imputed to me." "No number of naked Shiho," said I, "unless instructed by you, can ever be found on our road, that will venture to attack us. The Shiho have no fire arms; but if you have sent on purpose some of your soldiers that have fire arms, these will discover by what authority they come. For our part, we cannot fly; we neither know the country, the language, nor the watering-places, and we shall not attempt it. We have plenty of different sorts of fire-arms, and your servants have often seen at Massuah we are not ignorant in the use of them. We, it is true, may lose our lives, that is in the hand of the Almighty; but we shall not fail to leave enough on the spot, to give sufficient indication to the king and Ras Michael, who it was that were our assassins, Janni of Adowa will explain the rest."

I then rose very abruptly to go away. It is impossible to give one, not conversant with these people, any conception what perfect masters the most clownish and beastly among them are of dissimulation. The countenance of the Naybe now changed in a moment. In his turn he burst out into a loud fit of laughter, which surprised me full as much as mine, some time before, had done him. Every feature of his treacherous countenance was altered and softened into complacency; and he, for the first time, bore the appearance of a man.

"What I mentioned about the Shiho, he then said, was but to try you; all is peace. I only wanted to keep you here, if possible, to cure my nephew Achmet, and his uncle Emir Mahomet; but since you are resolved to go, be not afraid; the roads are safe enough. I will give you a person to conduct you, that will carry you in safety, even if there was danger; only go and prepare such remedies as may be proper for the Emir, and leave them with my nephew Achmet, while I finish my letters." This I willingly consented to do, and at my return I found every thing ready.

We left Arkeeko the 15th, taking our road southward, along the plain, which is not here above a mile broad, and covered with short grass nothing different from ours, only that the blade is broader. After an hour's journey I pitched my tent at Laberhey, near a pit of rain water. The mountains of Abyssinia have a singular aspect from this, as they appear in three ridges. The first is of no considerable height, but full of gullies and broken ground, thinly covered with shrubs; the second, higher and steeper, still

more

more rugged and bare; the third is a row of ſharp, uneven-edged mountains, which would be counted high in any country in Europe. Far above the top of all, towers that ſtupendous maſs, the mountain of Taranta, I ſuppoſe one of the higheſt in the world, the point of which is buried in the clouds, and very rarely ſeen but in the cleareſt weather; at other times abandoned to perpetual miſt and darkneſs, the ſeat of lightning, thunder, and of ſtorm. Taranta is the higheſt of a long, ſteep ridge of mountains, the boundary between *the oppoſite ſeaſons*. On its eaſt ſide, or towards the Red Sea, the rainy ſeaſon is from October to April; and, on the weſtern, or Abyſſinian ſide, cloudy, rainy, and cold weather prevails from May to October.

Next day Achmet came into the tent, called for coffee, and while drinking it, ſaid, "You are ſufficiently perſuaded that I am your friend; if you are not, it is too late now to convince you. It is neceſſary, however, to explain the reaſons of what you ſee. You are not to go to Dobarwa, though it is the beſt road, the ſafeſt being preferable to the eaſieſt. You will be apt to curſe me when you are toiling and ſweating aſcending Taranta, the higheſt mountain in Abyſſinia. You are then to conſider if the fatigue of body you then ſuffer in that paſſage is not overpaid by the abſolute ſafety you will find yourſelves in. Dobarwa belongs to the Naybe, and I cannot anſwer for the orders he may have given to his own ſervants; but Dixan is mine, although the people are much worſe than thoſe of Dobarwa. I have written to my officers there; they will behave the better to you for this; and, as you are ſtrong and robuſt, the beſt I can do for you is to ſend you by a rugged road, and a ſafe one. Achmet gave his orders to Saloome, and we, all riſing, ſaid the *prayer of peace*; which being over, his ſervant gave him a narrow web of muſlin, which, with his own hands, he wrapped round my head in the manner the better ſort of Mahometans wear it at Dixan. He then parted, ſaying, "He that is your enemy is mine alſo; you ſhall hear of me by Mahomet Gibberti."

This finiſhed a ſeries of trouble and vexation, not to ſay danger, ſuperior to any thing I ever before had experienced, and of which the bare recital will give but an imperfect idea. Theſe wretches poſſeſs talents for tormenting and alarming, far beyond the power of belief; and, by laying a true ſketch of them before a traveller, an author does him the moſt real ſervice.

On the 16th, we left Laberhey; and, after continuing about an hour along the plain, we entered into a wood of acacia-trees of conſiderable ſize. They were then in bloſſom, had a round yellow flower, but we ſaw no gum upon the trees. Our direction had hitherto been ſouth. We turned weſterly through an opening in the mountains, which here ſtand ſo cloſe together as to leave no valley or plain ſpace between them but what is made by the torrents, in the rainy ſeaſon, forcing their way with great violence to the ſea. For ſome time our road lay through a plain ſo thick ſet

with

with acacia-trees that our hands and faces were all torn and bloody with the ſtrokes of their thorny branches. We then reſumed our ancient road in the bed of the torrent, now nearly dry, over ſtones which the rain of the preceding night had made very ſlippery. At ſeven we came to the mouth of a narrow valley, through which a ſtream of water ran very ſwiftly over a bed of pebbles. It was the firſt clear water we had ſeen ſince we left Syria, and gave us then unſpeakable pleaſure. It was in taſte excellent. The ſhade of the tamarind tree, and the coolneſs of the air, invited us to reſt on this delightful ſpot, though otherwiſe, perhaps, it was not exactly conformable to the rules of prudence, as we ſaw ſeveral huts and families of the Hazorta along the ſide of the ſtream, with their flocks feeding on the branches of trees and buſhes, entirely neglectful of the graſs they were treading under foot. The caper-tree here grows as high as the talleſt Engliſh elm; its flower is white, and its fruit, though not ripe, was fully as large as an apricot.

On the 19th, we encamped at a place called Tubbo, where the mountains are very ſteep, and broken, very abruptly, into cliffs and precipices. Tubbo was by much the moſt agreeable ſtation we had ſeen; the trees were thick, full of leaves, and gave us abundance of very dark ſhade. There was a number of many different kinds ſo cloſely planted that they ſeemed to be intended for natural arbours. Every tree was full of birds, variegated with an infinity of colours, but deſtitute of ſong; others, of a more homely and more European appearance, diverted us with a variety of wild notes, in a ſtile of muſic ſtill diſtinct and peculiar to Africa; as different in the compoſition from our linnet and goldfinch, as our Engliſh language is to that of Abyſſinia: Yet, from very attentive obſervation, I found that the ſky-lark at Maſuah ſang the ſame notes as in England. It was obſervable, that the greateſt part of the beautiful painted birds were of the jay, or magpie kind: nature ſeemed, by the fineneſs of their dreſs, to have marked them for children of noiſe and impertinence, but never to have intended them for pleaſure or meditation.

On the 20th, we began to aſcend the hills, or eminences, which ſerve as the roots or ſkirts of the great mountain Taranta. The road was on each ſide bordered with jujeb trees of great beauty, and ſycamores. We found everywhere immenſe flocks of antelopes: as alſo patridges of a ſmall kind that willingly took refuge upon trees; neither of theſe ſeemed to conſider us as enemies. The antelopes let us paſs through their flocks, only removing to the right or to the left, or ſtanding ſtill and gazing upon us till we paſſed. But, as we were then on the confines of Tigre, and as the Hazorta were in motion every where removing towards the coaſt, far from the dominions of the Abyſſinians to which we were going, a friend of their own tribe, who had joined us for ſafety, knowing how little truſt was to be put in his countrymen when moving in this contrary direction, adviſed us by no means

means to fire, or give any unneceſſary indication of the ſpot where we were, till we gained the mountain of Taranta, at the foot of which we halted at nine in the morning.

In the afternoon we began to aſcend the mountain, through a moſt rocky, uneven road, if it can deſerve the name, not only from its incredible ſteepneſs, but from the large holes and gullies made by the torrents, and the huge monſtrous fragments of rocks which, looſened by the water, had been tumbled down into our way. It was with great difficulty we could creep up, each man carrying his knapſack and arms; but it ſeemed beyond the poſſibility of human ſtrength to carry our baggage and inſtruments. Our tent, indeed, ſuffered nothing by its falls; but our teleſcopes, time-keeper, and quadrant, were to be treated in a more deliberate and tender manner. Our quadrant had hitherto been carried by eight men, four to relieve each other; but theſe were ready to give up the undertaking upon trial of the firſt few hundred yards. A number of expedients, ſuch as trailing it on the ground, (all equally fatal to the inſtrument) were propoſed. At laſt, as I was incomparably the ſtrongeſt of the company, as well as the moſt intereſted, I, and Yaſine the Moor, carried the head of it for about 400 yards over the moſt difficult and ſteepeſt part of the mountain, which before had been conſidered as impracticable by all. We found it impoſſible to pitch our tents, from the extreme wearineſs in which our exertions had left us: But there was another reaſon alſo; for there was not earth enough covering the bare ſides of Taranta to hold faſt a tent-pin; but there were variety of caves near us, and throughout the mountain, which had ſerved for houſes to the old inhabitants; and in theſe we found a quiet and not inconvenient place of repoſe.

On the 21ſt, having encouraged my company with good words, increaſe of wages, and hopes of reward, we began to encounter the other half of the mountain. My baggage moved much more briſkly than the preceding day. The upper part of the mountain was, indeed, ſteeper, more craggy, rugged, and ſlippery than the lower, and impeded more with trees, but not embarraſſed ſo much with large ſtones and holes. Our knees and hands, however, were cut to pieces by frequent falls, and our faces torn by the multitude of thorny buſhes. At laſt we gained the top of the mountain, upon which is ſituated a ſmall village called Halai, the firſt we had ſeen ſince our leaving Maſuah. It is chiefly inhabited by poor ſervants and ſhepherds, keeping the flocks of men of ſubſtance living in the town of Dixan.

The plain on the top of the mountain Taranta was, in many places, ſown with wheat, which was then ready to be cut down. The grain was clean, and of a good colour, but inferior in ſize to that of Egypt. It did not, however, grow thick, nor was the ſtalk above fourteen inches high. The water is very bad on the top of Taranta, being only what remains of the rain in the hollows of the rocks, and in pits prepared for it. Being very tired, we

pitched

pitched our tent on the top of the mountain. The night was remarkably cold, at leaſt appeared ſo to us, whoſe pores were opened by the exceſſive heat of Maſuah; for at mid-day the thermometer ſtood 61°, and at ſix in the evening 59°; the barometer, at the ſame time, 18½ inches French. The dew began to fall ſtrongly, and ſo continued till an hour after ſun-ſet, though the ſky was perfectly clear, and the ſmalleſt ſtars diſcernible. I killed a large eagle here this evening, about ſix feet ten inches from wing to wing. It ſeemed very tame till ſhot. The ball having wounded it but ſlightly, when on the ground it could not be prevented from attacking the men or beaſts near it with great force and fierceneſs, ſo that I was obliged to ſtab it with a bayonet. It was of a dirty white; only the head and upper part of its wings were of a light brown.

[*To be continued.*]

Mr. FLETCHER's LETTERS.

To JAMES IRELAND, Eſq;

My dear Friend, Madeley, March 26, 1769.

THE Lord is deſirous of making you a true diſciple of his dear Son, the *Man of Sorrows*, by ſending you affliction upon affliction. A ſiſter and a wife who appear to haſten to the grave, in which you have ſo lately laid your only daughter, places you in circumſtances of uncommon affliction. But in this ſee the finger of Him, who works all in all, and who commands us to forſake all, to follow him. Believe in him; believe that he does all for the beſt, and that all ſhall work for good to thoſe who love him, and you ſhall ſee the ſalvation of God; and, with your temptations and trials, he ſhall open a door of deliverance for you and yours. His goodneſs to your daughter ought to encourage your faith and confidence for Mrs. Ireland. Offer her upon the altar, and you ſhall ſee, that, if it be beſt for her and you, his grace will ſuſpend the blow, which threatens you.

Your rich preſent of meal came laſt week, and ſhall be diſtributed to the pious poor agreeably to your orders, as a proof that Jeſus, the liberal Jeſus, the Bread of Life, is indeed riſen and lives in his members, who mutually aid and comfort each other. We are happy to receive your bounty, but you are more happy in beſtowing it upon us; witneſs the words of Jeſus; "It is more bleſſed to give, than to receive." Nevertheleſs, receive by faith the preſents of the Lord, the gifts of his Spirit, and reject not the bread which cometh down from heaven, becauſe the Lord gives it you with ſo much love. Adieu. The God of peace be with you, and prepare you for whatever it ſhall pleaſe him to appoint!

I ſhall be obliged to go to Switzerland this year or the next, if I live,

I live, and the Lord permits. I have there a brother, a worthy man, who threatens to leave his wife and children to come and pay me a visit, if I do not go and see him myself. It is some time since our gracious God has convinced him of sin, and I have by me some of his letters which give me great pleasure: this circumstance has more weight with me than the settlement of my affairs. Your's J. F.

To JAMES IRELAND, Esq;

My dear Friend, Madeley, May 27, 1769.

I Sympathize with you with all my heart, and I pray that you may have patience and wisdom proportioned to your difficulties. You must take up your cross, and pray in secret, like a man whose earthly cisterns are broken on every side, and who hath need of consolation from feeling the fountain of living waters springing up in his soul unto eternal life. I have every moment need to follow the advice I give to you; but my carnal mind makes strong resistance. I must enter into life by death: I must be crucified on the cross of Christ, before I can live by the power of his resurrection. The Lord give us grace to die to *ourselves*; for it is not enough to die to our relatives. Blessed indeed is that union with Jesus Christ, by which a believer can cast upon that Rock of Ages, not only his burdens, but *himself*,—the heaviest burden of all. O Lord give us power to believe with that faith, which works by the prayer of confidence and love! I am, &c. J. F.

To JAMES IRELAND, Esq;

My dear Friend, Madeley, Dec. 30, 1769.

LAST night I received your obliging letter, and am ready to accompany you to Montpelier, provided you will go with me to Nyon. I shall raise about 20 guineas, and with that sum, a gracious Providence, and your purse, I hope we shall want for nothing: If the Lord sends me, I should want nothing, though I had nothing, and though my fellow-traveller was no richer than myself.

I hope to be at Bristol soon, to offer you my services to pack up. You desired to have a Swiss servant, and I offer myself to you in that capacity; for I shall be no more ashamed of serving you, as far as I am capable of doing it, than I am of wearing your livery.

Two reasons, (to say nothing of the pleasure of your company) engage me to go with you to Montpelier,—a desire to visit some poor Hugonots in the South of France, and the need I have to recover a little French, before I go to converse with my compatriots.

The Priest at Madeley is going to open his mass-house, and I have declared last Sunday, that I propose to strip the Whore of Babylon,

Babylon, and expoſe her nakedneſs to-morrow. All the Papiſts are in a great ferment, and they have held meetings to conſult on the occaſion. One of their bloody bullies came to "pick up," as he ſaid, a quarrel with me, and what would have been the conſequence had not I providentially had company with me I know not. How far more their rage may be kindled to-morrow I don't know: but I queſtion whether it will be right for me to leave the field in theſe circumſtances. I forgot to mention, that two of our poor ignorant churchmen are going to join the maſs-houſe, which is the cauſe of my having taken up arms alſo. Farewel. Yours J. F.

To JAMES IRELAND, Eſq;

My dear Friend, Trevecka, Jan. 13, 1770.

I KNOW not what to think of our journey. My heart frequently recoils; I have loſt all hopes of being able to preach in French, and I think if I could, they would not permit me. I become more ſtupid every day; my memory fails me in a ſurpriſing manner. I am good for nothing, but to go and bury myſelf in my pariſh. I have thoſe touches of miſanthropy which make ſolitude my element: judge, then, whether I am fit to go into the world. On the other hand, I fear that your journey is undertaken partly from complaiſance to me, and in conſequence of the engagement we made to go together. I acquit you of your promiſe, and if your buſineſs does not really demand your preſence in France, I beg you will not think of going there on my account. The bare idea of giving you trouble would make the journey ten times more diſagreeable to me than the ſeaſon of the year.

The day after I wrote to you, I preached the ſermons againſt popery, which I had promiſed to my people: and Mr. S—t—r called out ſeveral times in the church yard as the people went out of church, that, "there was not one word of truth in the whole of my diſcourſe, and that he would prove it," and told me, that "he would produce a Gentleman, who ſhould anſwer my ſermon, and the pamphlet I had diſtributed." I was therefore obliged to declare in the church, that I ſhould not quit England, and was only going into Wales from whence I would return ſoon to reply to the anſwer of Mr. S—t—r and the Prieſt, if they ſhould offer any. I am thus obliged to return to Madeley, by my word ſo publicly pledged, as well as to raiſe a little money for my journey. Were it not for theſe circumſtances, I believe I ſhould pay you a viſit at Briſtol, notwithſtanding my miſanthropy.

The hamper, which you mention, and for which I thank you, provided it be the laſt, arrived three days before my departure; but not knowing what it was, nor for whom it was intended, I put it in my cellar without opening it. I want the *living* water rather than cyder, and righteouſneſs more than clothes. I fear,

however, lest my unbelief should make me set aside the fountain whence it flows, as I did your hamper. Be that as it may, it is high time to open the treasures of divine mercy, and to seek in the heart of Jesus for the springs of love, righteousness, and life. The Lord give us grace so to seek that we may find, and be enabled to say with the woman in the gospel, "I have found the piece of silver which I had lost."

If your affairs do not really call you to France, I will wait until Providence and grace, shall open a way for me to the mountains of Switzerland, if I am ever to see them again. Adieu. Give yourself *wholly* to God. A divided heart, like a divided kingdom, falls naturally, by its own gravity, either into darkness, or into sin. My heart's desire is, that the love of Jesus may fill your soul, and that of your unworthy, and greatly obliged servant, J. F.

To Mr. —— ——.

My dear Friend,

MY delay has, I hope, driven you to the Lord who is our Urim and Thummim, whose answers are infallibly true and just. Not so those of men: nevertheless, the Lord generally helps us by each other: may he, therefore help you by these lines.

You got safe out of Egypt with gladness, and now you seem entangled in the wilderness; but it may be needful for the trial of your faith, patience, self-denial, &c. that you should be left, for a while, to feel your own barrenness. Therefore hold fast what you have, till the Lord comes with more: equally avoiding *discouraging* thoughts, and *slight* indifference. Retire more inwardly, and quietly listen to what the Lord will say concerning you; refusing creature comforts, and acting faith in God your Creator, Christ your Redeemer, and the Spirit your Comforter.

You have always a feeling, which, properly attended to, would make you shout, *I am, I am, out of hell!* I beg that this wonderful mercy may not appear cheap to you: if it does, you have got up, and must come down; for it is proper that the Lord should bring down your spirit, and keep you upon crumbs, till you have learned to be thankful for them.

At the first reading your letter, these things struck me, (1) You are wanting in the venture of faith: you do not give enough to that kind of implicit confidence in Christ, which says, "I will trust in thee, though thou slay me." Now this is a lesson which you must learn. Sink or swim, a believer must learn to cast himself headlong into the boundless Sea of divine Truth and Love. (2) You have not learned to hold fast what you have, and to be thankful for it, till the Lord comes with more: till he baptizes you with the Holy Ghost and with fire. (3) You do not make a proper use of the *joy of hope*, which, nevertheless, is to be your strength, till the Lord comes to his temple to make his abode there. Adieu. J. F.

To

To Mr. HENRY BROOKE.

Dear Sir, Madeley, Sept. 6, 1772.

IF to do was as present with me, as to wish, you would have been half ruined in the postage of Letters. I cannot tell you how often I have thought of thanking you for your kind letter. My controversy made me put it off for some time, and when I was going one day to answer you, a clergyman called upon me, read your letter, said you were a sensible author, and if I would let him have it, he would let me have your *Fool of Quality*,* of which I had never heard. I forgot to take your direction, and my backwardness to writing had a very good excuse to indulge itself. However, it ceases now: after some months, my friend has sent me back your unexpected, but welcome favour. I know in what street you live; a thousand thanks for it; and a thousand more for the amiable character of your Harry, my kind, my new correspondent. May this sheet convey them warm from my heart to yours; and thence may they return like a thousand drops into that immense ocean of goodness, truth, love, and delight, whence come all the streams, which gladden the universe, and ravish the city of God.

I thankfully accept the pleasure, profit, and honour of your correspondence. But I must not deceive you: I have not yet learned the blessed precept of our Lord in respect of writing and receiving letters. I still find it more blessed to *receive*, than to *give*; and till I have got out of that selfishness, never depend on a letter till you see it, and be persuaded, nevertheless, that one from you will always be welcome.

I see, by your works, that you love truth, and that you will force your way through all the barriers of prejudice, to embrace it in its meanest dress. That makes me love you. I hope to improve by your example and your lessons. One thing I want truly to learn, that is, that creatures and visible things are but *shadows*, and that GOD is GOD, JEHOVAH, the true eternal substance. To live practically in this truth is to live in the suburbs of heaven. Really to believe, that in God we live, move, and have our being, is to find and enjoy the root of our existence: it is to slide from self into our original principle, from the carnal into the spiritual, from the visible into the invisible, from time into eternity. Give me, at your leisure, some directions, how to cease from busying myself about the husk of things, and how I shall break through the shell till I come to the kernel of resurrection, life, and power, that lies hid from the unbeliever's sight. You mention, "A short sketch of your path already passed, and of your present feelings:" I believe it will be profitable to me for instruction and reproof; therefore, I shall gladly accept it.

Pray, my dear Sir, about *feelings*;—Are you possessed of all the feelings of your Clinton, Clement and Harry? Are they natural to you, I mean, previous to what we generally call conversion?

* The History of Henry Earl of Moreland.

I have

I have often thought, that ſome of the feelings, you deſcribe, depend a good deal upon the fineneſs of the nerves, and bodily organs: and, as I am rather of a Stoic turn, I have, ſometimes, comforted myſelf in thinking, that my want of feelings might, in a degree proceed from the dulneſs of Swiſs nerves. If I am not miſtaken, Providence directs me to you to have this important queſtion ſolved. May not ſome perſons have as much true faith, love, humanity, and pity, as others, who are ten times more affected, at leaſt for a ſeaſon? And what directions would you give to a Chriſtian Stoic, if theſe two ideas are not abſolutely incompatible. My ſtoiciſm helps me, I think, to weather out a ſtorm of diſpleaſure, which my little pamphlets have raiſed againſt me. You ſee, I at once conſult you as an old friend and ſpiritual caſuiſt, nor know I how to teſtify better to you, how unreſervedly I begin to be, my very dear friend, Your's in the Lord.* J. F.

* Mr. Fletcher, when he wrote the above, miſtook Mr. Henry Brooke, Junior, for Mr. Henry Brooke, Senior, the Author of the Fool of Quality.

Part of a Letter from Mr. ALEXANDER, to Mr. WILLIAM THORESBY, dated Baſſiterre, St. Chriſtopher's, Aug. 22, 1794.

"ON the 11th of July, we landed at Antigua, where we met with Meſſrs. Baxter and Warrener, and ſtayed with them ten days. On the 13th, we kept a Love-feaſt: and it was truly a heaven on earth to be with the dear Blacks of our Society, and to hear them declare, with the moſt artleſs ſimplicity, what GOD had done for their ſouls. Their attitude was very expreſſive, while they declared the goodneſs of GOD, in ſuch language as the following: "*No Fader, no Moder, no Sifter, no Broder, no Friend,* "*but* JESUS *is all in all.*" And then, O how they would bleſs God, that they were taken from their native home, and brought to hear the ſound of the Goſpel: and frequently they concluded with a ſhort prayer, "May God bleſs all my Miniſters from firſt to laſt; "bleſs my Leader; bleſs all my Broders and Siſters: may we join "hand and heart togeder to travel to the New Jeruſalem." If you had been there, it would have made your heart dance for joy. The Congregations are very large both morning and evening; and I think they are the moſt loving people I ever was acquainted with.

On the 21ſt, we ſailed in a miſerable ſchooner for St. Chriſtopher's. We had no reſt all the night, for the ſea came in almoſt continually upon us: But, Glory be to God, we arrived ſafe. The Friends here are exceedingly kind. The number of hearers is increaſing; and ſo is the number in Society; and I think the people are getting more alive to God: ſo that there is a pleaſing proſpect at preſent of a revival of the Work of God; Glory be to his Name."

Letter

Letter from Mr. WOOD, to the Rev. Dr. COKE.

Rev. and dear Sir, Wakefield, June 7, 1794.

THERE has been a gradual ingathering in almoſt every place in this Country ever ſince the laſt Conference, but more abundantly ſo ſince the 3d of February laſt, when our friends at Woodhouſe, near Leeds, met together for a prayer-meeting, at eight o'clock in the evening. Soon after they had begun the Lord poured down his Spirit; one, and then another, found peace with God, while others entered into a fuller reſt. They continued their meeting till about ſix in the morning, during which time, about twenty perſons were brought into liberty. On Tueſday evening they met again and continued in prayer all night: About twenty more found a ſenſe of pardon, or were enabled to give the Lord their whole heart. On Wedneſday evening they continued in religious exerciſes all night in the Chapel, and about thirty could praiſe God for deliverance. In the morning, many who yet remained in diſtreſs, went to different houſes, begging the people to pray with them, and during that day, about fourteen rejoiced in God their Saviour. At night they met at the uſual hour; the Chapel was crowded, and many could not get in: They wreſtled all night, and near twenty could teſtify that God hath power on earth to forgive ſin. Ever ſince, it hath increaſed in that place, though not with any great rapidity. Soon after the work broke out in ſeveral other places, and hath now, I am informed, reached almoſt every ſociety in Leeds Circuit. About two thouſand have been added in that Circuit the laſt year.

On our laſt quarter-day, at the Watch-night, the Lord began to work in Wakefield, in a manner we had not ſeen, and by one o'clock in the morning about twenty perſons could praiſe God for juſtifying or ſanctifying grace. On the 12th ult. we had another Watch-night: we began at ſeven o'clock, and for more than two hours there ſeemed rather a dulneſs both upon the preachers and people: But God was intreated, and in a ſhort ſpace of time there appeared to be twenty perſons on their knees crying for mercy, ſome of whom were, in about half an hour, rejoicing in God, and publicly declaring what the Lord had done for their ſouls. This had a happy effect on others, and many were brought under deep convictions by hearing and ſeeing the happineſs of thoſe that had found peace. We continued till after four in the morning, in which time near one hundred perſons were either made happy, or deeply ſenſible of their guilt and miſery. We have now ſome ſtirring up in every place in our Circuit, and ſinners, of every deſcription, are brought from darkneſs to light, and from the power of Satan to GOD.

Some of thoſe perſons had been in Society for months or years, reſting in good deſires; others had only heard preaching a few times; and many had no concern till the moment they were cut

to

to the heart with a painful ſenſe of their loſt condition. In ſome, the diſtreſs was great, the anguiſh of ſpirit affecting the body, and drops of ſweat iſſued from every pore; in others, there was no remarkable terror, but a conſciouſneſs of the want of divine faith and love. Sometimes they continued an hour or two without any deliverance, but many were enabled to believe much ſooner. Thoſe that are brought through much diſtreſs, are generally led into a calm waiting in hope, a few minutes before they are delivered from their guilt, and then in a moment break forth in praiſe and thankſgiving. Theſe frequently diſcover a peculiarly tender ſympathy with thoſe who remain in diſtreſs, an ardent love and gratitude to thoſe who prayed with them, and, almoſt univerſally, a deep concern for their unconverted relations.

When we are in a ſmall houſe, only one prays at a time with thoſe who are in diſtreſs, but when in a large houſe or chapel, and ſeveral perſons are crying for mercy, they form a little circle of ſerious perſons around every one who is in bondage, and one after another, pray till the ſoul is ſet at liberty. Sometimes we have ten or more of theſe little companies in a Chapel, at a time. To a looker on, it muſt appear very confuſed, but to thoſe who are engaged with the diſtreſſed, it ſeems like being in a little room, agonizing for one ſoul that is juſt ready to periſh, and often have I found it a little heaven to my own ſoul. Glory be to God for ever, Amen! I am, dear Sir, your's affectionately,

JAMES WOOD.

P. S. I ſhould have obſerved that this work has been chiefly carried on in prayer-meetings, though preaching is owned in a manner it was not before. We ſeldom preach in any country place or in town, but we ſpend an hour or two in ſinging and prayer afterwards; and if there be any in diſtreſs, we generally continue with them till they are delivered.

From Mr. ATMORE, to the Rev. Dr. COKE.

My dear Brother,

THE great work of GOD in Halifax Circuit and its neighbourhood, is almoſt indeſcribable; I ſcarcely know how to relate the circumſtances thereof. It began at Greetland, which for many years had been proverbially dead, ſo that the Preachers had often ſerious thoughts of intirely giving it up. It was in a Love-feaſt that an uncommon meaſure of the ſpirit of prayer was given to my dear fellow-labourer, Brother Lomas, and alſo to many of the people. The power of God deſcended in an extraordinary manner; and the Spirit of Life from the Holy One viſited many mournful hearts with peace and love, and enabled them to return home rejoicing in the God of their ſalvation. When theſe perſons returned to their reſpective Societies, and related the great things which the Lord had done for their ſouls, many believed their teſtimony,

teſtimony, and were excited to ſeek, with greater diligence than ever, the ſame mercies; and in a little time, the work ſpread into ſeveral other parts of the country.

We have added about 700 perſons in our circuit ſince laſt Conference; the far greater part of whom, there is reaſon to believe, are truly converted to the Lord, and can rejoice in him as their Saviour and Redeemer. The work has commonly been carried on in prayer meetings: which were ſingularly owned of God. Frequently, ten, fifteen, or twenty ſouls, were either juſtified or fully ſanctified at one of theſe meetings. Very often, while one of the brethren was earneſtly engaged in prayer, the power of God deſcended, and ſome began to be deeply affected, and cried aloud for mercy. Many were much agitated in their bodies, and even fainted away. The cries of others were very great indeed, and they remained in diſtreſs for ſeveral hours, till they were ſenſibly delivered from their miſery, and enabled to rejoice in God. It has been no uncommon thing for ſix, eight, or ten perſons to be in diſtreſs together, in the ſame room. In theſe caſes our friends continued in prayer with them, till they were brought into the liberty of the children of God. I have converſed with ſome hundreds of them, and have been ſurpriſed to hear the clear and diſtinct account which they gave of the work upon their ſouls. Some have now evidenced the reality of the change upon their hearts, for twelve months, by a holy life; ſo that the mouths of gainſayers are ſtopped. I hope this work will ſpread over the whole earth!

I am your truly affectionate Friend and Brother,

CHARLES ATMORE.

June 20, 1794.

POETRY.

The FATHER'S ADVICE to his SON.

DEEP in a grove by cypreſs ſhaded,
Where mid-day ſun had ſeldom ſhone,
Or noiſe the ſolemn ſcene invaded,
Save ſome afflicted muſe's moan.

A ſwain, tow'rds full-ag'd manhood wending,
Sat ſorrowing at the cloſe of day,
At whoſe fond ſide a boy attending
Liſp'd half his father's cares away.

The father's eyes no object wreſted,
But on the ſmiling prattler hung,
Till, what his throbbing heart ſuggeſted,
Theſe accents trembled from his tongue.

" My youth's firſt hope, my manhood's treaſure,
" My deareſt innocent, attend,
" Nor fear rebuke or ſour diſpleaſure:
" A father's lovelieſt name is Friend.

" Some truth's from long experience flowing,
" Worth more than royal grants, receive;
" For truths are wealth of Heaven's beſtowing,
" Which kings have ſeldom power to give.

" Since from an ancient race deſcended,
" You boaſt an unattainted blood,
" By yours be their fair fame attended,
" And claim by birth-right—to be good.

" In love for every fellow-creature,
" Superior riſe above the crowd;
" What moſt ennobles human nature
" Was ne'er the portion of the proud.

" Be thine the generous heart that borrows
" From other's joys a friendly glow,
" And for each hapleſs neighbour's ſorrows
" Throbs with a ſympathetic woe.

" This is the temper moſt endearing,
" Tho' wide proud pomp her banner ſpreads,
" An heavenly power good nature bearing,
" Each heart in willing thraldom leads.

" Taſte not from fame's uncertain fountain
" The peace-deſtroying ſtreams that flow,
" Nor from ambition's dangerous mountain
" Look down upon the world below.

" The princely pine on hills exalted,
" Whoſe lofty branches cleave the ſky,
" By winds, long brav'd, at laſt aſſaulted,
" Is headlong whirl'd in duſt to lie;

" While the mild roſe more ſafely growing,
" Low in its unaſpiring vale,
" Amid retirement's ſhelter blowing,
" Exchanges ſweets with every gale.

" Wiſh not for beauty's darling features
" Moulded by nature's partial power,
" For faireſt forms 'mong human creatures
" Shine but the pageants of an hour.

" I ſaw, the pride of all the meadow,
" At noon, a gay narciſſus, blow
" Upon a river's bank, whoſe ſhadow,
" Bloom'd in the ſilver waves below.

" By noon-tide's heat its youth was waſted,
" The waters, as they paſs'd, complain'd;

" At

" At eve, its glories all were blasted,
" And not one former tint remain'd.

" Nor let vain wit's deceitful glory
" Lead you from Wisdom's path astray;
" What genius lives renown'd in story,
" To happiness who found the way?

" In yonder mead behold that vapour,
" Whose vivid beams illusive play,
" Far off it seems a friendly taper,
" To guide the traveller on his way;

" But should some hapless wretch, pursuing,
" Tread where the treacherous meteors glow,
" He' find, too late, his rashness rueing,
" That fatal quick-sands lurk below.

" In life such bubbles nought admiring,
" Gilt with false light, and fill'd with air,
" Do you, from pageant crowds retiring,
" To Peace in Virtue's cot repair.

" There seek the never-wasted treasure
" Which mutual love and friendship give,
" Domestic comfort, spotless pleasure,
" And blest and blessing you will live.

" If Heaven with children crowns your dwelling,
" As mine its bounty does with you,
" In fondness fatherly excelling,
" The' example you have felt pursue."

He paus'd—for tenderly caressing
The darling of his wounded heart,
Looks had means only of expressing
Thoughts, language never could impart.

Now night, her mournful mantle spreading,
Had rob'd in black the' horizon round,
And dank dews, from her tresses shedding,
With genial moisture bath'd the ground;

When back to city follies flying,
Mid'st custom's slaves he liv'd resign'd
His face, array'd in smiles, denying,
The true complexion of his mind.

For seriously around surveying
Each character in youth and age,
Of fools betray'd, and knaves betraying,
That play'd upon this human stage.

(Peaceful himself and undesigning)
He loath'd the scenes of guile and strife,
And felt each secret wish inclining
To leave this fretful farce of life.

Yet

Yet to whate'er above was fated
Obediently he bow'd his ſoul,
For, what all-bounteous Heaven created,
He thought Heaven only ſhould controul.

Written at Midnight in a THUNDER STORM.

LET coward Guilt, with pallid fear,
To ſhelt'ring caverns fly,
And juſtly dread the vengeful fate
That thunders through the ſky.

Protected by that Hand whoſe law
The threat'ning ſtorms obey,
Intrepid Virtue ſmiles ſecure,
As in the blaze of day.

In the thick cloud's tremendous gloom,
The lightning's lurid glare,
It views the ſame all-gracious Power
That breathes the vernal air.

Through nature's ever-varying ſcene,
By different ways purſu'd,
The one eternal end of Heaven
Is univerſal good:

With like beneficent effect
O'er flaming æther glows,
As when it tunes the linnet's voice,
Or bluſhes in the roſe.

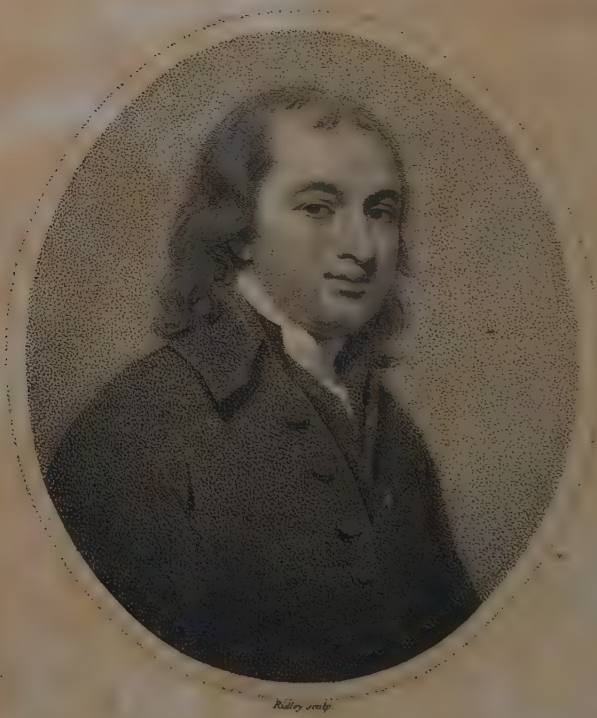
By reaſon taught to ſcorn thoſe fears
That vulgar minds moleſt,
Let no fantaſtic terrors break
My dear Narciſſa's reſt.

Thy life may all the tendereſt care
Of Providence defend;
And delegated angels round
Their guardian wings extend!

When, thro' creation's vaſt expanſe,
The laſt dread thunders roll,
Untune the concord of the ſpheres,
And ſhake the riſing ſoul:

Unmov'd may'ſt thou the final ſtorm
Of jarring worlds ſurvey,
That uſhers in the glad ſerene
Of everlaſting day!

[Miſs CARTER.



Mr. WALTER GRIFFITH

Aged 33.

A Preacher of the Gospel.

THE
Arminian Magazine,
For NOVEMBER 1795.

The Life of Mr. MATTHEW LOWES of Newcaſtle-upon-Tyne; extracted from his own Narrative.

I WAS born in the pariſh of Whitfield in Northumberland, in the year 1721. My parents feared the Lord, and inſtructed their children to the beſt of their knowledge in religious duties. When I was about fourteen years of age, the Spirit of Truth ſtrove mightily with me, and I felt a ſincere deſire to know and ſerve God. I wandered in the fields to enjoy retirement, and exerciſe myſelf in meditation and prayer, often wiſhing that I had lived in the days of Jeremiah, and like him had the gift of preaching, that with intreaties and tears I might exhort the people to turn to the Lord; frequently crying out "O that I did but know the way to "heaven! I care not what I endure, or how long I ſuffer in this "world, ſo I may but find eternal happineſs at laſt!" But theſe gracious deſires ſoon vaniſhed away, like the earthly dew; I had none to guide me in the ſpiritual life, and was ignorant of Satan's devices: the vanities and pleaſures of this world ſoon gained the aſcendency over good deſires, which darkened my underſtanding, and miſlead my will and affections, till the ſweet influences of the Holy Spirit were withdrawn. However ſo much of reſtraining grace and godly fear remained, that I was preſerved from committing groſs iniquities.

In the year 1744, I had a ſiſter who lived with that good man Mr. Downes, (long ſince gone to his reſt;) ſhe had the opportunity of hearing the Methodiſts, and was convinced of the Truth, and in ſome meaſure experienced the power of it; this created in her an ardent deſire for the converſion of her parents and relations, inſomuch that ſhe left her place and came home, in hopes of prevailing with us to hear the goſpel: She brought with her Mr. Weſley's ſermon on, "Awake, thou that ſleepeſt," and other books. When I had read them over, I was conſtrained to ſay, "If this man is right, we are all wrong." Sometimes when I returned home late in the evening from my companions, I dreaded to ſee my ſiſter, being conſcious that my conduct was contrary to the Will of GOD; but in order to get free of her reproofs, I wickedly, with the help of my companions, perſuaded my ſiſter to join with us in dancing and fooliſh mirth, which brought her into great diſtreſs of mind.

Soon

Soon after, Mr. Merrick came into our country and preached at Derwent, and my ſiſter prevailed with me to go and hear for myſelf. His text was from 1 Cor. ix. 26. "I therefore ſo run, not as uncertainly; ſo fight I, not as one that beateth the air." At firſt I thought, "What does this man mean? Can we know things as St. Paul did?" But before the concluſion of his diſcourſe he obſerved, "That it was no matter how near a man came to the mark, if he miſſed it, for he could not obtain the prize;" and applying this compariſon to the ſubject he was diſcourſing upon, he added, "That all mankind were going either to Heaven or Hell, and that it would be of but little importance how near a man got to Heaven, if he did not enter in." Theſe words ſtruck me exceedingly, for a few days before I had won a prize againſt many competitors, by ſhooting at a mark and hitting it. Next day as I returned home, I could think of nothing elſe but the ſermon; and reflected upon the dreadful ſituation I muſt be in to all Eternity, if I miſſed of Heaven. From this time I left off card-playing and dancing, and forſook all my looſe companions; I alſo threw aſide my guns and violin, together with every thing that I had formerly delighted in. The diſtreſs of my ſoul was ſo great, that I wandered in the woods and fields lamenting my ſinful condition, and envying the exiſtence and happineſs of the birds before me, wiſhing that God had made me any thing but a rational Being.

What I ſtumbled at moſt, and which greatly increaſed my perplexity, was—*the knowledge of ſalvation:* I wondered how it could be attained, and prayed that the Lord would enlighten me in this important matter. One morning, being in great diſtreſs, I opened the Teſtament upon theſe words, "In the laſt day, that great day of the feaſt, Jeſus ſtood up and cried, ſaying, If any man thirſt, let him come unto me, and drink. He that believeth on me, as the ſcripture hath ſaid, out of his belly ſhall flow rivers of living water. But this he ſpake of the Spirit, which they that believe on him ſhould receive," John vii. 37.—39. Theſe words as fully convinced me of the attainableneſs of the pardon of ſin, through Chriſt, as of my own exiſtence; and at the ſame time I clearly ſaw, that I only wanted ſpiritual Faith, in the divine promiſe, in order to obtain the Bleſſing; which impelled me to cry to the Lord, night and day, for the aſſiſtance of his holy Spirit, that I might be enabled to believe to the ſaving of my ſoul.

About this time Mr. Hopper came into our country, and was entertained at my father's houſe, which afforded me frequent opportunities of hearing him preach, and of enjoying his converſation and inſtructions. The word was of unſpeakable advantage to me, and when I was juſt ſinking into deſpair, the Lord graciouſly viſited me with the light of his countenance, and ſet my ſoul at full liberty; my darkneſs and deſponding fears were in a moment removed: I found that peace which paſſeth all underſtanding, and the love of God, and of all mankind, ſhed abroad in my believing heart. My parents, likewiſe, gladly received the truth, and continued

tinued steadily in the profession and enjoyment of it, till they were happily removed into the Paradise above.

Soon after my conversion, I found an impression upon my mind to give a word of exhortation to the people, when I had an opportunity; at the same time following my usual occupation of working in the mines, for the maintenance of myself and parents. In the beginning of the year 1751, several of my friends were solicitous to engage me to enter upon the itinerant plan; but as I judged myself unqualified for a work of such importance and magnitude, I resisted all their arguments and importunity. Mr. Wesley then wrote me a letter, wherein he complained much of my want of zeal for the service of God; adding, "Brother Lowes, you have a dispensation from God to preach the Gospel, and woe unto you, if ye preach not the gospel." Being no longer able to withstand the solicitations of many respectable friends, particularly Mr. Wesley, I informed him, that as soon as I was able to discharge a debt which my father had contracted, by reason of his illness and long confinement, I would obey the call, and freely give up myself to all the difficulties and inconveniences of an itinerant preacher: Accordingly I applied with all diligence to my business, and in a few months attained this desirable object; and after paying every just debt, was enabled to leave something for my parents to subsist upon.

In the month of June, 1757, I was enabled to give up myself to the work of God, and heartily entered into his service, to call sinners to repentance. I was appointed for Leeds circuit, which was then very extensive, reaching as far as the Dales; and notwithstanding we met with much opposition, yet the word was gladly received by many; and the persecution they suffered, had the happy effect of uniting them firmly together. I well remember a remarkable watch-night we kept at Barnard-Castle, when the power of the Lord was wonderfully displayed among the people; many of whom were awakened to a sense of their sin and misery, and others obtained the knowledge of salvation by the remission of their sins, through faith in Christ Jesus. The meeting continued to a very late hour, it being with great difficulty that the people were prevailed upon to return to their own homes; the good effects of this meeting upon the hearts and lives of those who were present at it, were evidently manifested for a long time after.

During my labours in these parts I endured great fatigue, being frequently obliged to preach three or four times a day; but the Lord graciously supported me in every trial, and caused the word to have success. In many places the people were so much affected with a sense of divine things, that their cries were very great; and I was often obliged to stop in the midst of my discourse, and intreat them to restrain themselves as much as possible. In September I went into Lincolnshire, and travelled through most part of that county; but the rides being long, and the country in some

parts of it rather unhealthy, I became ſickly; and in the month of May following, was obliged to return into the North of England, I accordingly went with Mr. Weſley to Newcaſtle, it being a more eaſy and healthy ſituation. Being a little recovered, I felt a ſtrong deſire to viſit my parents, from whom I had not heard for ſeveral months. When I was upon my journey home, my mind was powerfully impreſſed with the thought that my father was dead, but not buried; which accordingly proved true. Next day I attended my father's funeral, and preached a ſermon on the occaſion, from Job. xvi. 22, "When a few years are come, then I ſhall go the way whence I ſhall not return:" It was a very ſolemn meeting; the congregation being large, attentive, and much affected. In a few days I returned again to Newcaſtle circuit.

After ſome ſtay in Newcaſtle, I went again to ſee my mother and the family; here I was taken ill, and confined about ſeven weeks. Upon recovering, I went to Whitehaven in the month of September. In November I was appointed for York circuit, which at that time included Hull, Leeds, Wakefield, Halifax, and many other places. We met with great perſecution in ſome parts, and much encouragement and ſucceſs in others. At Birſtal I was taken very ill, and for a time they had no hopes of my life; but through the bleſſing of God, I ſo far recovered as to be able to ride out for the benefit of the air; when a perſon of fortune in the neighbourhood, being informed of my diſtreſſing ſituation, humanely ſent a carriage to convey me to her houſe; ſhe likewiſe immediately procured a ſkilful phyſician, by whoſe aſſiſtance, through the divine bleſſing, I recovered in about three weeks. This Lady had a great regard for all who were truly religious; and was herſelf a pattern of chriſtian ſincerity and piety. In July, 1753, being ſtill but very weak, I went into Allen-dale, in order to try the effects of my native air for the reſtoration of my health; where I continued till 1758; preaching in Allen-dale, Wear-dale, Tees-dale, and other parts adjacent; occaſionally viſiting Hexham, Newcaſtle, Durham, Sunderland, Barnard caſtle, &c. In 1756, I married Iſabella Perkyns, daughter of Mr. Perkyns, of Middleton in Tees-dale; ſhe was a perſon truly pious, prudent, and induſtrious; by her I had eleven children. She went through many afflictions with fortitude and reſignation to the divine Will; and in September 1793, the Lord was pleaſed to receive her to himſelf; ſhe died happy, calling on the name of Jeſus, as her only Saviour and Redeemer to all Eternity.

In one of my viſits to Barnard-caſtle, I caught a dangerous fever, which was then raging in that neighbourhood. Upon recovering I went into Wear-dale, but the fever returned with great violence; and on the Friday evening after my arrival, many came to ſee me, expecting I ſhould not live above a day or two; but a poor woman having procured me ſome ſack wine, it threw me into a violent perſpiration; and on Sunday morning, there being no one to ſupply my place, I attempted to preach, although ſcarce able

to

to ſtand; but the Lord wonderfully aſſiſted me, ſo that I was able to go through the diſcourſe with tolerable eaſe; the divine preſence and power accompanied the word, and the congregation were greatly affected. Indeed I do not remember ever to have experienced ſo happy a meeting.

In 1758, we returned to Newcaſtle. The circuit extended to Edinburgh, and other parts of Scotland, where I had frequent occaſion to defend the Methodiſt doctrine and diſcipline againſt able and ſubtle diſputants. Some times I ſucceeded in convincing my opponents from ſcripture and reaſon, that we taught only the Truth as it is in Jeſus; and that our diſcipline was rational, and conducive to the promoting real piety and happineſs among men: but in general I found them ſo firmly attached to the notions in which they had been educated, that little impreſſion could be made upon their minds, ſo as to induce them to enter upon that Repentance and Faith, which produce in the heart a ſound converſion, accompanied with a conſciouſneſs of pardon. However I received much encouragement from many pious and ſenſible perſons with whom I became acquainted.

[*To be concluded in our next.*]

A SERMON on the Name of JESUS.

Matthew i. 21.

And thou ſhalt call his Name Jesus, for he ſhall ſave his people from their ſins.

WHEN God brought his firſt begotten into the world, the *Holy Ghoſt* prepares him a body, the Angels bring him down a name, they ſing his birth, and adore his perſon. They had no ſuch need of him, nor intereſt in him, as we have; and yet they gladly "miniſter to the heirs of ſalvation," and to the Author of it too. Here is one of them, very ſeaſonably reſcues poor Joſeph from his perplexity, ſcatters his doubts and fears, and makes his uneaſy ſuſpicions give way to the joyful expectation of the moſt wonderful birth, and the moſt excellent perſon, that ever was in the world. Where he ſuſpected ſin, he found a Saviour from all ſin: For, "while he thought on theſe things, behold the Angel of the Lord appeared unto him in a dream, ſaying, Joſeph, thou ſon of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghoſt. And ſhe ſhall bring forth a ſon, and thou ſhall call his name JESUS; for he ſhall ſave his people from their ſins."

I. We ſhall make ſome remarks upon the Name itſelf.

II. Speak to the reaſon here given for this name; "for he ſhall ſave his people from their ſins." And then,

III. Point

III. Point out the uſe that is to be made of ſo lovely a Name, and thereby make the ſubject as practical as we can.

I. To make ſome remarks upon the name JESUS. 1. It ſeems to be a perſonal name, and not a name merely of office, as are the names of Chriſt, Meſſiah, Mediator. JESUS is the ſame name with Joſhua; it is the Greek name for Joſhua in the Hebrew; and is of the ſame ſignification.

There were two of that name under the Old Teſtament, that were both of them illuſtrious types of Chriſt. Joſhua, who was Iſrael's captain at their firſt ſettlement in Canaan, and Joſhua that was Iſrael's high-prieſt, at their ſecond ſettlement after the captivity. St. Stephen calls the firſt Jeſus. Speaking of Joſhua's carrying the people of Iſrael and the tabernacle into Canaan, he ſays, "which (tabernacle) our fathers that came after (Moſes was dead) brought in with Jeſus, into the poſſeſſion of the Gentiles, whom God drove out before the face of our fathers," Acts vii. 45. And when the apoſtle Paul argues that theſe poſſeſſions were not all that God intended for them, nor all the Reſt deſigned from David's exhortation, which would then have been needleſs: He ſays, "For if Jeſus (i. e. Joſhua) had given them reſt, then would he not afterwards have ſpoken of another day," Heb. iv. 8.

Joſhua's firſt name was Hoſhea, (a Saviour) or if it be ſuppoſed imperative, "*Lord, ſave*;" but Moſes, to confirm their faith upon the borders of Jordan, prefixed the firſt ſyllable of the name Jehovah, and made it Jehoſhua, and puts it into a conjugation, that imports as much as "The Lord ſhall ſave." And Moſes called Oſhea the ſon of Nun, Jehoſhea. The Meſſiah, who was to bear the name of Joſhua or Jeſus, has the whole of God's Name in him; God ſays, "My name is in him, Numb. xiii. 16. His name is Jehovah, our righteouſneſs, and Immanuel God with us.

Of this change of Joſhua's name, it is obſerved, by ſome learned men, that the Jews have taken little or no notice; and whereas they have never done with remarking upon the change made in the names of Abraham and Sarah, they take little or no notice of the change made here, merely as it is thought, becauſe it does unavoidably point to the perſon of Jeſus; of whom this Jehoſhua carries ſo plain a type, both in his name, and in his remarkable actions.

In his name Jehoſhua, which ſignifies, the Lord ſhall ſave; which in proceſs of time was contracted to Joſhua, or Jeſhua, which omitting the laſt letter, is Jeſhu, and adding the Greek termination, is Jeſus: And in his character and actions, Joſhua was an eminent type of Chriſt. Joſhua came in the room of Moſes: So does Jeſus and his Goſpel ſucceeds Moſes's law, "and does that for us which the law could not do, in that it was weak through the fleſh." Joſhua fought their battles, ſubdued their enemies, and led them into the promiſed land: So does Jeſus ſubdue all his and our enemies; triumphs over principalities and powers, "making a ſhow of them openly;" and by treading down Satan under our

feet,

feet, makes us more than those conquerors, who under Joshua set their feet upon the necks of kings. Joshua went himself first into Canaan, before he brought the people in thither; so Christ went first into the heavenly Canaan; "whither our forerunner is entered before, to prepare a place for us." Joshua, by the sound of Ram's-horns, threw down the walls of Jericho; Christ, by the foolishness of preaching, throws down strong holds, and saves them that believe. Joshua commanded the Sun to stand still; Jesus's miracles demonstrate all the course of nature to be under his controul. Joshua carried the people of God into one rest; Jesus leads his people into that rest, "that remains for the people of God." Joshua had his name by a special designation, to signify what he should perform, viz. Save them from their enemies, and bring them into the promised land; Jesus had his name given him by a special appointment, to signify that he will also perform to his people, all that, which his name signifies; viz. "That he shall save his people from their sins."

It is a name of the most emphatical signification: The neareſt word that the Greeks have for it, is Σωτηρ, a Saviour, a word which the Latins are much at a loss to reach the emphasis of, by any of their own. The Roman orator tells us, there is no one word in their tongue that can do it. This Σωτηρ, Saviour, is added to the name Jesus in the New Testament: not only by way of explication, but of emphasis; "of this man's seed hath God according to his promise raised up a Saviour, Jesus, Acts. xiii. 23.

2. This name Jesus was given by the ministration of Angels before he was conceived. Not by private fancy, as people give names to their children according to their humour: Not by his mother Mary, or his reputed father Joseph, in relation to whom he was born: Not by any man, but by Jehovah himself. The God that knew his nature, temper, office, and designs, gave him a name suitable to them all; it was certainly fit that no human device should have any share in an affair of this sort.

3. It was solemnly put upon him at his circumcision: "And when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the Angel, before he was conceived in the womb, Luke ii. 22. It seems to have been the custom to give the names of children at their circumcision, but here it was exceeding proper; and was not without its mystery and signification. His circumcision was the beginning to act a part, suitable to his name; it was here he shed is first blood, and gave earnest of pouring out the whole, "to save his people from their sins." Our Lord in his circumcision entered upon his part, and suffered those things that belonged to the meaning and design of his name. By this, he was admitted a member of the Jewish church, his own people, "whom he came to seek and to save." By this, he became subject to the law of God; bound to its duties, and obnoxious to its penalties: by this he shewed himself the seed of Abraham, "in whom all the nations

of

of the earth were to be bleſſed." By this he offered to God the firſt fruits of that precious blood, by which the church is bought, and our conſciences are pacified, and juſtice ſatisfied. By this he gave early proof of his love to us, that he ſhed his blood for us when he was but eight days old. Finally by this, he became obliged to do and to ſuffer, all that which was neceſſary to fill up the import of the name Jeſus, that was now put upon him, as if he had ſaid, Here is my name, Jeſus, a Saviour, and here is my Blood to anſwer it, and make it good.

4. The name Jeſus is mentioned as the ſubſtance of the Goſpel preaching, as comprehenſive of the whole method of ſalvation, Acts viii. 35. "then Philip opened his mouth and began at the ſame ſcripture and preached unto him Jeſus." This preaching Jeſus, to be ſure, was not the bare repetition of his name, but the repreſentation of what that name contained, laying before the Eunuch the proper evidence, that this Jeſus was the Meſſiah, the Son of God. So much of the ſtory, of the character, life and death of Chriſt; ſo much of his doctrine, and of the way of ſalvation, as their time would allow; and was ſufficient to convince him and perſuade him to confeſs as he does in ver. 37, "I believe that Jeſus Chriſt is the Son of God."

5. All his other names center in this name Jeſus. He had never had the name Chriſt, the Anointed, but in order to be Jeſus, the Saviour. The names of Meſſiah, Immanuel, Shiloh, the Mediator, all theſe names are put on, for the ſake of this one, that he might be our Jeſus.

6. In the ſenſe of it here, and the reaſon of his wearing it, it is a name peculiar to himſelf. Superſtition and idolatry, flattery and ambition, have given the name of Saviours, to them that were no Gods. To them that have done little good in the world, but our Lord wears the name in a ſublime ſenſe, that none but himſelf is capable of, viz. Becauſe he ſhall ſave his people from their ſins, which is the next to be conſidered.

II. The reaſon of his Name, which is taken from its ſignification; and his deſigns of coming into the world, viz. For he ſhall ſave his people from their ſins. Others have been called Saviours upon gaining a victory; for delivering families, cities or kingdoms, from ſlavery and miſery. So it is ſaid, "God raiſed up Saviours to his people Iſrael." When Flaminius delivered the Grecians from ſervitude, and liberty was proclaimed by his order at the Iſthmian games, the people cried out, Σωτηρ, Σωτηρ, a Saviour, with ſo ſtrong and loud a cry, that the air was ſo rent and ſhattered, that Plutarch ſays, The very birds fell down dead upon the place. The ſhout which in the extaſy of joy they gave, was ſo incredibly great, that it was heard to the ſea. The people all jumped upon their legs, their was no farther regard to the diverſions they came for, but all fell a leaping and dancing; and all ſalute Titus with the title of Saviour and defender of Greece. But theſe were only temporal ſalvations, and ſaviours ſubordinate

to

to the great Jesus, and the administration of his kingdom. It is Jesus that saves by his own power and merit, in a sense that carries an infinite emphasis and sweetness in it; as will appear if we consider the nature of his salvation, and the manner of his effecting it.

1. The Nature of this Salvation, which is from sin and Satan, from the wrath of God, unto heaven and happiness.

1. It is a salvation from sin. As there is a whole Hell in consequence of sin, which brought in all the miseries of this life, opened the mouth of the grave and Hell to us; so there is a whole Gospel in the name Jesus, and a whole Heaven included in salvation by him. He saves from the guilt of sin, that it should not condemn; from the dominion of sin, that it should no longer reign in our mortal bodies, nor domineer in our heart, affections, and lives. He saves from what is called the filth of sin, as it is something that renders us unlovely and odious in the sight of God, unqualifies for pure and spiritual company, and is the abominable thing that his soul abhors, and unfits for his presence and enjoyment. He saves us from the tormenting sense of sin, that it may not terrify, disturb and pain the conscience, to the destruction of inward peace and joy in the Holy Ghost. He saves from that tormenting sense of sin which often makes a man a terror to himself, and a pity to others; and is an instance how dreadful a thing it is to "fall into the hands of the living God." "For being justified by faith, we have peace with God." He saves from the destructive consequences of sin, though not from the infirmities of this life intirely, nor the dishonours of the grave, yet so far from the evil of both, as to turn them into gain, and make them the means of our escaping God's wrath; which is the second thing to be taken notice of.

2. He saves us from the wrath of God. "Even Jesus who delivers us from wrath to come," 1 Thes. i. 10. Tell me what the wrath of God is, and I can tell you better what the sweetness of this name Jesus is. "Even according to thy fear, so is thy wrath." According to our dread of that wrath of God, must be the loveliness of that Jesus who delivers us from it. "Much more then, (says the apostle) being now justified by his blood, we shall be saved from wrath to come," Rom. v. 9.

3. This salvation is not merely negative, from sin and the wrath of God, but of a positive nature, he saves unto Heaven, unto happiness.

To God my chief good; my last end; my only portion; my sovereign Lord. To Heaven, my better paradise than that from which sin banished my first father and all his family: to Heaven, the palace of the eternal king; of which sin had made me incapable. To say all that I can say in the least compass that I can, it includes the enjoyment of God and all his perfections; the Holy Spirit with all his graces; Jesus Christ in all his offices, and with all

all his benefits; the gospel with all its promises; the covenant of grace with all its privileges; Heaven with all its glories; and an Eternity of all. This is compleat and great; a compleat salvation, "He is able to save to the utmost;" and a great salvation, "how shall we escape if we neglect so great salvation?" It must needs be, that my happiness consists in likeness to God, and enjoyment of him. Without likeness there could be no enjoyment. Where there is no similitude of temper and disposition, there can be no more pleasure, than there can be, where there is no agreement between the object and the faculty. This evidence arises from the nature of the thing; but there is another proof from two such testimonies as cannot be gainsaid. The one witness is the Holy Ghost, "Beloved, now are we the sons of God, and it does not yet (fully) appear what we shall be, but this we know that when he shall appear, we shall be like him, for we shall see him as he is," John iii. 2. (i. e.) we do not know at present the particular circumstances of our felicity; but this we know in the general, that it is to consist in a likeness to God. The other testimony is that of the Devil himself, when he tempted our first parents, with that, "Ye shall be like Gods," which he would never have made use of, if it had not been a received notion with them, and a thing allowed by him, that to be like God, was the most tempting thing in the world. It is that which fits for, and assures us of the enjoyment of God. "As for me, I shall behold thy face in righteousness, I shall be satisfied when I awake in thy likeness," Psal. xvii. 15. Likeness and enjoyment make up the Psalmist's satisfaction. Likeness is a great part of our happiness in itself, our subjective happiness; and a disposition or qualification, to behold his face, (i. e.) enjoy him according to our measures of receiving, and his manner of communicating himself to us.

2. The way and manner, by which Jesus saves his people from their sins. In the general thus. He saves us from the guilt of sin by "justifying us freely by his grace, through the redemption that is in Christ Jesus:" From the power and dominion of sin, by "teaching us to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this evil world:" from the filth of sin, by "the washing of regeneration, and the renewal of the Holy Ghost; and sanctifying us throughout in body, soul, and spirit:" from the tormenting sense of sin, by "sprinkling our consciences from dead works;" evidencing our interest in his atoning sacrifice: From the consequences of sin, by "suffering for us, the just for the unjust, that he might bring us to God, and deliver us from the wrath to come;" by "presenting us perfect and without blame before him in love, and without spot or wrinkle, or any such thing."

From all these evils, and unto the enjoyment of an happiness that begins here in this life, in a justified state, an holy nature, communion with God, peace of conscience, and joy in the Holy Ghost:

Ghoſt: and is compleated gradually hereafter. Firſt, the departed ſoul enters the happineſs of the ſeparate ſtate; then ſoul and body united, fitted more for one another, and both for God, do for ever take poſſeſſion of that kingdom "prepared for them from the foundation of the world."

But to be a little more particular.

1. He has meritoriouſly procured and obtained for us this ſalvation. It coſt him dear to put on this name, and be called Jeſus. It coſt him his life and blood. He had before many great and glorious names. The name Jehovah was in him: "The wonderful Counſellor, the everlaſting Father, the Prince of peace, the mighty God, the wiſdom that dwelt with prudence, the word that was with God, and was God." He had the worſhip of Angels, and "glory with the Father before the world began." But if he will wear the name Jeſus among the reſt, he muſt pay for it; and he did ſo; the price of his moſt precious blood, as of a lamb without ſpot, and ſo he became our Saviour; at the ſame price by which he bought our ſouls and Heaven for them, he bought this name for himſelf. "God ſent his Son into the world, that the world through him might be ſaved." "If while we were enemies, we were reconciled by his death, how much more being now reconciled, we ſhall be ſaved by his life," John iii. 17. Rom. v. 10.

2. He doctrinally ſhews his people the way of this ſalvation, as the great prophet of the church, revealing to us, by his word and Spirit, the will and way of God for our ſalvation. This he did in his own perſon, when he went about teaching and preaching the kingdom of God." After that, by the apoſtles, he ſent forth, teaching "to obſerve whatſoever he had commanded:" who were the "ſervants, of the moſt high God, who ſhew unto us the way of ſalvation." And afterwards by his miniſters, who preach the ſame faith in Chriſt, repentance towards God, and holineſs of heart and life, "without which no man ſhall ſee the Lord."

Jeſus hath the words of eternal life. "No man hath ſeen God at any time; the only begotten Son, who is in the boſom of the Father, he hath declared him," John i. 18. He who was one with him, entirely beloved by him, entirely acquainted with all his counſels, and will, and therefore qualified beyond all, to reveal ſo much of the nature, mind, and will of God, as was neceſſary to our ſalvation. "He hath declared him," ſo as he was never before declared. He hath declared the nature of the happineſs, the way to it, and ſo "brought life and immortality to light by the Goſpel."

3. He does efficaciouſly begin, and carry on, and perfect the work of this ſalvation in our ſouls. When he makes his word the power of God to ſalvation. When the "arm of the Lord is made bare, the report of the Lord is believed." When light and knowledge break in upon the mind, and conviction bears in upon the conſcience and judgment; conviction of the evil of ſin, and

the terrors of the Lord; of the neceſſity of Chriſt; of the excellency of holineſs: when faith, which is the gift of God, and comes by hearing, opens its eye upon inviſible things, and lets fall from it at the ſame time a tear of godly ſorrow, which leadeth to repentance; mourning over, and turning from ſin, to newneſs of life: then it is, thoſe words are fulfilled, "Awake, thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light." The night of darkneſs and ſin is over, and we become the children of that day, which from the firſt dawn of it, "ſhines more and more, until the perfect, the eternal day."

4. *Jeſus* actually confers ſalvation upon his people, and renders it compleat. It is from his hand they muſt receive their crown, becauſe by his blood it was bought. "Be thou faithful unto death, and I will give thee a crown of life." As Joſhua, his nameſake and type, actually led the people into Canaan, and gave them every one their inheritance by lot; ſo will the Lord Jeſus give to every one according to his lot. "As thou haſt given him power over all fleſh, that he ſhould give eternal life to as many as thou haſt given him," John xvii. 2.

[*To be concluded in the next.*]

THOUGHTS on FANATICISM,

Tranſlated from the French of the Rev. Mr. JOHN FLETCHER,

By MILES MARTINDALE.

FANATICISM, is the Child of falſe Zeal and of Superſtition, the Father of Intolerance and of Perſecution; it is therefore very different from *Piety*, though ſome perſons are pleaſed to confound them. The *pious* man, always governed by humility and reaſon, implores, and receives the ſuccours of Grace, and evidences this divine nature by conducting himſelf with ſweet humility and love, the genuine character of the firſt Chriſtians. But the *Fanatic*, big with pride, and full of himſelf, rejects reaſon, and takes the emotions of his own paſſions for thoſe of grace; and far from conducting himſelf with chriſtian modeſty and love, he follows the reveries of his imagination, as if they were the inſpirations of the Divine Spirit, he imitates the follies of enthuſiaſtic fools, and if occaſion offers, the cruelties of bloody perſecutors. Let us cautiouſly guard againſt this exceſs, but let us not deſpiſe *true* Zeal; for it differs as much from Fanaticiſm, as vigour, accompanied with health, differs from a delirium produced by a burning fever.

While certain Philoſophers, and ſome, proud of following them, fall into this error, and agree to treat as *Fanatics*, not only the falſely inſpired, but alſo thoſe who believe in the Divine aſſiſtance which holy ſouls receive from GOD; they rank with *enthuſiaſts*, all

all who humbly requeſt from the Father of Lights that inſpiration which the Scriptures call the "*Wiſdom which cometh from above*;" or, the aſſiſtance of the Holy Spirit. This philoſophy, ſo common and ſo dangerous, has its ſource in pride; and from pride, there are but three ſteps to Atheiſm: The *firſt* is, to think ones ſelf ſufficiently wiſe, independant, and ſtrong, to govern the heart virtuouſly, without the divine ſuccours of the Father of Lights. Thoſe who take this ſtep, filled with the lofty ideas they have of their own reaſon, deſpiſe, in ſome ſenſe, this faculty of their ſoul, and take the twinkling light of their own imagination, for the Sun of Righteouſneſs, from whom proceeds our ſupreme illumination. This ſtep conducts to a *ſecond*, which is not leſs dangerous. It is very natural, for thoſe who deny the influence of the ſupreme Being on their *ſpirits*, to exclude him from all influence over their *bodies*, and all other *events*. Hence it follows that the gentlemen who are ſo ready to treat piety as *enthuſiaſm*, more or leſs, follow Epicurus, who denied the influence of a divine Providence over the preſervation of our *bodies*, and the direction of all events. When theſe two ſteps are fully ſecured, the *third* is eaſily taken: for if God takes no care, neither of our *ſouls* by his *Spirit*, nor of our *bodies* by his *Providence*, he is to us an *uſeleſs* Being, far from being God, that is to ſay, the *Being of Beings*, the Being *in whom we have life and motion*: and our faith is reduced to that of Epicurus, or Spinoſa, who neither admitted a God of Grace, nor of Providence.

If the reader is of the ſect of theſe philoſophers, or inclined to their ſyſtem, he will, doubtleſs, judge the author an *Enthuſiaſt*, becauſe that, under the articles of *Air* and of *Zephyr*, &c. * he alludes to this common inſpiration of the Divine Spirit, which is called the *Grace of God*; for inſpiration is as neceſſary to piety, or the ſpiritual life, as reſpiration is neceſſary to the animal life. If I am miſtaken in this matter, there is at leaſt this conſolation, that not only all the ſacred authors are on my ſide, with the compilers of chriſtian Liturgies, but alſo the wiſeſt of the Heathens. Some of the well-known and fine teſtimonies of the ancient Philoſophers, which ought to put our modern Philoſophers to the bluſh, and even ſome of our Divines. "Without God, *ſays Seneca*, there is "no good man; it is he who inſpires with grand ideas and exalted "deſigns. God dwells in every good man. When you ſee a "man ſuperior to his paſſions, happy in adverſity, calm amid ſur-"rounding tempeſts; can you withhold reſpect from him? Do you "not ſay theſe qualities are too exalted to derive their origin from "this little ornamented individual. A divine vigour is deſcended "on him: A heavenly power animates an humble and excellent "ſoul. There is no poſſeſſing theſe great advantages without the "ſuccours of the ſupreme Being." *Sen. Ep.* 41.

Let us hear the teſtimony of Diogenes Laertes. Bias gave this precept to his diſciples; "Remember that all the good you do comes

* This refers to the Poem entitled *La Grace et la Nature*.

comes principally from the Gods:" "Rome and Greece, *says* "*Cicero*, have produced great men; and we ought to believe, that "none of them became such, but by the assistance of God. "Therefore there never was a great man, without some degree of "divine inspiration:" *Cic. de nat. Decorum*, chap. 66. And in the 31st chap. "If there is," says he, "amongst men good faith, "virtue, and concord; from whence, think you, does this arrive "on earth, if not from heaven?"

One might even here quote M. de Voltaire, who, in one of his happy moments, where he recommends truth, cites *with admiration*, this fine passage of Confusius; "Heaven hath given me virtue, man cannot hurt me:" and the verse of ancient Orpheus, which the Priests of Ceres Eleusines recited to those who were initiated into their mysteries: "Walk in the path of righteous-"ness, adore the Master of the Universe: He is one: All Beings "owe their existence to him: he acts IN them and BY them." Now if God acts in Beings in general, where is the absurdity of believing that he acts in a virtuous man, whose soul is the most noble instrument of the Father of Spirits, as she is a temple the most worthy of the Divinity? The ancient Philosophers did not only acknowledge that moral virtues came principally from God, but also inventions that were useful to society. "They are "the gifts of the Gods, saith Pliny, and if any one imagines that "man made these discoveries by chance, he makes ungrateful returns for the presents of the Divinity:" *Plin. lib.* 27. chap. 1. 2.

Can we see these clear testimonies rendered to the truth of the doctrine which our Philosophers would make to pass for *Fanaticism*, without being astonished at the blindness of these people, who, aided by the Gospel, cannot discern that which the Pagans saw, and turning into ridicule truths clearly developed in the Holy Scriptures, truths which the Pagan Philosophers acknowledged many ages since? Plutarch, in his life of Coriola, goes still further than the Roman Philosophers; for, speaking of "*actions extraordinary and dangerous, which demand a degree of inspiration and enthusiasm*," he cites several passages from Homer, where the Poet speaks of such an inspiration; and, far from thinking with our Philosophers, that it is impossible and unreasonable, he says that, "only ignorant and stupid people ridiculed it:" As a true Philosopher, he defends it, and proves that it harmonises with our liberty. His words are remarkable; I will quote them from the translation of M. Dacier:

"God (says he) is so far from destroying our free agency, that "he not only inspires us with a will, but he warms the imagina-"tion, and imparts ideas by which we are determined. It is thus "he gives birth to the will, to which he adds confidence and hope. "Indeed, we must either exclude God from having any part as to "the moving cause and principle of our operations; or confess "that there is no other way to succour men, and co-operate with "them. For he does not move our bodies, but by certain ideas

"which

" which he awakens in us, he excites our ſouls to active virtue, " and thus giving us a will, reſtraining, or turning it from evil." *Lives of illuſtrious Men, Ed. de Paris*, 1762. Tom. iii. p. 315. It appears, in Plutarch's judgment, " that to deny this kind of inſpiration, is to deny the Providence of God with regard to men; it is to plunge oneſelf, at the ſame time, in the impious error of Epicurus, and the blindneſs of *ignorant and ſtupid perſons*.

When a Pagan Philoſopher thus pleads the cauſe of divine Grace, can we, without indignation, behold Chriſtians making a mock of the ſuccours of the Spirit of God, by which only we can have that faith, which enables us to ſay with certainty, that " Jeſus Chriſt is the Lord?" 1 Cor. xii. 3. Full of averſion for true Chriſtianity, theſe admirers of a falſe philoſophy, will not perhaps permit true Chriſtians what they allow to Voltaire, in the prayer which concludes his Poem on the " *Law of Nature:*" " O God, " unknown! O God, whom all declare! My heart would wander, " if not filled with thee." They think all Enthuſiaſts, who dare ſpeak of inſpiration as openly as M. Roſſeau, their inconſiſtant Oracle: " The Divinity (ſays he) is ſeen in his works; he makes " himſelf felt within us; he hath given us that degree of ſenſibi- " lity which is known and felt." He is not afraid to ſay, in his Confeſſion of Faith which he has made in his famous *Emile*, " How " can I be guilty for ſerving God according to the *light* which he " *imparts* to my mind, and according to the *ſentiments* with which " he *inſpires* my heart." Some Chriſtians, more inconſiſtant even than Rouſſeau, have not the candour to ſay, If God ſometimes inſpires with good ſentiments, even thoſe who fight againſt the Goſpel, he certainly can *inſpire* thoſe who receive it. There is perhaps no difficulty in drawing another compariſon between the Pagan, and our modern Philoſophers: after having ſeen how much they differ in regard to *Grace*, let us ſee how widely they differ concerning *prayer*.

If man cannot conquer all his paſſions, and produce ſolid virtue in his heart, without the help of the Spirit of God; he ought with humility and ardour to implore that aſſiſtance: This is the foundation and reaſon of prayer. Some modern Philoſophers, at the head of whom is Rouſſeau, imagine that man has no need of Divine ſuccours to render him virtuous: according to him, we are ſufficient of ourſelves: By ſetting our reaſon againſt our paſſions, ſhe will make a compleat conqueſt, and our will ſhall have the ſole honour of the victory: See a little how he expreſſes himſelf on this head in his *Emile*. " I bleſs God for his gifts; " but I will not pray: What ſhould I demand of him? Will he " for me change the courſe of things! &c. No; ſuch a pre- " ſumptious petition is more deſerving of puniſhment than an " anſwer. I will not ſolicit from him the power to do well: " Why ſhould I aſk of him what he hath already given me? &c. " He requires me to change my will, 'tis he demands, demands " from me; it is the will which makes my work." This reaſon-

ing

ing of the Philosopher of Geneva amounts if I am not mistaken, to this: Christians believe that solid virtue results from the succours which divine Grace imparts to the will of man, when they implore them with humility: But they are deceived: man alone can do all; and I would conduct Christians to the doctrine of the disciples of Epicurus, who says, "The Gods may give me riches, "if they please; but I will make myself virtuous." What self-sufficiency is in the language of proud Philosophers! Is it then surprising that modern Philosophers, who have as much vanity, should have so much pride to boast, as one of them has done, in speaking of the book from whence I have taken this grand error? "Ah! how shall I bring myself to justify this work *(says he in "his first letter to Montagne)* I who think by it to expiate the "faults of my whole life; I who, full of confidence, one day hope "to say to the supreme Judge; deign to judge in thy clemency "a feeble man; I have done evil upon earth, but I have pub-"lished this Treatise!"

When one sees this proud deception, it calls to mind an anecdote of Gaspard de Javanne, Mareschal of France. The night of St. Bartholomew, he paraded the streets of Paris, to animate the assassins to carnage: "Slaughter, slaughter, (cried he) it is as good to bleed in August as in May." His son informs us (says Voltaire) that when his father lay a dying, he made a general confession of his life; and the Confessor demanded with an air of astonishment; "How is it that you say nothing of St. Bartholomew!" I look on that, (said the Mareschal) as a meritorious action, which ought to atone for my other sins." The errors of the *Emile* are to expiate the sins of M. Rousseau, in like manner as the exploits of St. Bartholomew were to expiate the transgressions of M. de Javanne!

But let us leave the vanity of this Philosopher of Geneva, and consider the piety of a *Heathen* Philosopher and Legislator, which I have chosen as a contrast. The Legislator is Zaleucus, who gave laws to the Locrians: In the exordium to his laws, he says; "Every man ought to conduct himself every moment, as if this "moment were the last of his life: But, if an evil genius entice "him to sin, he ought to flee to the foot of the altars, and implore "heaven to banish far from him this evil genius: He must cast "himself into the arms of good people, whose counsels will restore "him to virtue, by representing to him the bounty, and the ven-"geance of God." How far is this language from the self-sufficiency of Mr. Rousseau! Another Pagan I will oppose to him, is Hierocles, who commented on the *golden verses of Pythagores: "Never put thy hand to a work, before thou hast implored the Gods to finish what thou art about to begin."* Hierocles, it appears, had caught a ray of the morning star, which Jesus Christ hath made to shine on the earth: I make use of M. Dacier's Translation: (See the *Bibliotheque des anceins Philosophes.* Tom. ii. p. 185, &c.) "Pythagores describes in these words two things, which concur

"in

" in aiding us to find the true good; these two things are, *the* " *voluntary movement of our soul*, and *the succours of heaven*: for " although the choice of good be free, and depends upon us; " nevertheless as we derive from God this liberty and ability, we " stand in *continual* need of the divine *support*, to *co-operate* with " us, and *accomplish* what we request: For *prayer* is a medium be- " tween our seeking, and the gift of God. She addresses that " Being who produced us, and who after having given us a *being*, " giveth us also a *well-being*. And how shall any one receive this " *well-being*, if God do not bestow it! And how shall God, who " only hath the power of bestowing, give it to those who, being " master of their own movements, will not even deign to request " it by prayer? Thus then on the one hand, we should not rest " solely in our *prayers*; but follow them by our exertions; and " on the other hand, we should not wholly confide in our *actions*, " but solicit the *succours* of heaven; and that we must also join " *prayer* to action, as the *form* to the matter. Pythagorus leads " us to request that which we do, and to *do* that which we request: " For he makes but one of these two: *Do not begin*, (says he,) *to* " *put thy hand to a work, before thou hast prayed the Gods to finish*, " &c. In short, it is wrong to attempt any thing, as if it depended " upon us to accomplish it without the succours of God; neither " ought we to content ourselves with mere words in prayer, but " exert our utmost efforts to obtain what we request; for other- " wise, we either embrace only an *impious virtue*, and *without* " *God*, if I may be permitted to speak so; or we prefer a mere " prayer devoid of action. And that impiety which is in the first " part, will entirely ruin the essence of virtue; and the inaction " which is in the latter, will absolutely destroy the efficacy of " prayer. How can that be good, which is not done according " to the rule *or will* of God? And if what we perform is to be " done according to this rule, is there not need of the succours of " the same God, to accomplish and perfect the same? For virtue " is the image of God in the reasonable soul; and all images have " need of their original in order to exist: But in vain we possess " this image, if we have not our eyes continually attached to the " Original, whose resemblance only makes the beautiful and good. " Would we then acquire active virtue, we must *pray*; but in " praying, we must *act*, and see that in our actions we always " regard the Divinity, and the light with which he is surrounded: " that which excites us to wisdom, *is continual action*, in *con-* " *stantly* addressing our Supplications to the First Cause of all " Good. The Soul which attaches to this Cause, and purges " herself, as the eye, to render it more clear and quick, is excited " to *prayer* by her application to good works; and by the pleni- " tude of blessings which results from prayer, she redoubles her " application, in uniting petitions to good actions, and in assuring " and fortifying these good actions by the *divine intercourse*.

" Finding herſelf in part illuminated from above, ſhe performs " what ſhe perforins, by *prayer*, and requeſts by her *prayer* what " ſhe *performs*. And thus reſults the union ſo neceſſary between " *prayer and action*."

Behold the true Philoſophy! See the truth and modeſty! How much ſuperior is the language of this *Pagan* Philoſopher, to that of theſe ſelf-ſufficient Philoſophers. O you who think, with M. Rouſſeau, to merit from heaven by a heap of contradictions, and by a monſtrous and unmeaning compilation of the moſt grand truths, and the moſt monſtrous errors, if you attack Revelation,—at leaſt reſpect true Philoſophy, and do not caſt your veil of anti-chriſtian opinions over the truths of the ancient Philoſophers, which blazed forth amidſt the thick ſhades of heathen darkneſs.

If the doctrine of Hierocles upon prayer does not appear preferable to that of Rouſſeau's *Philoſophy*, admit this at leaſt that Rouſſeau wrote as a *Chriſtian*; for thoſe who ſung of Caſtor and Pollux by the Poets, their thoughts were ſometimes in the heaven of truth, and ſometimes in the infernal glooms of error. Behold Rouſſeau the *true* Philoſopher full of admiration for the Goſpel; " The greateſt of all wants, (ſays he,) is that of feeling our wants. " Let us be humble in order to be wiſe: Let us ſee our feebleneſs " and we ſhall be ſtrong. Thus at one and the ſame time, let " grace and liberty reign: Slaves by our own weakneſs, we ſhall " be free by prayer; for it depends upon us to implore, and to " obtain ſtrength, which we cannot derive from ourſelves."—— This laſt doctrine of M. Rouſſeau, is perfectly conformable to the Goſpel. Thoſe then who imbibe the poiſon, which this Philoſopher has ſcattered in ſome parts of his works, ought alſo to taſte the antidote which he offers in others.

In taking the liberty of producing certain contradictions of M. Rouſſeau, the Reader is invited to do juſtice to the beauty of his ſtyle, and to the ſublimity of a great number of his thoughts, by which he hath juſtly merited a place in the Republic of Letters.

The Duty of CONSIDERING the POOR.

" THE inequality of mankind is a plain and undeniable matter of fact: nor does it happen occaſionally, in this or that age, in this or that country: it is univerſal and unavoidable, at leaſt in the ſituation of affairs which has taken place in the world, ſince the Fall. From that period, it ever has been ſo, it ever will be ſo, it ever muſt be ſo, till the time of the reſtitution of all things. What, then, will be the firſt conſideration with a rich man when he ſees a poor man? If he be endowed with a clear head, and a good heart, will he not reaſon in ſome ſuch manner as the following?

" God has given the earth to the children of men, for the ſupport of all. While I abound, why does this man want? Plainly, that

we

we may bear one another's burdens; that my abundance may ſupply his need, may alleviate his diſtreſs, may help to ſuſtain the affliction under which he groans; that I may take off his load of woe, and he take off the ſuperfluity of my wealth; that ſo the ſtream, now broken and turbid, may again find it's level, and flow pure and tranquil. Otherwiſe, if he be ſuffered thus to carry, on his own ſhoulders, through life, the weight of all his accumulated miſery, ſhould he murmur and complain, would it not be with ſome colour of Juſtice, and muſt not I in ſome meaſure be anſwerable for his ſo doing? We are formed, by the ſame artificer, of the ſame materials; our truſt is in the ſame Saviour, and we muſt ſtand before the ſame Judge; yet are there, on my ſide, health, affluence, and joy; on his, ſickneſs, indigence, and ſorrow: I have enough to ſupply every want that luxury itſelf can fancy; while he has not wherewithal to ſupport his family, or to ſatisfy his own hunger. Surely, for this very end were riches beſtowed upon me, and not without a deſign is this poor object thrown in my way, that I might uſe them aright, and juſtify the ways of Providence. The inequality of nature ſhall be rectified by religion. This man ſhall have as much as he needs, and I can enjoy no more. He ſhall not want, while I have to ſpare. God, who has given to man, delights that man ſhould give; and he who gives moſt, does moſt reſemble his Maker.

"Nor let the rich imagine, that what they thus give is thrown away, or given to thoſe who can make no return: let them not grudge to beſtow ſome part of their wealth on the poor—they beſtow it on thoſe, to whom, under God, they owe the whole. For what, I beſeech you, is the nature of Society? Is it compoſed only of the noble and opulent? Did you ever hear, or read, of one that was ſo compoſed? Such a Society could not ſubſiſt for a week. As the members of it would not work, they could not eat. Of what value were your eſtates in the country, if the poor did not cultivate them? Of what account the riches of the noblemen, or the gentlemen, if they muſt want the comforts, the conveniences, and even the neceſſaries of life? The king himſelf is ſerved by the field, and, without the labours of the huſbandman, muſt ſtarve in his palace, ſurrounded by his courtiers and guards. The world depends, for ſubſiſtence, on the plough, the ſickle, and the flail! To what purpoſe warehouſes of merchandiſe in the city? Who but the poor will ſubmit to the drudgery of exporting our own commodities, and importing others in return? Nay, by whom, but by the poor, could they be prepared either for conſumption at home, or exportation abroad; could they be manufactured from firſt to laſt; could they be brought, and lodged in the warehouſes of the merchant; could ſuch warehouſes be built, and fitted to receive them?

"Mankind, in ſhort, conſtitute one vaſt body, to the ſupport of which every member contributes his ſhare; and by all of them together, as by ſo many greater and leſſer wheels in a machine, the

buſineſs of the public is carried on, it's neceſſities are ſerved, and it's very exiſtence is upholden. And in this body we may truly ſay, that the loweſt and leaſt honourable members are as neceſſary as any others; indeed, they have in one ſenſe a more abundant honour; for though the head be, without all doubt, a more noble part than either the feet or the hands, yet what would ſoon be the fate of the beſt head in the world, if theſe it's ſervants ſhould ceaſe to miniſter to it? The rich therefore cannot live alone, without the poor; and they never ſupport the poor, but the poor have firſt ſupported them. And ſhould they be permitted to periſh, by whom we all live? Forbid it prudence and gratitude, as well as philoſophy and religion.

" From hence it appears, that the inequality of mankind is not the effect of chance, but the ordinance of Heaven, by whoſe appointment, as manifeſted in the conſtitution of the univerſe, ſome muſt command, while others obey; ſome muſt labour, while others direct their labours; ſome muſt be rich, while others are poor. The Scripture inculcates the ſame important truth, and the inference to be deduced from it—" The poor ſhall never ceaſe out " of the land; therefore I command thee, ſaying, Thou ſhalt open " thine hand wide unto thy brother, to thy poor, and to thy needy " in thy land." Deut. xv. 11. Such is the method directed by Heaven of balancing the account between the different orders of men. Any other ſcheme of equality would deſtroy itſelf, as ſoon as formed. And politicians ſhould be extremely cautious how they propagate principles tending to render the ſubordinate ranks in ſociety diſcontented with their condition, and deſirous of aſpiring to one for which they were never deſigned by Providence, of whoſe arrangements in the moral, we may ſay, as the Pſalmiſt does of thoſe in the natural world, " In wiſdom haſt thou made " them all!"

The foregoing conſideration will ſuggeſt another to the mind of every one, whoſe meditations are turned towards the ſubject. For ſince there is, and, to anſwer the purpoſes of ſociety, there muſt be ſuch inequality among men, it is but natural to aſk the man, who finds himſelf in a ſituation preferable to that of his neighbour, and yet refuſes to have compaſſion upon him in his diſtreſs—How came your lot to be caſt in ſo fair a ground? You might have been deſtitute of health and ſtrength, of food and raiment, of inſtruction and knowledge. Who cauſed you thus to differ from your poor brother? His capacity, perhaps, with due cultivation, might have evinced itſelf not a whit inferior to your own; his morals may be purer than yours; and had he been poſſeſſed of your wealth, he might have made a better uſe of it than you do. Is it not your merit, or his demerit, which occaſions the difference between you. It has been permitted, that the work of God may be manifeſted in you both; that he from his poverty may learn patience and reſignation, and you be taught charity, and the right employment of the good things vouchſafed you. He was not

ſuffered

ſuffered to fall into this condition, that you ſhould overlook and deſpiſe, but that you ſhould conſider and comfort him. You have an advantage over him, without doubt—and your Saviour has informed you, wherein it conſiſts—"It is more bleſſed to give, "than to receive." Secure this bleſſing, and the end of your being made to differ is anſwered.

"It might have pleaſed God that you *ſhould* have been poor—But this is not all—It may pleaſe him, that you *ſhall* be ſo: and hard would you eſteem it, in ſuch a caſe, not then to experience the benevolence you are now invited to diſplay. It is God's high prerogative to exalt, and to abaſe: he putteth down one, and ſetteth up another. The hiſtory of the world is but a comment on this text. Empires, whoſe ſtamina ſeemed to have been compoſed of iron and braſs, are ſeen to decay and periſh; while others, little thought of, ariſe from the duſt, and flouriſh in their places. That the ſame thing happens reſpecting families and individuals, the chronicles of the times contain abundant evidence; and inſtances will occur to your minds of revolutions in this way ſudden and deciſive as that mentioned by the Pſalmiſt in another—"In the "morning it is green, and groweth up; but in the evening it is "cut down, dried up, and withered!" To theſe rapid changes citizens of commercial ſtates are more liable than others. A fleet puts to ſea, laden with the precious commodities of the eaſt or the weſt. At the word of the Creator, the ſtormy wind ariſeth; the veſſels are diſperſed; they ſink in the mighty waters; the fortunes and the hopes of the owners go down with them. The failure of one perſon affects many others; and theſe breaches on private credit cauſe us, ever and anon, to caſt an anxious eye toward the public, and to think what might have been the effect of an inſurrection, and a conflagration. To the riches of this country is more peculiarly applicable that which the wiſe man ſaith of them in general—"They make themſelves wings."—Yea, *their* wings are ready made; they are prepared at the ſhorteſt notice, to "fly away," and leave a nation poor indeed! Thus weighty and powerful are the reaſons why WE ſhould not truſt in riches ſo eminently *uncertain*; without taking into the account examples, in which the Almighty ſometimes makes bare his holy arm in a more tremendous manner.

"But whether riches leave you, or not, yet a little while—and it can be but a little while—before you muſt leave them. However gay and proſperous you go through life, death will certainly ſtrip you of all, and leave you more truly deſtitute, than the needieſt wretch that was ever laid at your gate. Neither land nor money can accompany you to the grave. The hour muſt come—and while we ſpeak, it is haſtening forward—when ſtrength will droop, beauty will fade, and ſpirits will fail; when phyſicians will deſpair, friends will lament, and all will retire; when from the palaces of the city, and the paradiſes of the country, you muſt go down to the place where all theſe things are forgotten, and take up your reſi-

dence

dence in the solitude of the tomb.---What, *then*, will riches avail? ---Much every way, if they have been bestowed in charity; if the thought of death---that most profitable and salutary of all thoughts, that epitome of true philosophy---shall have excited you, through life, to consider the Poor."

An ACCOUNT of Mrs. SCOTT.

[*Concluded from page* 495.]

TO sum up the Character of Mrs. Scott in a few words, it is but doing justice to her memory to say, that as a wife, she was dutiful and industrious, prudent and loving;---as a mother, she was careful, tender, and affectionate;---as a neighbour,---kind, obliging, and ready to help the distressed;---as a friend,---sincere, upright, and constant;---and as a christian, humble, patient, serious, devout, and happy. In the beginning of December last, she was in the most lively and happy frame of mind in which I had ever seen her. It was at this time that she related to me her experience from its first commencement. I wish it were in my power to give a more particular narration of it here. It was truly an affecting sight! to behold a feeble, dying woman, triumphantly meeting death, fearless of its terrors, and longing to launch out of time into a glorious Eternity. The following lines were of singular comfort to her soul, and they likewise express her dying sentiments:

" Let all who for his coming wait,
" The Holy Ghost receive;
" And rais'd to our unsinning state,
" With GOD in EDEN live:

" Live! till the Lord in glory come,
" And wait his Heaven to share:
" He now is fitting up our home,
" *Go on! I'll meet you there.*"

On the 5th of February, she rejoiced greatly in the God of her Salvation, declaring to all her friends who were then present, the wonderful things which the Lord had done for her soul: particularly to Mrs. Thompson and Mrs. O'Brian she said, " I have experienced much of the goodness and loving-kindness of the Lord " in days past; and was happy in knowing that my sins were for- " given, and in the enjoyment of a measure of the love of God, " shed abroad in my heart: yet I always found something wanting, " until a few months ago, when I was penetrated with a convic- " tion of the necessity of entire purification: my whole soul " thirsted after perfect purity, and I resolved never to rest with- " out it; being fully persuaded that this was the will of God, " even my sanctification. I knew that the Lord could not be " straitened for time or power. I went upon my knees, resolving

" never

" never to give up the ſuit, until I found the bleſſing: I conti-
" nued about three hours in prayer;---during which time I expe-
" rienced unutterable things, and found Jeſus to be unſpeakably
" precious. In this frame I went to reſt;---praiſing the Lord for
" his goodneſs. After doſing a little, I awoke;---afraid leſt I had
" ſlept too long, and, by this means, loſt time in ſleep, which
" might have been ſpent in the more angelic work of praiſe. I
" had ſuch an awful view of the Divine Majeſty, and of the abſo-
" lute neceſſity of Chriſt, as our Mediator, as I never beheld
" before: and through him, I knew my acceptance into the new
" covenant-ſtate;-- and all my ſoul was wonder, love, and praiſe."
——Here ſhe broke out into holy rapture and joy, exhorting thoſe around her to make ſure of an intereſt in Chriſt,---and of his ſanctifying grace, without which, ſhe teſtified, they could not enter into the kingdom of heaven.

She deſired her eldeſt daughter to fetch the linen, which ſhe had laid aſide for her funeral clothes, and ſhew them to Mrs. O'Brian, who was to lay her body out. Upon Mrs. O'Brian's manifeſting ſome reluctance to ſee them;---Mrs. Scott ſaid to her, " What do you think I am afraid to die? No! No! While you
" are handling *this dead body*, my ſoul will be in heaven with my
" precious Jeſus! I ſhall be praiſing God with the angels, and
" glorioufly triumphing there!"

Sunday the 6th was to her a moſt glorious day. It ſeemed as if her ſoul was in heaven, and raviſhed with the unſpeakable glories of God. In the afternoon, for a ſhort time, the weight of bodily affliction interrupted her joy, but not her confidence in God. During this interval, ſhe ſaid to Mrs. Hughes, " I have not the
" comfort I uſually feel;--I am much weighed down with ſleep;
" ---I have not taken any thing to make me ſleep; yet, I am ſo
" oppreſſed with it, that ſometimes, I cannot ſo raiſe up my heart
" as to fix it upon God. Do you think there is any ſin in this?
" I cannot reſt without my Jeſus. I know he has redeemed my
" ſoul, yet I cannot reſt thus. Do you think the Lord will take
" me away, without manifeſting his love again?---Yet I cannot
" doubt:---I know that he is mine and I am his!"

Soon after, ſhe ſaid to Mrs. R——, " Do you think I ſhall die
" to-night?" Mrs. R——, anſwered, " I hope not; but the doctor ſays you are extremely weak, and cannot continue long." Hearing theſe words, ſhe was greatly revived, and cried out aloud; " O Lord, cut ſhort thy work in righteouſneſs, and take me to
" thyſelf!---I do not doubt thy love; I cannot; I will hang upon
" thee. But Lord, I want thy glorious preſence. I cannot
" live without my precious Jeſus!" Then, lifting up her hands, ſhe ſaid, " Begone, thou Tempter; I am Chriſt's;---and Chriſt is mine! I am his to all Eternity!" This I believe was the laſt time that the enemy was permitted to buffet her; for, addreſſing herſelf to God, ſhe cried out, " O Lord, thou didſt hide thyſelf
" for a moment; but now thou haſt more than paid me for all!"

" Oh,

" Oh, how I love thee! I long to be with thee! I will praiſe " thee! Oh! praiſe him, all of you! There is a bleſſed reality in " religion: --I know it! Jeſus is altogether lovely; yea, he is the " faireſt of ten thouſand. Praiſe the Lord, O my ſoul, and forget " not all his benefits. O diſtil more of thy grace into my heart: " Let me be all like thee!---

The cough now interrupted her; but, in a ſhort time, ſhe reſumed her heavenly employment of praiſe. " What care I for " this body! I will praiſe thee! All the powers of my ſoul ſhall " praiſe thee!" Taking her huſband by the hand, ſhe ſaid, " O my dear, praiſe the Lord, for what he has done for my ſoul! " He is mine, and I am his! He is the great Jehovah! The " mighty God! He is God over all! Lord of Glory! I long to " be with him!" She requeſted her daughter, who was coming to wet her lips, to forbear, ſaying, " I am not thirſty: I want to " praiſe God! O the goodneſs of God, that ever he ſhould look " upon ſuch a wretch as I am, the vileſt of the vile! He has " redeemed my ſoul. O ſeek and ſerve God. Give your hearts " *wholly* to him. None need deſpair; I was the vileſt of all;--- " yet I found mercy. O turn unto the Lord, turn unto him *now*."

Looking around, and ſeeing all her friends weeping about the bed, ſhe cried out, " O praiſe the Lord! What! Will none of " you praiſe the Lord? I ſee the Angels praiſing God! I long to " be with them. I ſee the Angels and Jeſus waiting to receive " my ſoul! I ſhall ſoon be there! But, Lord, give me patience! " O the Heaven of Heavens! What a glorious ſight! I long to " be there!"

Two ſiſters now taking leave of her, ſhe ſaid to them, " I charge " you to meet me there (meaning in Heaven) to praiſe him. See " that you live cloſe to God. Give him your whole hearts.--- " You muſt be ſanctified. I find nothing elſe will do. It is " attainable, I know it is;---you muſt experience what I feel. " Live near to God. It is only they that endure to the end, that " can be ſaved." Then ſhe prayed that the Lord would keep them from the temptations and ſnares, with which they might be ſurrounded, and make them faithful until death, that they might receive the crown of life.

Seeing a young man at the oppoſite ſide of the room, ſhe earneſtly exhorted him, that if he had not *now* a clear evidence of the love of God, he would never reſt until he received it, and knew by happy experience the unſpeakable precioufneſs of Jeſus, and felt the power of renewing grace in his heart; aſſuring him he never could be happy without it, on earth, or in heaven.

Obſerving her huſband ſtanding by in tears, " Don't weep, ſaid " ſhe, don't weep; but help me to praiſe the Lord!" She then took a moſt tender and affectionate leave of her children, intreating that they would give up themſelves entirely to the Lord. Particularly the eldeſt. " O Katy, ſaid ſhe, ſeek the Lord; ſee " that you ſecure an intereſt in Chriſt. This I have often preſſed

" upon

" upon your conſcience before. *Now*, I charge you again, to " ſeek an intereſt in Chriſt. Leave this *vain*, *deceitful world*, or " you never can be happy!---Your dying mother declares to you, " that, unleſs you forſake all, and turn by faith to the Lord, you " will be loſt to all Eternity.---What! will you go to hell; and " your [redacted] mother be in Heaven? I intreat you now for " the laſt time, to flee from the ſnares of Satan. Your poor " mother has had many hard ſtruggles; but ſhe has overcome; " and now charges you to meet her in heaven." After which ſhe prayed, that the bleſſing of God might reſt upon them all.

Having a great deſire to ſee Mrs. Church of Windſor, ſhe ſent for her, and ſaid, " Come, ſee a dying woman. I am a living, " and dying witneſs of the reality, power, and ſweetneſs of reli- " gion! Oh! that all the world could hear me! I am not aſhamed " to declare the precioufneſs of Jeſus; He is altogether lovely; " the chief among ten thouſand." Thus ſhe continued for near three hours, declaring the goodneſs of God, and exhorting every one to prepare for Eternity, by putting on the Lord Jeſus Chriſt, that they might be found in him without ſpot and blameleſs.

On Monday, to one who was ſitting by and wiping the cold ſweat from her face, ſhe ſaid, " Oh! what ſhould I do if I had no Jeſus to go to now?" She aſked Mrs. Hall, a perſon for whom ſhe had a great friendſhip, " Will you believe the words of a " dying woman? Then, remember this: You muſt be born again, " and created anew in Chriſt;---you muſt be holy;---yea, and " you muſt know it too: Without holineſs you cannot be ſaved." ——To another friend ſhe ſaid, " I am very weak; but I want to " tell you of the goodneſs of the Lord: He is now precious to " me, and will be ſo to you, if you ſeek and follow him. He " hath made my bed in my ſickneſs. He is with me now; and I " am with him."

Between three and four o'clock, ſhe intreated her huſband, who was weeping by the bed ſide, not to murmur at the diſpenſations of Providence; adding, " I ſhall ſhortly be in Heaven. The " Lord is with me now, and he will ſtand by you in all your trials." ——About five o'clock, waking from a ſhort ſleep, ſhe broke out in thankfulneſs and praiſe;---declaring that the abundance of conſolation which ſhe felt, was beyond the power of deſcription: " It " is impoſſible, ſaid ſhe, for words to expreſs the joys I feel! " I have had a bleſſed view of my home; and Angels wait to " guard me there." She then exhorted every one to ſeek the favour of God, through faith in Jeſus Chriſt; teſtifying that he died for *them*, that they might reign with him.

In the morning ſhe was ſpeechleſs about five minutes; but recovering her voice, ſaid, " I thought my Lord had called me;--- " I thought I was juſt gone, but he hath ſpared me a little longer " with you. His will be done."---She intreated her weeping friends not to repine or murmur;---adding, I am happy, and you may be

be so too, if you will but give up yourselves to the Lord." Mrs S. observed, "You are more than conqueror." "Yea, she "replied, more than victor! more than victor! let there be no "complaining in our streets." These were her last words. About a quarter of an hour after, as she lay speechless, Mr. S. said to her, as your speech is gone, if the prospect of glory opens sweetly before you, lift up your hand.---She instantly threw up both her hands, laid them clasped on her breast, and fell asleep in the Lord.

The SUFFERINGS of our BLESSED LORD.

[*Continued from page* 508.]

SECTION XI.

While CHRIST continues hanging on the cross, his side is pierced, but his legs are not broken: Joseph begs the corpse, and lays it with respect in his sepulchre. Mat. XXVII. 55,---61. Mark XV. 40, to the end. Luke XXIII. 49, to the end. John XIX. 31, to the end.

LUKE XXIII. 49.

AND all his acquaintance, and [many] women, [MAR. who, when he was in Galilee, followed him and ministered unto him, *and*] followed him from Galilee, stood afar off beholding these things: [MAT. XXVII. 55. MARK XV. 40,—41.—]

MAT. XXVII. 56. Among which was

LUKE XXIII. 49.

AND while our Lord was thus expiring on the cross, *all his* familiar *acquaintance* mingled themselves with the crowd of spectators, and *stood at a distance, viewing these things* with weeping eyes and sympathizing hearts: *and* of this number there were *many* pious *women* (a), *who had attended him when he was in Galilee, and* had there *ministered to him*, and liberally assisted him and his disciples with their substance; (compare Luke viii. 2, 3. [*and*] *had* now *followed him from Galilee* to Jerusalem, where they had constantly attended on his preaching in the temple, nor would they leave him in this great and last trial: *Among whom* there *was Mary Magdalene, and Mary the mother of James*

NOTE.

(a) *Many* pious *women.*] I hope I shall give no offence by saying, what I am sure I say very seriously, that the frequent mention which is made in the *evangelists* of the generous and courageous zeal of some *pious women* in the service of Christ, and especially of the faithful and resolute constancy with which they attended him in these last scenes of his suffering, might very possibly be intended to obviate that haughty and senseless contempt, which the pride of *men*, often irritated by those vexations to which their own irregular passions have exposed them, has in all ages affected to throw on *that sex*, which probably in the sight of God constitute by far the better half of mankind; and to whose care and tenderness the wisest and best of men generally owe and ascribe much of the daily comfort and enjoyment of their lives.

(b) *And*

James the less and of Joses; *and* there was also *the mother of* the apostles James and John, *the sons of Zebedee* the fisherman (b); *and Salome* also (c), *and many other* zealous and affectionate *women, who came up with him to* this passover at *Jerusalem*, and who had the courage to attend him, even when his apostles themselves had forsaken him and fled.

Then, as the day was drawing to a close, *the Jews* were very solicitous, *because it was* now *the preparation* for the sabbath, *that the bodies might not remain* all night *upon the cross*, which their law expressly forbade, Deut. xxi. 22, 23.); and more especially they were concerned, that this profanation might not happen *on the sabbath-day*; *(for that sabbath* being the first which followed the passover, *was a great day* of peculiar solemnity (d); they went therefore and *intreated Pilate* that he would send an order to the soldiers, who were watching the crucified persons, *that their legs might be broken*, the more effectually to dispatch them, if they were not quite dead, *and*, [*that*] *they might* then *be taken away* (e). And Pilate upon this gave orders that it should accordingly be done; *the soldiers therefore*, who guarded the execution, *came and brake the legs of the first* malefactor, or of him that hung nearest the place where they had been sitting;

was Mary Magdalene, and Mary the mother of James [the less,] and [of] Joses, and the mother of Zebedee's children, [and Salome, and many other women, which came up with him upto Jerusalem.] [MAR. XV.—40.—41.]

JOHN XIX. 31. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high-day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

NOTES.

(b) *And the mother of the sons of Zebedee.*] Though the construction of the *original* be dubious, yet I think it very rational to conclude, that this *mother of the sons of Zebedee*, or of *James the greater*, and *John*, was a different person from the *mother* of *James the less* and *Joses*; both as *the sons of Zebedee*, though such distinguished friends of Christ, are never called *his brethren*, as James and Joses are, (Mat. xiii. 55. and Mark vi. 3.) and as some *scriptures* plainly intimate, that no more than *two* of the *apostles* were *the sons of Zebedee*. (See Mat. x. 2. xxvi. 37. Mark iii. 17.)

(c) *And Salome.*] This Salome who is mentioned here by Mark, is commonly supposed to be *the mother of Zebedee's children* mentioned by Matthew; but as it is expressly said, there were *many other women present*, she might possibly be some other *disciple*, and there is no sufficient reason to conclude they were the same. (Compare Mark xvi. 1.)

(d) *For that sabbath was a great day.*] It was, not only *a sabbath*, but the *second day* of the *feast of unleavened bread*, from whence they reckoned the *weeks to pentecost*; and also *the day* for presenting and offering the *sheaf of new corn*; so that it was indeed a *treble* solemnity.—

(e) *Might be taken away.*] It was customary to let the *bodies* of persons who had been executed *continue on the crosses*, or *stakes*, till they were eaten up by birds of prey; but as this was forbidden to the Jews, the *Roman governors* probably used to oblige them by permitting such *bodies* as belonged to them to be *buried*.

sitting; *and* then passing by Jesus, who hung in the middle, they went and brake the legs *of the other who was crucified with him. But coming* afterwards *to Jesus, they did not break his legs, as they saw* it was needless, since it was plain *he was already dead*; and they were now impressed with some degree of reverence even to his corpse, by the amazing prodigies which they had just now seen. *But* yet *one of the soldiers* had so much boldness and inhumanity, that he *pierced his side with a* long lance or *spear*, which he had in his hand; *and immediately there came out* of the wound, both *blood and water* mingled with it (f); which made it plainly appear, that had he been living, the wound would have been mortal, having reached his very heart; and consequently put it out of all doubt that he was really dead, before he was taken down from the cross.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs.

34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

35 And he that saw it, bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

And as this was so important, and indeed so fundamental a point (g), it may not be improper to add, that it was *one who saw* [*it*] who *has bore* [*this*] *testimony*, and recorded so remarkable a circumstance; *and* therefore *his witness is* undoubtedly *true: and* now he is writing this, he solemnly declares, that *he knows* by the most certain testimony of his senses, *that what he saith is true*; and he makes this declaration, *that you*, whoever you are, into whose hands this history may come sooner or later, *may believe*, and may be confirmed in your adherence to that gospel which is established on the death and resurrection of Christ.

For

NOTES.

(f) *There came out blood and water.*] I do not pretend to determine whether this was, as Dr. *Drake* supposes, (in his *Anatomy, vol.* I. *p.* 106.) the small quantity of *water* inclosed in the *pericardium*, in which the heart swims: or whether the *cruor* was now almost coagulated, and separated from the *serum*: either way, it was a certain proof of *Christ's death*; for he could not have survived such a *wound* had it been given him in perfect health.

(g) So important and fundamental a point.] The grand evidence of *Christ's mission* is his *resurrection*, which implies the certainty of his *death*: and thus *crucifixion* might have seemed, on a slight view, a less proper *execution* than some others, such as *beheading*, *burning*, and the like; but *this wound* would effectually exclude all pretences of his having been *taken down alive* by his friends; and accordingly *that* is an evasion, which, false and malicious as his enemies were, we do not find they ever had recourse to.

It was strange, seeing he was dead, that blood should come out; more strange that water also: and most strange of all that both should come out immediately, at one time, and yet distinctly. It was pure and true water, as well as pure and true blood. The asseveration of the beholder and testifier of it, shews both the truth and greatness of the miracle and mystery.

* *They*

For however inconsiderable *these things* may appear, they *were* permitted in the course of Divine Providence to be *done*, *that* thus *the scripture might be* remarkably *verified*, in what it says concerning the paschal lamb, which did in so many circumstances resemble Christ, (Exod. xii. 46. and Num. ix. 12.) "*None of his bones shall be broken:*" a precept, which among many others, was given on purpose to lead the minds of believers to reflect on the harmony and unity of design carried on, (though by such a variety of persons, in no concert with each other,) under the Old Testament, and under the New. *And again*, there is *another scripture*, which *says*, concerning the Jews, when they are to be converted to the Messiah in the latter days, "*They shall look on him whom they have pierced*," * (Zech. xii. 10.); for which reason God permitted them not only to pierce the hands and the feet of Jesus with nails, but also to open his side by that deep and large wound which we have now been mentioning.

36 For these things were done. that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, They shall look on him whom they pierced.

And quickly *after these things*, *as* it was near sun-set, and *the evening was now come*, *because* (as we have observed) *it was the preparation*, *or* the close of *the day before the sabbath*, (John xix. 31.); for it was Friday evening, and the sabbath, which would begin at six o'clock, was near at hand, in which no work could lawfully be done; *Behold there came* to the governor's palace *a* certain *rich man of Arimathea*, (*a city of the Jews*, anciently called Ramoth, which lay in the tribe of Ephraim, and was the city of Samuel that celebrated prophet;) and he was *named Joseph*, and was a person of considerable note, *being an honourable counsellor*, or member of the sanhedrim, who had a general reputation as *a benevolent and upright man*. *The same* was not concerned with the rest of his fellow-senators in putting Jesus to death, and *had not given* the concurrence of *his vote to the counsel and action of them* that condemned him; [*but was one*] *who also himself* humbly and affectionately *waited for the*

MARK XV. 42. And now [JOH. after this,] when the even was come, because it was the preparation, that is, the day before the sabbath; [MAT. XXVII. 57.-JOHN XIX. 38.—] LUKE XXIII. 50. Behold, [there came a rich man of Arimathea,]—[LUK. a city of the Jews,] named Joseph, [MAR. an honourable counsellor,] *and he was* a good man, and a just: MAT. XXVII — 57. — MARK XV. 43.—LUKE XXIII. 51.—]—51. The same had not consented to the counsel

NOTE.

* *They shall look on him whom they have pierced.*—They who have occasioned his sufferings by their sins, (and who has not?) shall either *look upon him* in this world with penitential sorrow; or with terror, when he cometh in the clouds of heaven, Rev. i. 7.

(i) *Went*

counsel and deed of them; [*but was one*] who also himself waited for the kingdom of God, [JOH. being a disciple of Jesus, but secretly, for fear of the Jews.] [MAT. XXVII.—57. MARK XV.—43.—JOHN XIX.—38.—]

52 This man went [MAR. in boldly] unto Pilate, and begged [JOH. that he might take away the body of Jesus.] [Mat. XXVII. 58.—MARK XV.—43. JOH. XIX.—38.—]

MARK XV. 44. And Pilate marvelled if he were already dead; and calling unto him the centurion, he asked him, whether he had been any while dead.

45 And when he knew *it* of the centurion, [JOH. Pilate gave him leave,] [*and* commanded the body to be delivered] to Joseph. [MAT. XXVII.—58. JOHN XIX.—38.—]

46—And [Joseph] bought fine linen, and [JOH. came therefore, and] took down [JOH. the body of Jesus,] and wrapped [it in a clean linen cloth.] [MAT. XXVII. 59. LUKE XXIII. 53.—JOHN XIX.—38.]

the kingdom of God, being indeed *a disciple of Jesus, though secretly*; because he durst not openly profess his belief in him *for fear of the Jews* and their rulers, who were so strongly prejudiced against him. *This man*, awakened by the prodigies attending his death to greater courage than he had before, though he knew it must necessarily draw upon him the hatred and contempt of his brethren, yet *went in boldly to* the presence of *Pilate* (i), *and begged* his permission, *that he might take away the body of Jesus*, to preserve it from further insults, and bury it in a decent and respectful manner.

And when *Pilate* heard his request, considering how lingering an execution that of the cross was, he *thought it strange if he were already dead*, and would not easily believe it; *and* therefore *having sent for the centurion*, who was appointed to guard the bodies, *he asked him whether Jesus had been dead any time. And when he knew* [*it*] *of the centurion*, and was certainly informed, that besides all the appearances of his having been dead before, he was afterwards stabbed to the very heart, *Pilate*, without any farther scruple, *gave him leave*, [*and*] *commanded the body to be delivered to Joseph*: which he might be the more willing to do, as he was thoroughly convinced that Jesus was innocent; and it was generally thought by the heathens, that the spirits of the departed received some advantage from the honours of a funeral paid to their bodies.

And Joseph therefore being thus authorized by Pilate, *having bought* a large piece of *fine linen*, *came* to mount Calvary, *and* with proper assistance *took down the body of Jesus* from the cross, *and wrapped it* up *in a* kind of winding-sheet of *clean linen cloth*.

And there came also at the same time with Joseph to the cross, *Nicodemus* another member of the sanhedrim, and *who* was he that *at the first* beginning of his public ministry *came to Jesus*.

NOTE.

(i) *Went in boldly to Pilate.*] It was indeed a courageous act for this rich and noble *senator* thus publicly to own his friendship to Jesus in the midst of his greatest infamy; and a person of such sagacity could not but know, that if a *resurrection* should happen, nothing would have been more natural, than that he should have been brought into question as a *confederate* in the pretended *fraud* of conveying him away. (k) *Swathed*

Jesus by night, (John iii. 1, 2.): *and* as he was now grown more courageous than before, to testify his great regard for Jesus, he *brought* with him *a mixture of myrrh and aloes*, [*that weighed*] *about an hundred pounds. Then they took the body of Jesus*, without regarding the reproach to which it might expose them, *and swathed it up in* a great many folds of *linen* (k) together *with the spices, which is the Jewish manner of embalming.**

Now it happened very commodiously for his immediate interment, that *in the* very neighbourhood of the *place where he was crucified, there was a garden; and in the garden a new sepulchre* belonging to Joseph. *There laid they Jesus therefore in* [*Joseph's*] *own new tomb, which he had* lately ordered to be *hewn in stone out of a* solid *rock*; to which therefore there could be no passage but by the door, and *in which no man was ever yet laid*, so that there could be no room to imagine any other person rose from thence. And this they did, *because* (as we have said before) *it was the Jewish preparation-day, and the sabbath drew on:* to be ready therefore for the rest commanded on the sabbath-day, they used no farther ceremony in interring him, and chose a most convenient place to do it with dispatch, *for the sepulchre was* very *near at hand.* And Joseph having thus interred him in his own tomb, and so (as it was prophesied concerning the Messiah, Isa. liii. 9.) "made his grave with "the rich in his death (l)," he took care to make all things secure, *and having rolled a great stone to the door of the sepulchre*, to block up the entrance, *he went away* to his own home.

And

JOHN XIX. 39. And there came also Nicodemus, (which at the first came to Jesus by night,) and brought a mixture of myrrh and aloes, about an hundred pound *weight*.

40 Then took they the body of Jesus, and wound it in linen clothes, with the spices, as the manner of the Jews is to bury.

41—Now in the place were he was crucified, there was a garden; and in the garden a new sepulchre.

42 There laid they Jesus therefore [in *Joseph's* own new tomb, which he had hewn] [LUK. in stone] [MAR. out of a rock,] [JOH. wherein was never man yet laid:] because [LUK. that day was the] Jews [LUK. preparation, and the sabbath drew on;] for the sepulchre was nigh at hand. [MAT. XXVII. 60.—MARK XV. 46.—LUKE XXIII. 53, 54. JOHN. XIX. —41.]

MAT. XXVII. 60. And he rolled a great

NOTES.

(k) *Swathed it up in linen.*] This I take to be the most literal *translation* of the words for ὀθονια were a kind of *linen rollers*, in which the *easterns swathed up their dead*. It was, no doubt, by *miracle*, that when Christ arose, he disentangled himself from these *swathes*.

* *Which is the Jewish manner of embalming.* The proper meaning of the verb ενταφιαζειν, is not *to bury*, but *to embalm*, or to prepare the body for burial. It had been predicted of our Lord, not only that he should be numbered with *transgressors* (malefactors); not only that his grave should be appointed with the wicked (which was the case of those who suffered, as criminals, by public justice); but that he should be joined with the rich in his death; circumstances which, before they happened, it was very improbable should ever concur in the same person.—&c.

* It

great stone to the door of the sepulchre, and departed. [MARK XV.--46.] LUK. XXIII. 55. [And Mary Magdalene, and the other Mary] [MAR. the mother of Joses,] and the women also which came with him from Galilee, followed after, and [sitting over-against the sepulchre,] beheld [MAR. where] and how his body was laid. [MAT. XXVII. 61. MAR. XV. 47.]

56 And they returned, and prepared spices and ointments; and rested the sabbath-day according to the commandment.

And when Joseph and Nicodemus came, and took down Jesus from the cross, *Mary Magdalene, and the other Mary*, who (as was said before) was *the mother of* James the less and *Joses*, (Mat. xxvii. 56.) *and* the rest of *the women also who had accompanied Jesus from Galilee*, and so affectionately attended during the time of his crucifixion, were now desirous to see how they disposed of him: and therefore when they carried off the corpse, these pious women *followed after* them, *and sitting over-against the sepulchre*, into which they saw them enter, *beheld* with diligent observation, *where, and how his body was laid. And they* immediately *returned* into the city, *and* before the day of preparation was quite finished, they *provided* a great quantity of *spices and balms* for the purpose of embalming the body of Jesus, * as soon as the first day of the week should open; *and*, in the mean time, they *rested on the sabbath-day, according to the* Divine *commandment*, which they would not violate even on so solemn an occasion as this.

NOTE.

* It seems highly probable, that although these pious women saw our Lord laid in the sepulchre, yet they were not acquainted with the preparations made by Nicodemus for embalming his body.

IMPROVEMENT.

Mat. xxvii. 55, 56. WE have seen the sorrows of our expiring Lord: let us now, like these pious women, raise our eyes to him with an holy and unfeigned affection, and behold him pale and breathless on the accursed tree. Let us view him by faith, till the eye affects the heart, and till we learn to "glory in nothing but his cross, whereby the world may be crucified to us, and we may be crucified to the world." (Gal. vi. 14.

John xix. 31, 32 How wonderfully does the providence of God appear to have regarded the body of Jesus, which had so long been the temple of the indwelling Deity; even when it was deserted of that Spirit which had lately animated it; and while it hung, (amazing thought, that it ever should have hung!) between the bodies of two thieves on a cross, without the

33—36 gates of Jerusalem! He, who has all hearts in his hand, interposed by a secret, but powerful influence on the soldiers, who brake the legs of the malefactors, to spare those of Christ: that so nothing which looked like a prophecy of

34 him, should want its proper accomplishment. But his side was pierced; and how deep was the wound, when "immediately

diately there came out of it blood and water?" Happy emblem of the bleſſed effect of his death! He came both by water and blood, (as he who ſaw and teſtified this important fact leads us to improve it; 1 John v. 6.) and by this means at once atones the injured juſtice of God, and purifies the ſouls of them that believe in him.

Our indignation riſes againſt the man, that could, by ſuch an outrage as this, abuſe the dead body of our Redeemer: but oh, let us ſeriouſly remember the hand which our ſins had in all that was now done. "He was wounded for our tranſgreſſions; he was bruiſed for our iniquities:" (Iſa. liii. 5.) And therefore it is ſaid concerning thoſe on whom the ends of the world are to come, that they ſhall look on him whom they have pierced, and mourn; (Zech. xii. 10.) May we mourn over him with a genuine evangelical ſorrow, when we conſider whom we have pierced; and how deep, and how often we have pierced him; and upon what ſlight temptations; and under how many engagements, rather to have bathed his wounds with our tears, and even to have expoſed our own hearts to the ſharpeſt weapon, by which the madneſs of ſinners might have attempted to injure him.

The boldneſs of Joſeph, and even of Nicodemus himſelf, deſerves our notice on ſuch an occaſion. They are not aſhamed of the infamy of his croſs, but come with all holy reverence and affection to take down thoſe ſacred remains of Jeſus; nor did they think the fineſt linen, or the choiceſt ſpices, too valuable on ſuch an occaſion. But who can deſcribe their conſternation and diſtreſs, when they ſaw him, who they truſted ſhould have delivered Iſrael, a cold and bloody corpſe in their arms; and left him in the ſepulchre of Joſeph, whom they expected to have ſeen on the throne of David?—We leave for the preſent his enemies in triumph, and his friends in tears, till his reſurrection; which ſoon confounded the rage of the former, and revived the hopes of the latter; hopes, which muſt otherwiſe have been for ever intombed under that ſtone with which they now covered him. But happy and comfortable is the thought, that this his tranſient viſit to the grave has (as it were) left a perfume in the bed of duſt, and reconciled the believer to dwelling a while in the place where the Lord lay!

Mark xv. 43 John xix. 39 Mark xv. 46 John xix. 40. Mat. xxvii. 60

OBSERVATIONS ON THE RAINBOW.

EVERY part of the ſublime narration of MOSES, is impreſſed with characters that mark it as proceeding from the great Author of nature himſelf. I ſhall notice the circumſtances of that ſolemn *covenant* which GOD vouchſafed to make with the inhabitants

tants of the new lands, by considering the *sign* annexed to it (Gen. chap. ix. ver. 12 and 13.) "And God said: this is the *token* of the *covenant* between me and you, and every living creature that is with you, for perpetual generations; I do set my *bow* in the *cloud*, and it shall be for a *token* of a *covenant* between me and the earth." I shall first show what this object presents to our notice, considered as it stands connected with *natural history* and *Geology*, after which I shall speak of the proofs we have of the reality of this event.

I have had occasion to remark, that *rain* does not proceed from the condensation of the *waters* raised by *evaporation*, but that it is produced by a chemical process, in which a portion of the *atmosphere* itself being decomposed, returns to the state of *aqueous vapour*, which, by its abundance, first forms *clouds*, and at length, the fall of water, which we call *rain*. In the present state of our globe, we observe too very different sorts of *rain*; the one which prevails over a large extent of country, either in a calm, or during regular winds; this *rain* is commonly foretold by the fall of the mercury in the barometer; it is always of some continuance, and is not accompanied with any other particular phænomenon: this I shall call *simple rain*. The other is more local, and the barometer seldom announces it: its effects are sudden, and return by fits; it is always accompanied with *gusts of wind*, which also are local; often it ends only in *showers*, but sometimes it is attended with *hail*, *thunder*, *lightning*, and even with hurricanes. I shall call this *tempestuous*. Now it is to this latter kind of *rain*, the *rainbow* (or *Iris*) belongs; for it requires, that at the same time when the air is clear in the part of the horizon where the sun happens to be, there shall be in the opposite part a *cloud* very low and very thick, and that another *cloud* shall, be so situated as to produce *rain* between the thick *cloud*, and the spectator looking that way; circumstances that never happen in the case of *simple rain*, the *clouds* belonging to which are much elevated, and extend at once over a large tract of country: it then also *rains* or *snows* on the highest mountains; while in the case of *tempestuous rains*, we need not go very high, to have a tempest below us: and when the former kind of *rain* comes to cease, the *clouds* every where break and disperse at once without partial *showers*.

Thus, in order to decide certainly the question, whether the *rainbow* was known to the *Antediluvians*, it would be sufficient to know whether at that time there were any *tempestuous rains*: but all we know in this respect, is, that there is no mention of *hail* or *thunder* in all that MOSES has said of the times anterior to the *deluge*. This does not amount to a proof, but it authorizes an inquiry from *physical* and *geological* principles, in order to judge whether there be a possibility that the *rainbow* had not appeared before this revolution on our globe.

The *simple* and the *tempestuous rains*, unquestionably proceed from one common cause: that is, the decomposition of the air, so

as

as to make it return to the ſtate of *aqueous vapour:* but there never happens any chemical *decompoſition*, without a *recompoſition* of ſome other kind. Some *fluid* muſt neceſſarily be mixed with a part of the *atmoſpherical air*, in order to ſeize on the ingredients that had produced it from the *aqueous vapours*; but then, ſome new *combination* muſt certainly take place; and we have reaſon to ſuppoſe this to be the caſe, ſince the influence of the *atmoſphere* on terreſtrial phænomena is ſo various, that *rain* conſidered alone, is very far from explaining it. The immediate exiſtence of ſuch new *combinations* does not yet appear to us during the *ſimple rains*, but we are ſure that they take place in the *tempeſtuous rains*, when we conſider their concomitant effects. Different ſorts of *fluids* may occaſion the change of *air* into *aqueous vapour*; but the new combinations which then take place by the ingredients which it loſes, are different, as well as the part of the atmoſphere in which the operation happens; a circumſtance that varies the appearances of the rains. Now we know from *Geology*, that at the period of the *deluge*, there happened very conſiderable changes, not only in the *atmoſphere*, but in the *waters* of the *ſea*, and with regard to the *continents*, very different from the former, by being covered with *ſtrata* of different ſorts, which did not exiſt on them. It is therefore very poſſible, that the *tempeſtuous rains* are among the conſequences of the *changes* which happened at that epoch, on our globe, and that conſequently the *rainbow* which appeared after the *flood*, might be a new phænomenon, connected with a ſtate of the earth, with regard to which it became a real token of what God ſaid to Noah, at ver. 15. of the ſame chap. "that the *waters* ſhould no more become a *flood* to deſtroy all fleſh;" or in the language of *Geology*; that the new *continents* were not expoſed to ſink below the level of the preſent *ſea*, in conſequence of internal operations, by which the ſtate of the *atmoſphere* could be ſtill altered.

Admitting this idea, that the *rainbow* appeared for the firſt time to NOAH and his family, at the moment when God declared his *covenant* with the new inhabitants of the earth, let us repreſent to ourſelves how they muſt have been ſtruck with all its circumſtances, by the novelty and magnificent appearance of the phænomenon, and by the divine revelation which preſented it to their notice as the *token* of that *covenant*; conſidering that neceſſary impreſſion, which, if the event was real, muſt have been felt by NOAH and his family, we ſhall find, in the proof of its having been produced, that of the reality of the event. On this ſubject it is ſufficient to read that ſection of Mr. BRYANT's *Analyſis of Ancient Mythology*, (1 vol. p. 341) that has for its title, "of JUNO, IRIS, EROS, and THAMUR; in which the learned and judicious author unfolds, what the ancient mythologies contain of alluſion to this *ſign*, as marking an æra of the greateſt importance in the hiſtory of mankind. The *Iris*, either as repreſenting or accompanying *divine love*, and even expreſsly as the emblem of a *ſolemn covenant*, became an object of *worſhip* among the firſt people which ſepa-

rated from the family of *Shem*; and Mr. BRYANT gives a particular instance of this (p. 414 of the same vol.) in the design of a piece of sculpture, cut in the rock near the *Campus Magorum* in *Persia*, copied by *Thevenot*, in which *Eros*, that is to say, *divine love*, represented by a winged infant, is sitting on a *rainbow*, near which is the figure of an *old man* in the act of *adoration*. Lastly, Mr. MAURICE, at p. 347 of his work, quotes also the mythology of the *Chinese*, where they make their great Deity FOHI to spring from a *rainbow*; and his personage, in other respects, bears in their mythology all the characters and attributes of NOAH, as saved from the *deluge*. Here then are pointed traits of a general tradition relative to the *rainbow*, considered as a great *sign*; and to this, natural *history* and *Geology* add their evidence. Now, if we consider the simplicity and conciseness with which MOSES relates this circumstance, we shall find, that the *Israelites* must have also known it by tradition from their progenitors: and it is a fresh proof, that, through the whole of his account, he relied on this *tradition*, which he only fixed, and cleared from error, at the same time that he manifested to them the orders of GOD, and what they could not know of his WORKS.

[Mr. DE LUC's Geological Letters.]

On ACCIDENTAL EVENTS.

PROPERLY speaking, nothing can happen by chance, for every thing has its real and certain cause. But what we call chance is more than the unexpected meeting of several causes, which produce an unforeseen effect. Experience shews us that this often happens in life. Unforeseen accidents may entirely change the fortune of men, and overthrow all their designs. It seems, as if naturally, the race should be to the swift, and the battle to the strong, and success to the wise; yet it does not always happen so,; for an unexpected event, a favourable circumstance, an accident, impossible to be foreseen, often does more than all human power, knowledge, or prudence could do. How much to be pitied therefore would mankind be, if a wise and beneficent Hand did not regulate events for them! How could God govern mankind, if what we call *chance* did not obey his voice! The fate of men, families, and even whole kingdoms often depends on circumstances which appear to us insignificant and trifling. If we take from Providence the rule over these small events, we must at the same time suppose the greatest revolutions in the world equally independent of his government. We know that accidents daily happen, on which our temporal happiness or misery in a great measure depend. It is evident that we cannot guard against these sort of accidents, because we cannot foresee them; but it follows from thence, that these unexpected events, which are above our understanding or prudence, ought to be particularly assigned to the Will of Providence. By the wisdom and goodness of God we are left more or less to ourselves, according as we have more or less understanding

ſtanding and powers, to conduct ourſelves rationally. But under circumſtances wherein our prudence can be of no uſe, we may depend upon it, that God will more particularly watch over us. In all other caſes, the endeavours and induſtry of man ought to concur with the aid and protection of Heaven. It is only on occaſion of unforeſeen accidents that Providence acts alone. As in all that we call chance, we viſibly diſcover traces of the wiſdom, goodneſs, and juſtice of God, it is evident that chance itſelf muſt be ſubject to divine direction. It is even there that the government of Providence ſhines with peculiar luſtre.

When the beauty, order, and plan of the world fills us with admiration, we conclude without heſitation, that a Being infinitely wiſe muſt preſide over it. With how much more reaſon ought we to draw this inference, when we reflect on the great events which are produced by accidents, which no human wiſdom could foreſee? Have we not a thouſand examples, that the happineſs and lives of men, the fate of nations, the ſucceſs of wars, the revolutions in kingdoms, and other ſuch things depend on accidents entirely unforeſeen! An unexpected event may interrupt the beſt concerted projects, and deſtroy the moſt powerful forces. It is in Providence alone we can reſt our faith, peace, and hope. With whatever evils we may be ſurrounded, whatever dangers may threaten us, God can deliver us by a thouſand means unknown to ourſelves. The lively perſuaſion of this comfortable truth, ought on the one hand to inſpire us with the profoundeſt reſpect for the Ruler of the univerſe; and, on the other, to put our whole truſt in God, and to look up to him on every occaſion through life. This truth ought alſo to curb our pride, and to inſpire the high and the mighty of this world, with the religious fear they ought to have of that great Being, in whoſe hands there are a thouſand means unknown to us, by which the whole ſtructure of happineſs we have proudly raiſed, may be deſtroyed. This ſame truth is highly calculated to baniſh all doubt, all anxious care and ſorrow from our minds. The infinitely wiſe Being has a thouſand wonderful ways unknown to us. They are the ways of mercy and goodneſs. He wiſhes the happineſs of his children, and nothing can prevent it. He commands, and all nature obeys.

Let ſweet content therefore take poſſeſſion of our ſouls. God is good. Love and mercy ſhine through all his works. Let us contemplate his mighty deeds. The world, and all it contains, proclaim, and are worthy of him alone. The heavens and the earth witneſs his power. The ſun that rules by day, and the moon that ſhines by night, all things that have life or motion proclaim the mighty God. Conſider the works of his hands. Men and brutes ſhew us that his glory is infinite. Even the objects that appear leaſt in our eyes, the blade of graſs, and the grain of ſand, teach us to know the Lord. Aſk the mountains and the abyſs, the heights of the heavens and the depths of the ocean, the winds and the tempeſt, and the worm that crawls in the duſt: They will tell

you

you that his wisdom is infinite, and his power wonderful. Oh! how shall we worthily praise and exalt him, to whom we owe existence and life? Our bodies, and the souls which animate them, are the gifts of his hands. If we are a prey to adversity, if oppressed with sorrows, scarce do we feel the weight of them, when God enables us to support them. He comes to our assistance, and our evils are banished. O my soul! thou hast long experienced this. Let me never forget it, nor give way to the fear of being deserted by a God, who cannot forsake his children. Let us therefore submit to his holy will. Let us bless him for all his dispensations, persuaded that he will accomplish all his merciful designs; for he is great in wisdom, and abundant in means.

" Kept by that Hand, I cannot fear
Left earth or hell should pluck me thence;
I trample on temptation near,
Supported by Omnipotence:
Possess'd of boundless Power divine,
Of boundless Love, for CHRIST is MINE."

Extract of Mr. Bruce's Journey from Masuah to Gondar, in Abyssinia.

[*Continued from page 513.*]

ON the 22d of November we left our station on the top of Taranta, and in the evening, came to Dixan. Hagi Abdelcader, Achmet's friend, invited me civilly to his house, and declared the friendly orders he had received from Achmet concerning me. In about a quarter of an hour came Saloome, our guide, with about twenty men, and demanded us, in the name of the Naybe, as his strangers: he said we owed him money for conducting us, and likewise for the customhouse dues. In a moment near a hundred men were assembled round Hagi Abdelcader, all with shields and lances, and we expected to see a fray of the most serious kind. But Abdelcader, with a switch in his hand, went gravely up to Saloome, and, after chiding his party with great authority, he held up his stick twice over Saloome's head, as if to strike him; then ordered him, if he had any demands, to come to him in the evening; upon which both parties dispersed, and left us in peace. The matter was settled in the evening with Saloome in an amicable manner. It was proved that thirteen pieces of blue cloth were the hire agreed on, and that it had been paid by his order to Achmet; and, though he deserved nothing for his treacherous inclinations towards us, yet, for Achmet's sake, and our friend Hagi Abdelcader's, we made him a present of three pieces more. Dixan consists of Moors and Christians, and is very well peopled; yet the only trade of either of these sects is a very extraordinary one, that of selling of children. The Christians bring

bring such as they have stolen in Abyssinia to Dixan as to a sure depositt; and the Moors receive them there, and carry them to a certain market at Massuah, whence they are sent over to Arabia or India. The [Christian] priests of the province of Tigre, especially those near the rock Damo, are openly concerned in this infamous practice; and some of these have been licensed by Michael to carry it on as a fair trade, upon paying so many firelocks for each dozen of slaves.

On Nov. 25th we left Dixan, and, at eleven o'clock, encamped under a daroo tree, one of the finest I have seen in Abyssinia, being 7½ feet diameter, with a head spreading in proportion, standing alone by the side of a river. This tree and river is the boundary of the territory, which the Naybe farms from Tygre, and stands within the province of the Baharnagash. Hagi Abdelcader attended us thus far before he left us; and Saloome came likewise, to see if some occasion would offer of doing us further mischief; but the king's servants, now upon their own ground, began to take upon them a proper consequence. One of them went to meet Saloome at the bank of the river, and making a mark on the ground with his knife, declared that his patience was quite exhausted by what he had been witness to at Massuah and Dixan; and if now Saloome, or any other man belonging to the Naybe, offered to pass that mark, he would bind him hand and foot, and carry him to a place where he should be left tied to a tree, a prey to the lion and hyæna. They all returned, and there our persecution from the Naybe ended. But it was very evident, from Achmet's behaviour and discourse, had we gone by Dobarwa, which was the road proposed by the Naybe, our sufferings would not have been as yet half finished, unless they had ended with our lives. We remained under this tree all night; it will be to me a station ever memorable, as the first where I recovered a portion of that tranquillity of mind to which I had been a stranger ever since my arrival at Massuah.

The 26th we left our pleasant quarters under the daroo-tree, and set forward with great alacrity. At eleven we encamped under a mountain, on the top of which is a village called Hadawi, consisting of no more than eighty houses, though, for the present, it is the seat of the Baharnagash. This nobleman paid me a visit in my tent, and was the first Abyssinian I had seen on horseback; he had seven attendant horsemen with him, and about a dozen of others on foot, all of a beggarly appearance, and very ill-armed and equipped. He was a little man, of an olive complexion, or rather darker; his head was shaved close, with a cowl, or covering upon it; he had a pair of short trousers; his feet and legs were bare; the usual coarse girdle was wrapped several times about him, in which he stuck his knife; and the ordinary web of cotton cloth, neither new nor clean, was thrown about him. His parts seemed to be much upon the level with his appearance. He excused himself for not having sent us provisions, because he had been

upon

upon an expedition againſt ſome rebellious villages; and was then only juſt returned. To judge by his preſent appearance, he was no very reſpectable perſonage; but in this I was miſtaken, as I afterwards found. I gave him a preſent in proportion to the firſt idea, with which he ſeemed very well content, till he obſerved a number of fire-arms tied up to the pillar in the middle of the tent, among which were two large ſhip blunderbuſſes. He aſked me if there was no danger of their going off? I ſaid, that it happened every now and then, when their time was come. A very little after this, he took the cuſhion upon which he ſat, went out, and placed himſelf at the door of the tent. There the king's ſervant got hold of him, and told him roundly, he muſt furniſh us with a goat, a kid, and forty loaves, and that immediately, and write it off in his account-book, if he pleaſed. He then went away and ſent us a goat and fifty cakes of teff bread. But my views upon him did not end here. His ſeven horſes were all in very bad order, though there was a black one among them that had particularly ſtruck my fancy, and which I purchaſed for about 12l. ſterling. I was exceedingly pleaſed with this firſt acquiſition. The horſe was then lean, as he ſtood about ſixteen and a half hands high, of the breed of Dongola. Yaſine recommended to me one of his ſervants to take care of him. He was an Arab, from the neighbourhood of Medina, a ſuperior horſeman himſelf; and well-verſed in every thing that concerned the animal. I took him immediately into my ſervice. Indeed, I might ſay, I acquired that day a companion that contributed always to my pleaſure, and more than once to my ſafety; and was no ſlender means of acquiring me the firſt attention of the king. I had brought my Arab ſtirrups, ſaddle, and bridle with me, ſo that I was now as well equipped as a horſeman could be.

On the 27th we continued our journey down a very ſteep and narrow path between two ſtony hills; then aſcended one ſtill higher, upon the top of which we had a proſpect over a conſiderable plain all ſown with the different grain this country produces, wheat, barley, teff, and tocuſſo; ſimſim, (or ſeſame) and nook; the laſt is uſed for oil. Where we pitched our tent we were overtaken by our friend the Baharnagaſh, who was ſo well pleaſed with our laſt interview, that he ſent us three goats, two jars of honey-wine, and ſome wheat-flour. I invited him to my tent, which he immediately accepted. He was attended by two ſervants on foot, with lances and ſhields; he had no arms himſelf, but, by way of amends, had two drums beating, and two trumpets blowing before him, ſounding a charge. He ſeemed to be a very ſimple, good-natured man; a character rarely found in any degree of men in this country. He ſhewed ſo much open honeſt behaviour, that I gave him a preſent better than the firſt, and which was more agreeable, as leſs expected. Razors, knives, ſteels for ſtriking fire, are the moſt valuable preſents in this country, of the hardware kind. The Baharnagaſh now was in ſuch violent good ſpirits, that he would

would not go home till he had seen a good part of his jar of hydromel finished. I saw him several times after at court, and did him some services, both with the king and Ras Michael. He had a quality which I then did not know: With all his simplicity and buffoonery, no one was braver in his own person than he; and together with his youngest son, he died afterwards in the king's defence, fighting bravely at the battle of Serbraxos.

On the 27th we had a violent shower of hailstones. Nothing is more common than aggravation about the size of hail; but stooping to take up one I thought as large as a nutmeg, I received a blow from another just under my eye, which I imagined had blinded me, and which occasioned a swelling all the next day. On the 29th we left our station, and had scarcely advanced a mile when we were overtaken by a party of about twenty armed men on horseback. The Shangalla, the ancient Cushites, are all the way on our right-hand, and frequently venture incursions into the flat country that was before us. This was the last piece of attention of the Baharnagash, who sent this party to guard us from danger in the plain. It awakened us from our security; we examined carefully the state of our fire arms; cleaned and charged them anew, which we had not done since the day we left Dixan. The first part of our journey to-day was in a deep gully; and, in half an hour, we entered into a very pleasant wood of acacia-trees, then in flower. In it likewise was a tree, in smell like a honeysuckle, whose large white flower nearly resembles that of a caper. We came out of this wood into the plain, and ascended two easy hills; upon the top of these were two huge rocks, in the holes of which, and within a large cave, a number of the blue fork-tailed swallows had begun their nests. These, and probably many, if not all the birds of passage, breed twice in the year, which seems a provision against the losses made by emigration perfectly consonant to divine wisdom. We entered again a straggling wood, so overgrown with wild oats that it covered the men and their horses. Our guides assembled us all in a body, and warned us that the river before us was the place of the rendezvous of the Serawe horse, where many caravans had been entirely cut off. After passing the wood, we came to the river, which was then standing in pools. I here, for the first time, mounted on horseback, to the great delight of my companions, none of whom had ever before seen a gun fired from a horse galloping, excepting Yasine and his servant, now my groom, but neither of these had ever seen a double-barrelled gun. We passed the plain with all diligence, and, having now gained the hills, we bade defiance to the Serawe horse, and sent our guard back perfectly content, and full of wonder at our fire-arms, declaring that their master the Baharnagash, had he seen the black horse behave that day, would have given me another much better. We entered now into a close country covered with brush-wood, wild oats, and high-bent grass; in many places rocky and uneven, so as scarce

ſcarce to leave a narrow part to paſs. Juſt in the very entrance a lion had killed a very fine animal called Agazan. It is of the goat kind; and, excepting a ſmall variety in colour, is preciſely the ſame animal I had ſeen in Barbary, near Capſa. It might be about twelve ſtone weight, and of the ſize of a large aſs. The animal was ſcarcely dead; the blood was running; and the noiſe of my gun had probably frightened its conqueror away: every one with their knives cut off a large portion of fleſh; Moors and Chriſtians did the ſame; yet the Abyſſinians averſion to any thing that is dead is ſuch, unleſs killed regularly by the knife, that none of them would lift any bird that was ſhot, unleſs by the point or extreme feather of its wing. Hunger was not the excuſe, for they had been plentifully fed all this journey; ſo that the diſtinction, in this particular caſe, is to be found in the manners of the country. They ſay they may lawfully eat what is killed by the lion, but not by the tyger, hyæna, or any other beaſt. Where they learned this doctrine, I believe, would not be eaſy to anſwer; but it is remarkable, even the Falaſha [the Abyſſinian Jews] themſelves admit this diſtinction in favour of the lion. In the evening we encamped by a river's ſide, and were obliged to ſtay this and the following day, for a duty, or cuſtom, to be paid by all paſſengers. Theſe duties are levied, for the moſt part, in a very rigorous and rude manner; but they are eſtabliſhed by uſage in particular ſpots; and are, in fact, a regality annexed to the eſtate. The farmer of this duty values as he thinks proper what each caravan is to pay; there is no tariff, or reſtraint, upon him. Some have on this account been detained months; and others, in time of trouble or bad news, have been robbed of every thing: this is always the caſe upon the leaſt reſiſtance; for then the villages around you riſe in arms; you are not only ſtript of your property, but ſure to be ill-treated in your perſon.

I was ſurprized to ſee at a ſmall village, ſeveral families as black as perfect negroes, only they were not woolly-headed, and had prominent features. I aſked if they deſcended from ſlaves, or ſons of ſlaves? They ſaid, No; their particular families of that and the neighbouring village, were of that colour from time immemorial; and that this did not change, though either the father or mother were of another colour.

Dec. 1. We encamped at Kella, where we ſaw, for the firſt time, the roofs of the houſes made in form of cones; a ſure proof that the tropical rains grow more violent as they proceed weſtward. At Kella we were detained three whole days, by the extravagant demands of the farmers of the duties, who laughed at all the importance we gave ourſelves. They had reaſons for our reaſons, menaces for our menaces, but no civilities to anſwer ours. What increaſed the awkwardneſs of our ſituation was, they would take no money for proviſions, but only merchandiſe by way of barter. We were, indeed, prepared for this by information; ſo we began to open ſhop by ſpreading a cloth upon the ground, at the ſight of

which,

which, hundreds of young women poured down upon us on every ſide from villages behind the mountains which we could not ſee. Beads and antimony are the ſtandard in this way-faring commerce; but beads are a dangerous ſpeculation. You loſe ſometimes every thing, or gain more than honeſtly you ſhould do; for all depends upon faſhion; and the fancies of a brown, or black beauty, there, gives the *ton* as deciſively as does the example of the faireſt in England. To our great diſappointment, the perſon employed to buy our beads at Jidda had not received the laſt liſt of faſhions from this country; ſo he had bought us a quantity beautifully flowered with red and green, and as big as a large pea; alſo ſome large oval, green, and yellow ones; whereas the *ton* now among the beauties of Tigre were ſmall ſky-coloured blue beads, about the ſize of ſmall lead ſhot, or ſeed pearls; blue bugles, and common white bugles, where then in demand, and large yellow glaſs, flat in the ſides like the amber-beads formerly uſed by the better ſort of the old women-peaſants in England. All our beads were then rejected, by ſix or ſeven dozen of the ſhrilleſt tongues I ever heard. They decried our merchandize in ſuch a manner, that I thought they meant to condemn them as unſaleable, to be confiſcated or deſtroyed.

Let every man, travelling in ſuch countries as theſe, remember, that there is no perſon, however mean, who is in his company, that does not merit attention, kindneſs, and complacency. Let no man in travelling exalt himſelf above the loweſt, in a greater degree than he is able to do ſuperior ſervice; for many that have thought themſelves ſafe, and been inattentive to this, have periſhed by the unſuſpected machinations of the loweſt and meaneſt wretch among them. Few have either made ſuch long or ſuch frequent journies of this kind as I, and I ſcarcely recollect any perſon ſo inſignificant that, before the end of a moderate journey, had it not in his power to return you like for like for your charity or unkindneſs, be the difference of your quality and condition what it would. Of all the men in our company, none had any ſtock of the true ſmall ſky-blue beads, and no one had one grain of the large yellow-glaſs ones, but a poor Moor, whoſe aſs was bit by a hyæna near Lila, and whoſe cargo, likely to be left behind at the foot of Taranta, I had diſtributed among the reſt of the aſſes of the caravan; and, leaving the wounded one for the price he would fetch, had next day bought him another, with which, ſince that time, he continued his journey. That fellow had felt the obligation in ſilence; and not one word, but Good-day, and good-e'en, had paſſed between us ſince conferring the favour. Underſtanding now what was the matter, he called Yaſine, and gave him a large package, which he imprudently opened, in which was a treaſure of all the beads in faſhion, all but the white and blue bugles, and theſe Yaſine himſelf furniſhed us with afterwards.

A great ſhout was ſet up by the women-purchaſers, and a violent ſcramble followed. Twenty or thirty threw themſelves upon the

parcel, tearing and breaking all the ſtrings as if they intended to plunder us. This joke did not ſeem to be reliſhed by the ſervants. Their hard-heartedneſs before, in profeſſing they would let us ſtarve rather than give us a handful of flour for all our unfaſhionable beads, had quite extinguiſhed the regard we elſe would have unavoidably ſhewn to the fair ſex. A dozen of whips and ſticks were laid unmercifully upon their hands and arms, till each dropped her booty. The Abyſſinian men that came with them ſeemed to be perfectly unconcerned at the fray, and ſtood laughing without the leaſt ſign of wiſhing to interfere in favour of either ſide. I believe the reſtitution would not have been complete, had not Yaſine, who knew the country well, fired one of the ſhip-blunderbuſſes into the air behind their backs. At hearing ſo unexpectedly this dreadful noiſe, both men and women fell flat on their faces; the women were immediately dragged off the cloth, and I do not believe there was ſtrength left in any hand to graſp or carry away a ſingle bead. My men immediately wrapped the whole in the cloth, ſo for a time our market ended.

For my part, at the firſt appearance of the combat I had withdrawn myſelf, and ſat a quiet ſpectator under a tree. Some of the women were really ſo diſordered with the fright, that they made but very feeble efforts in the market afterwards. The reſt beſeeched me to transfer the market to the carpet I ſat on under the tree. This I conſented to; but, growing wiſe by misfortune, my ſervants now produced ſmall quantities of every thing, and not without a very ſharp conteſt and diſpute, ſomewhat ſuperior in noiſe to that of our fiſh-women. We were, however, plentifully ſupplied with honey, butter, flour, and pumkins of an exceeding good taſte, ſcarcely inferior to melons.

The men ſeemed to have no talent for marketing; nor do they in this country either buy or ſell. But we were ſurpriſed to ſee the beaux among them come down to the tent, the ſecond day after our arrival, with each of them a ſingle ſtring of thin, white bugles tied about their dirty, black legs, a little above their ancle; and of this they ſeemed as proud as if the ornament had beeen gold or jewels.

[*To be continued.*]

MR. FLETCHER'S LETTERS.

To Mr. VAUGHAN.

My very dear Friend, Madeley, Feb. 11, 1773.

YOUR kind letter I received in the beginning of the week, and your kind preſent at the end of it. For both I heartily thank you; nevertheleſs, I could wiſh it were your laſt preſent, for I find it more bleſſed to give than to receive, and in point of the good things of this life, my body does not want much, and I can do with what is more common and cheaper than the rarities you kindly favour me with. Your

Your bounty upon bounty reminds me of the repeated mercies of our God. They follow one another as wave does wave at sea; and all to waft us to the pleasing shore of confidence and gratitude, where we can not only cast anchor near, but calmly stand on the rock of ages, and defy the rage of tempests. But you complain, you are not *there:* billows of temptation drive you from the haven where you would be, and you cry out still, *O wretched man!* who shall deliver me?

Here I would ask, Are you willing, *really willing* to be delivered? Is your sin, is the prevalence of temptation, a burden too heavy for you to bear? If it is, if your complaint is not a kind of religious compliment, be of good cheer, only believe. Look up, for your redemption draws near. He is near that delivers, that justifies, that sanctifies you. Cast your soul upon him; an act of faith will help you to a lift, but *one act* of faith will not do;—*faith must be our life*, I mean, *in conjunction with its Grand Object.* You cannot live by one breath; you must breathe on, and draw the electric vital fire into your lungs, together with the air. So you must believe, and draw the divine power, and the fire of Jesu's love, together with the truth of the gospel, which is the blessed element in which believers live.

My kind Christian love to Mrs. Vaughan. Tell her, I am filled with joy in thinking, that though we no more serve the same earthly master, yet we still serve the same heavenly one; who will, e'er long, admit us to sit with Abraham himself, if we hold fast our confidence to the end.

Beware of the world. If you have losses, be not cast down, nor root in the earth with more might and main to repair them. If prosperity smiles upon you, you are in double danger. Think, my friend, that earthly prosperity is like a coloured cloud, which passes away and is soon lost in the shades of night and death. Beware of hurry. Martha, Martha, one thing is needful. Chuse it, stand to your choice, and the good part shall not be taken from you by sickness or death. God bless you and yours with all that makes for his glory and your peace! I am, My dear Friend, yours, &c.

J. F.

To JAMES IRELAND, Esq;

My very dear Friend, Madeley, Sept. 21, 1773.

I Do not hear from my brother: my views of a journey abroad continue the same. I have considered what you say about the translation of my Appeal; and, I think, I might from it take the hint and do it some day: nay, I tried to turn a paragraph or two the day after I received your letter, but found it would be a difficult, if not an impossible work for me. I am sure I could not do it abroad. On a journey I am just like a cask of wine,—I am good for nothing till I have some time to settle.

What

What you say about Mr. Wesley adds weight to your kind arguments; but supposing he or the people did not alter his mind, this would not sufficiently turn the scale in point of *conscience*, though it is already turned in point of affection. My spiritual circumstances are what I must look at. I am brought to a point: like a woman with child, I must have a deliverance into the liberty of a higher dispensation, and I tremble lest outward things should hurt me. The *multiplicity* of objects, circumstances, and avocations, which attend travelling, is as little suited to my case, as to that of a woman with child. I think, that all things considered, I should sin against my conscience in going, unless I had a call from *authority*, or from *clearer* providences. Should Mr. Wesley find a desire to accompany you, I think you might set out with a single eye according to your light and faith, and I trust the journey would be of service to both, and in that case my heart shall go along with you. If you go, pray find out, and converse with the Convulsionaries. My request is, that you may see your way plain, be fully persuaded in your own mind, and be led and covered by the cloud of divine protection.

I thank you for having dared to speak a word for me at Worcester, but the stream of prejudice ran too high for you to stop it: it was drowning yourself without saving your friend. It is good to know when to yield.

My last Check, will be as much in behalf of Free Grace as of Holiness. So I hope upon that plan, all the candid and moderate will be able to shake hands. It will be of a reconciling nature: and I call it "An Equal Check to Pharisaism and Antinomianism."

I see life so short, and that time passes away with such rapidity, that I should be very glad to spend it in solemn prayer; but it is necessary that a man should have some exterior occupation. The chief thing is to employ ourselves profitably. My throat is not formed for the labours of preaching: when I have preached three or four times together, it inflames and fills up; and the efforts which I am then obliged to make in speaking, heat my blood. Thus I am, by nature, as well as by the circumstances I am in, obliged to employ my time in writing a little. O that I may be enabled to do it to the glory of God! Let us love this good God, "who hath so loved the world, that he gave his only begotten Son, that we might not perish, but have everlasting life." How sweet is it, on our knees, to receive this Jesus, this heavenly gift, and to offer our praises and thanks to our heavenly Father! The Lord teaches me four lessons: the first is, to be *thankful* that I am not in hell; the second, to become *nothing* before him; the third, to *receive* the gift of God,—the person of Jesus; and the fourth, is to feel my want of the *Spirit* of Jesus, and to wait for it. These four lessons are very deep: O when shall I have learned them! Let us go together to the school of Jesus, and learn to be meek and lowly in heart. Adieu.

J. F.

To

To JAMES IRELAND, Esq;

My dear Friend, Madeley, Feb. 6, 1774.

IN the present circumstances it was a great piece of condescension in Lady Huntingdon to be willing to see me privately: but for her to permit me to wait upon her *openly*, denotes such generosity, such courage, and a mind so much superior to the narrowness that clogs the charity of most professors, that it would have amazed me, if every thing that is noble and magnanimous was not to be expected from her Ladyship. It is well for her that spirits are imprisoned in flesh and blood, or I might by this time (and it is but an hour since I received your letter) have troubled her ten times with my apparition, to wish her joy of being above the dangerous snare of professors,---the smiles and frowns of the religious world; and to thank her a thousand times for not being ashamed of her old servant, and for cordially forgiving him all that is past, upon the score of the Lord's love, and of my honest meaning.

But though my mind has travelled so fast to Bath, on reading your letter, yet an embargo is laid upon my body:---"I must not go yet." I am the more inclined to take the hint, for two reasons. I will tell you all my heart about it. The more I see her Ladyship's generosity, and admire the faithfulness of the friendship that she has for many years honoured me with, the more I ought to take care not to bring burdens upon her. It might lessen her influence with those she is connected with; and might grieve some of her friends, who possibly would look upon her condescension as an affront to them. This is the first reason. The second respects myself. *I must follow my light.* A necessity is laid upon me to clear my conscience with respect to the *Antinomian World*, and to point out the stumbling block that keeps many serious people from embracing the real doctrines of free grace. I cannot do this without advancing some truths, which I know her Ladyship receives as well as myself, but which, by my manner of unfolding them, will, at first sight, appear dreadful touches to the gospel of the day. I am just sending to the press "A Scriptural Essay upon the astonishing rewardableness of the works of faith." Though it consists only of plain scriptures, and plain arguments, without any thing personal, I think it will raise more dust of prejudice against me, than my preceding publications. With respect to myself, I do not mind it, but I am bound in love to mind it with respect to her Ladyship. My respect to her Ladyship, therefore, together with the preceding reason, determine me to defer paying my respects *personally* to her, till after the publication of my Essay, and Scripture Scales: and if she does not then revoke the kind leave she gives me, I shall most gladly make the best of my way to assure her in person, as I do now by this indirect means, that I am, and shall for ever be her dutiful servant in what appears to me the plain gospel of our common Lord.

The

The smartness of the letter-writer in the Westminster Journal, and his bringing *collect charges* against me, made me think he was probably the Author of "The Whip for Pelagian Methodists." Well; after all, St. John's love will carry the day. If I have all faith, and have not that, I am nothing: but when you plead for *love*, you plead for the *chief work* I contend for; so you are almost as deep in the mud, as I am in the mire. With love to yourself, and dutiful love to our noble friend, I am, &c. J. F.

To JAMES IRELAND, Esq;

My dear Sir, Madeley, March 27, 1774.

I Think I wrote my last, two days before I received your bounty,—a large hogshead of rice and two cheeses. Accept the thanks of our poor and mine on the occasion. I distributed it on Shrove Tuesday, and preached to a numerous congregation on "Seek ye first the kingdom of God and his righteousness, and all other things shall be added unto you." May you and I find the bread we scattered that day, though it should not be till after many days. We prayed for our benefactor, that God would give him an hundred fold in this life, and eternal life, where life eternal will be no burden. I saw then, what I have not often seen on such occasions, gladness without the appearance of envying or grudging.

How kind is My Lady to offer to interpose, and to wipe off the aspersions of my London accusers. I had before sent my reply, which was only a plain narrative of two facts, upon which it appeared to me the capital charges were founded, together with some *gentle* expostulations which I hope have had the desired effect. Give my duty to the dear elect Lady, and thank her a thousand times for this new addition to all her former favours, till I have an opportunity of doing it in person.

I get very slowly out of the mire of my controversy, and yet I hope to get over it, if God spares my life, in two or three pieces more. Since I wrote last, I have added to my Equal Check, a piece, which I call "An Essay on Truth," or, "A Rational Vindication of the Doctrine of Salvation by Faith," which I have taken the liberty to dedicate to Lady Huntingdon, to have an opportunity of clearing her Ladyship from the charge of Antinomianism. I have taken this step in the simplicity of my heart, and as due from me, in my circumstances, to the character of her Ladyship. Mr. H---t---n called some time after the letter was printed, and told me, "It will not be well taken." I hope better; but be it as it will, I shall have the satisfaction of having *meant* well.

I have just spirit enough to enjoy my solitude, and to bless God that I am out of the hurry of the world,---even the spiritual world. I tarry gladly in my Jerusalem, till the kingdom of God comes with power. Till then it matters not where I am; only as my chief

call

call is here, here I gladly ſtay, till God fits me for the pulpit or the *grave*. I ſtill ſpend my mornings in ſcribbling. Though I grudge ſo much time in writing, yet a man muſt do ſomething, and I may as well inveſtigate truth as do any thing elſe, except ſolemn praying and viſiting my flock. I ſhall be glad to have done with my preſent avocation, that I may give myſelf up more to thoſe two things.

O how life goes! I walked, now I gallop into eternity. The bowl of life goes rapidly down the ſteep hill of time. Let us be wiſe; and embrace Jeſus and the reſurrection; let us trim our lamps, and give ourſelves afreſh to him that bought us, till we can do it without reſerve. Adieu. J. F.

To the Rev. Mr. CHARLES WESLEY.

My very dear Sir, Madeley, Jan. 1775.

I Thank you for your letter, and your very friendly poſtſcript to your brother's. I am glad you did not altogether diſapprove my "Eſſay upon Truth." The letter, I grant, profiteth but little, until the Spirit animates it. I had, ſome weeks ago, one of theſe touches, which realize or rather ſpiritualize the letter, and it convinced me more than ever, that what I ſay, in that tract, of the *Spirit* and of *faith*, is *Truth*.

I am alſo perſuaded, that the faith and ſpirit, which belong to *perfect* Chriſtianity, are at a very low ebb, even among believers. When the Son of man cometh to ſet up his kingdom, ſhall he find *Chriſtian* faith upon the earth? Yes: but, I fear, as little as he found of Jewiſh faith, when he came in the fleſh.

I believe you cannot reſt either with the eaſy Antinomian, or the buſy Phariſee. You and I have nothing to do, but to die to all that is of ſinful nature, and to pray for the power of an endleſs life. God make us faithful to our convictions, and keep us from the ſnares of outward things. You are in danger from muſic, children, poetry; and I from ſpeculation, controverſy, ſloth, &c. &c. Let us *watch* againſt the deceitfulneſs of ſelf and ſin in all their appearances.

What power of the Spirit do you find among the believers in London? What openings of the kingdom? Is the Well ſpringing up in many hearts? Are many ſouls diſſatisfied, and looking for the kingdom of God in power? Watchman, What of the night? —What of the day?---What of the dawn?

I feel the force of what you ſay in your laſt, about the danger of ſo encouraging the inferior diſpenſation, as to make people reſt ſhort of the faith, which belongs to perfect Chriſtianity. I have tried to obviate it in ſome parts of the *Equal Check*, and hope to do it more effectually, in my reply to Mr. Hill's *Creed for Perfectioniſts*. Probably, I ſhall get nothing by my polemic labours, but loſs of friends, and charges of "novel chimeras," on *both* ſides. I expect a letter from you on the ſubject: write with openneſs, and do

do not fear to discourage me, by speaking your disapprobation of what you dislike. My aim is to be found at the feet of all, bearing and forbearing, until truth and love bring better days. I am, Rev. and dear Sir, your most affectionate brother and son in the gospel, J. F.

POETRY.

ELEGIAC STANZAS.

WITH serious solemn toll, hark! how the Bell,
Calls one poor pilgrim more, to Earth's cold bed;
Yet, *not for ever*, there design'd to dwell
Thro' endless ages, there to lay his head;
No: for his spotless soul by humble *faith*,
And true *repentance*, made Redemption sure;
He died triumphant o'er the sting of death,
Secure of bliss that ever shall endure!
During his progress thro' life's thorny maze,
With zeal undaunted, he a veteran stood,
Foe to all vice; and for his GOD's high praise,
'Against example resolutely good.'
Nor only foe to vice, but virtue's friend;
He studied well her pure and sacred laws;
Beheld with transport, her mild reign extend,
And great success attend her righteous cause.
At early dawn, to chaunt his Maker's praise,
He rose, ('surrounded by a sinking throng;')
His heart to warm, his pious mind to raise,
To GOD he utter'd forth a sacred song.
Thus arm'd with peace, and love, and power divine,
The world he enters, where his duty calls;
These heaven-born graces, sweetly all combine,
To shield his soul what e'er of ill befalls.
Thro' busy commerce blithe he takes his way,
Improving what his GOD's great goodness lends;
Chearful to all, their due, he doth repay,
And to the *Poor* his liberal hand extends.—
Such is---or rather ought I not say,
Such *was* in part the portrait of my friend;
For (O! heart rending thought!) *he* soars away,
While *I* to dust, his dear *remains* attend!
He soars, conducted by Angelic Guides,
High to the throne of Heaven's most glorious KING!
Where joy celestial evermore resides,
And ransom'd spirits, loud Hosanna's sing!

[ROBERT DICKINSON.

Seaton, Sept. 10, 1795.

The

The TEACHER's BIRTH-DAY.

By a CLERGYMAN of PHILADELPHIA.

CLEAR was the ſky, and deep the new fall'n ſnow,
The keen North wind blew ſwiftly o'er the plain;
Old Del'ware's gentle current ceas'd to flow,
Faſt bound in rigid winter's icy chain.
Nor yet the ſhady curtains of the night
Were open'd on Aurora's bluſhing face,
The ſtars all twinkled---and, ſerenely bright,
The moon mov'd on with mild majeſtic grace.
While, ſtretch'd at eaſe upon a downy bed,
A rev'rend prieſt his ſlumbers did prolong,
Old TIME with nimble footſteps thither ſped,
And thus addreſs'd his monitory ſong:
Riſe, Teacher, riſe, Lift up thine eyes,
Awake thy drowſy heart;
Attend, attend, To thee my friend,
A leſſon I'll impart.

'Tis gone! another fleeting year
Of thy frail life is flown;
Of all its deeds may none appear
But ſuch as Heaven will own.
Riſe, Teacher, riſe, Lift up thine eyes,
And Life's ſwift progreſs trace;
How oft the ſun, Round thee hath run
His annual rapid race?

Behold, behold, with twelve times three,
I come to mark thy natal morn;
The years that ſtill remain to thee,
Let virtue's faireſt fruits adorn.
With ſolemn knell, The paſſing bell
Hath oft alarm'd thy breaſt;
The warning's given, Prepare for Heaven,
Be virtuous, and be bleſt.

The Teacher wakes,---half rais'd he looks around,
The lamp burn'd dim, 'twas ſilence moſt profound;
Again, with head reclin'd, his eyes he clos'd,
Whilſt ſlumbers ſweet his drowſy frame compos'd.
When lo! deſcending from the realms of day,
Enrob'd in light, RELIGION wing'd her way;
With aſpect mild and ſoft perſuaſive tongue,
The Heav'n-born maid approach'd and ſweetly ſung.

Ceaſe to ſlumber, child of earth,
Wake, thou offſpring of the ſkies;
Know'ſt thou not thy two-fold birth?
Son of Chriſt, of Adam riſe!

Riſe, from doubt and darkneſs free,
Let not ſloth thy pow'rs reſtrain;
Heaven and Earth contend for thee,
Grace and ſin---the war maintain.

Would'ſt thou glory's garland win?
Would'ſt thou end the painful ſtrife?
Feed the Child of God within,
Feed thy Flock with Bread of Life.

Let thy bright example prove,
Every truth thy lips proclaim;
By the living Law of Love
All thy thoughts and actions frame.

Thus ſhall every birth-day yield
Joys which earth can ne'er beſtow;
Joys by Heav'n alone reveal'd,
In the breaſts of ſaints below.

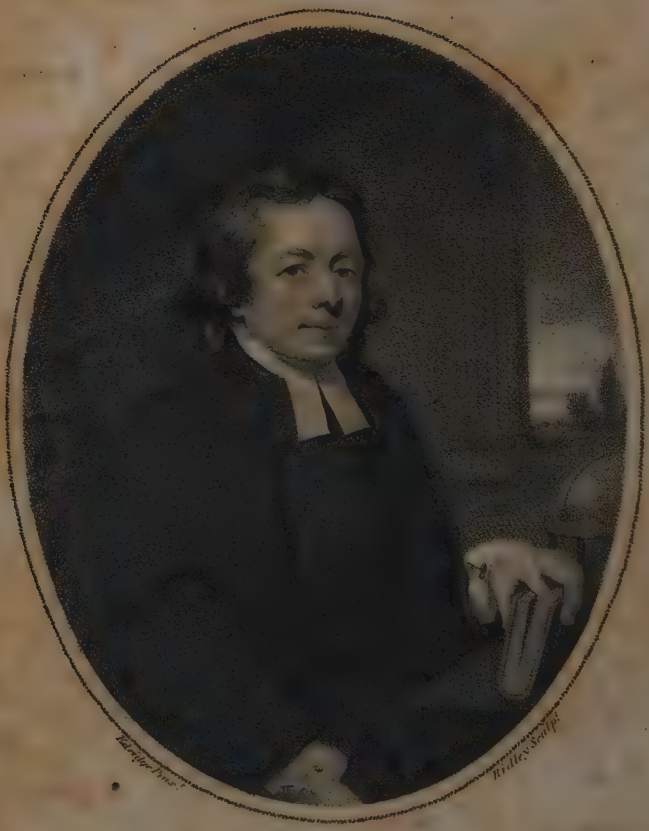
Again he wakes, but wakes not as before,
Sleep's balmy charm can ſeal his lids no more;
His heart expands with joy ſerene he ſprings,
And thus on bended knees his mattin ſings:

GOD of Life! and GOD of Love!
Aid me with thy power divine,
Send thy Spirit from above,
Save an helpleſs child of thine;
From Nature's gloom to thee he cries,
From Nature's gloom, O bid him riſe!

JESU! Name for ever dear!
Proſper every prayer I make!
GOD of Mercy, lend thine ear,
Anſwer all for JESUS' ſake.
FATHER, SON, and SPIRIT bleſs,
Thy triune Godhead I addreſs.

Thanks to thee for mercies paſt,
Thanks unfeign'd thy votary pays;
Let thoſe mercies ever laſt,
Let them crown my future days!
Be every thought to thee inclin'd,
Be every wiſh to thee reſign'd!

Give me comfort in diſtreſs,
Give me patience under pain;
Give me ſtrength when dangers preſs;
Human virtues are but vain!
Of all the gifts thou haſt in ſtore,
Give me THYSELF, I aſk no more.



THE REV.D THOMAS COKE L.L.D.

Publish'd as the Act directs July 1st 1790 by C. Whitfield, New Chapel City Road, & Hardin Fleet Street.

The Rev.d Mr Wesley's Preaching Houses in Town and Country.

THE Arminian Magazine, For DECEMBER 1795.

The Life of Mr. MATTHEW LOWES of Newcastle-upon-Tyne; extracted from his own Narrative.

[*Concluded from page 529.*]

FROM the year 1758 to 1771, I continued to labour in Yorkshire, Newcastle, and the Dales circuits. Many times thro' great fatigue and bodily infirmities, I was brought so low, that my friends expected I should soon be constrained to desist from travelling; but the Lord graciously supported me, and brought me through all my adversities. At first we had only little room, and a small allowance, in proportion to the increase of our family; yet the kind hand of Providence wonderfully provided for us.—In 1771, I was afflicted with a severe rheumatism, which rendered me incapable of travelling for sixteen weeks, and so reduced me, that I found myself unable to supply a circuit, either with satisfaction to myself, or with justice to the cause in which I was engaged. I acquainted Mr. Wesley with my circumstances, and informed him that I was obliged to resign my office of an itinerant preacher; he accepted of my resignation with great reluctance, till he was fully convinced of my inability to travel regularly any longer.

Since the year 1771, I have resided at Newcastle as a local preacher; though generally once a year, while I was able, I visited the Dales, and part of Yorkshire, and many places in the neighbourhood of Newcastle, preaching two or three times a day, as my health would permit, till old age and infirmities disabled me. I hope I have not laboured altogether in vain; though now I seem as if I had but little more work to do here: But whether the Lord takes me to himself, or spares me a little longer, I can truly say, I am resigned to his blessed Will; praying that it may be done in me and by me.

In the course of my travels, I have met with many trials and persecutions from various quarters. In some places I have had to encounter outrageous mobs, who assembled on purpose to hinder the preaching of the Word of God: But I thank the Lord, I never met with any material injury; in all my trials he mightily supported me by his divine power, and brought me through great tribulations. Through Grace, I have been preserved from murmuring at the dispensations of Providence, and enabled to cast all my

my care on him who careth for me, knowing that an abundant entrance into his everlasting kingdom, will be the happy lot of all who endure faithful to the end.

When I consider what I have gone through in God's service, and the afflictions I have experienced at various times, for near fifty years, I am constrained to acknowledge, that goodness and mercy have followed me all my days, and that his service is perfect freedom. I have just cause to rejoice that he ever called me out of darkness into his marvellous Light, and honoured me with being an instrument of calling others to repentance and the knowledge of the truth."

In the beginning of November last, Mr. Lowes was confined to the house by his usual infirmities. His mind was perfectly calm and recollected, and as he had a little leisure, he wrote down the preceding narrative of his Experience. In January, he was very low and weak, and scarce took any nourishment. On the 7th, after a night of much affliction, he fell into a sound sleep in the forenoon, and was greatly refreshed. The Lord was pleased to favour him with a glorious discovery of the New Jerusalem. He supposed himself to be conveyed to the West-gate of the celestial city, which seemed to be surrounded with a high wall. He was permitted to look in, and saw the streets paved with gold, clear as glass. The inhabitants were numerous, and of various nations; they all appeared exceeding bright and glorious: some shone like the sun, and others like stars of different magnitudes and degrees of brightness. At a distance he saw a most glorious Person, whom he supposed to be Jesus Christ, with the Prophets and Apostles, and others near him. But the appearance of St. Paul particularly fixed his attention; and he verily believed that the features of that apostle were so strongly impressed upon his imagination, that he should know him again, whenever he was admitted into his presence. He was given to understand, that he could not be permitted to enter the heavenly City at that time, but must return back for a short season.

Mr. Lowes was so greatly affected with this astonishing vision, that he could not forbear mentioning the circumstances thereof to his friends, in a transport of joy, adding, "Were this ecstasy to last "so full for any length of time, mortal man could not bear it." And some time after, when speaking of it to a friend, he said, "I "still have a view of the glorious city.---I had some cloudy days "before, and thought, "Lord, I have preached thy gospel to "others, and wilt thou let me die without having something to say "for thee now? I know I have not merited thy free grace, by "any thing I have done or suffered; but O let not the enemy "get advantage over me!" Blessed be the Lord, he hath broke "the clouds; and if I had a voice that could reach all that I ever "preached to in my life, I would tell them what God has done for "me, and that Jesus Christ can save to the uttermost." To another

another friend he said, "I would not give the whole world for "what I enjoy in my soul. All that this world can afford is light; "yea, it is as nothing, in comparison of Religion. I long to be "away. Jordan's banks were overflowed and very rough, but "now it is a smooth stream:

"O what hath Jesus bought for me!
Before my ravish'd eyes
Rivers of Life divine I see,
And Trees of Paradise!

Give joy or grief, give ease or pain,
Take life or friends away,
But let me find them all again
In that eternal day."

In the beginning of February, (a fortnight before his decease,) he was wholly confined to his bed; and notwithstanding his sight and memory failed much, yet his ideas of religion were clear and distinct. While labouring under a difficulty of breathing attended with much pain, he frequently moaned, but never uttered a syllable of complaint, often saying, "It is the Lord; let him do what seemed good." Many friends called to see him, and in the course of conversation he frequently said to them, "I have "preached to others upwards of forty years; but I have no depen- "dence upon this, or any other thing which I have done: All my "dependence for present and eternal salvation, is upon the Blood "and Merits of Jesus Christ: He alone is my comfort; and but "for him, what should any poor sinner do?" When very weak, he would say, "Though my heart and flesh fail, yet the "Lord is my strength and support, and my portion for ever:

"What is there here, to court my stay,
Or keep me from my home,
While angels beckon me away,
And JESUS bids me come!"

At other times he would say, "I have no particular desire to "live, but am quite resigned to the Lord: If he were to give me "my choice, I could not reply better than by saying, Lord, I am "a poor, ignorant creature, and know not how to chuse aright: "Do thou chuse for me, whether life or death; for thou art all "wisdom, and cannot err."

To his daughter Peggy he said, "I have committed you all to "the Lord, leaving you in his hands; see that you get near to "him. Get Religion, and prepare to meet me at the right-hand "of God: O meet me there!" At another time he said to her, "Cannot thou call thy Maker thy husband? O see and secure "that!" To his daughter Pyle, he said "Thou hast weathered out "many storms; but get Religion in thy heart; and by and by, all "our troubles will be over: We shall get safe landed." And he

freqnently intreated all his children to seek the Lord, diligently and earnestly, that they might, one day, have a happy meeting in the Kingdom of Heaven.

To Mr. Robson, he said, "My confidence is in the Lord; I am "fixed upon the Rock of Ages. Sometimes the enemy thrust "sore at me, and I was very near brought to the brink of the "Rock, and ready to give up my hope, but I cried to the Lord "in my distress, and he has delivered me: and now I can say to "the enemy, Thou shalt not tempt me to give up my hope: "Though the Lord slay me, yet will I trust in him. Sometimes "I have been surrounded with clouds, and almost overwhelmed "with various suggestions, both with regard to temporal and "eternal things; but when I cried to the Lord, he graciously "helped me, and dispelled the clouds of temptation, and enabled "me to place my dependence on him alone, and to resign myself "and all things, into his hands. Indeed, I have not been so strict "with myself as I should have been; I have often wept and been "under much uneasiness on account of my unfaithfulness and "short comings, and said, Lord, I am covered with shame and "confusion before Thee! All that I am, or have been, or have "done, is as nothing before Thee! I can claim no merit, for all "that I have done, and therefore must wholly trust in Thee."

Feb. 2. Mr. Steele called upon Mr. Lowes, and after some spiritual conversation between them, Mr. Lowes said, "I have "been sore tempted by the enemy, and almost ready to give up "all; but the Lord came to my assistance when the enemy was "ready to devour me, and delivered me; and therefore I will "trust in the Lord; He hath promised and will fulfil: I lay hold "upon his promises." Upon Mr. Steele's observing, that it is well we have Christ to go to, Mr. Lowes replied, "If we had not "Christ to apply to, what should we do? We should be lost and "undone for ever!" Mr. Steele, a little before he took leave, said to him, God bless you, and make you happy; to which Mr. Lowes answered, "I am happy, and at peace with God and all mankind."

In the evening, Mr. Henry Taylor called to see Mr. Lowes, to whom he said, "I am in the hands of a merciful, a loving, a kind "God! Indeed I have done but little in comparison to what I "should have done; and the Lord might justly cast me off. For "many years I have experienced faith in Christ; but at some "seasons of temptation, I have been ready to conclude, that my "faith and hope were all gone: However when the bond which "united me to Christ, seemed ready to break, the Lord in mercy "came to my relief. My whole dependence is upon Jesus Christ: "were it not for him, I should lose all hopes. Were I to rely "upon my own merits, the Lord might justly cast me off: But I "rely upon the Merits of Christ and the Promises of God."

On the 5th, a friend calling to see him, and asking, if he had peace? Mr. Lowes replied, "Blessed be the Lord, I have peace;"

but

but he could ſay little more, being very weak and low. In the evening, he ſaid, to one of his children, "I think you will have to "take me from among you ſoon; but the Lord's time is beſt." In the night, he attempted to ſing a hymn, but his voice failed him. He then cried out, "O God, ariſe, and maintain thy own "cauſe; break down the ſtubborn hearted and rebellious: Thou "art he alone to whom man can flee. O bleſſed Lord, we thank "thee for all paſt mercies. Let us never forget what thou haſt "done for us. Seal us to the day of eternal Redemption."—— On the Sunday following, the Lord was graciouſly pleaſed to releaſe him from all his ſufferings; the laſt words he ſpoke were, "O Lord, my God." From that time his breath grew ſhorter and quicker, and gradually died away, ſo as ſcarce to be perceived, and ſo eaſy, that for a little time we were in doubt whether he was alive or not; he expired without a ſigh or groan, on the 8th of February, 1795.

A SERMON on the NAME of JESUS.

MATTHEW I. 21.

And thou ſhalt call his Name JESUS, for he ſhall ſave his people from their ſins.

[*Concluded from page* 536.]

III. POINT out the uſe that is to be made of the Name of Jeſus. It is ſaid in the Song of Solomon, "Thy Name is as ointment poured forth, therefore do the virgins love thee." Precious ointment was in uſe among the eaſtern people, for medicinal purpoſes, as well as to give a beauty and luſtre to the countenance. Their riches did alſo conſiſt in ſweet oils and coſtly perfumes; and when they were poured out either for uſe or payment, they diffuſed an agreeable fragrancy all around. This is the great Name, of which the compariſon is made; and how well the Name JESUS anſwers, to all that is healing, inriching, beautifying, or reſtoring, we have already ſeen in part; and ſhall ſee a little further in the uſe that is to be made of it, by way of inference and exhortation; and firſt by way of inference.

1. How much was his heart ſet upon our Salvation. And how great an account he made of it, ſince he puts it into his Name? ——It muſt be ſomething a perſon values himſelf upon, and glories in, that is worked up into his Name. Sometimes the noble actions of anceſtors; ſometimes the eminent qualities that diſtinguiſh their own character; theſe are blazoned in coats of arms, drawn in paintings, artfully woven into hangings, or added to the Name, and made a part of the royal ſtile and ſtate of the perſon, *in perpetuam rei memoriam.* Salvation is woven into the Name and Stile of our ſovereign Lord JESUS; to ſhew what it is his heart was ſet upon; what he aims at, and glories in. With this Name he came

came into the world; with this he went through it; with this he went out of it; and with this he lives above, and bears it about him always; not so much a memento to himself, as a pledge to us, of the business he came down, and went up for, viz. "to save his people from their sins."

2. We observe the different Genius and Design of his Name, and of some other great names in the world. When a great prince is born into this world, he usually takes his name from some province or principality. After that, they either take to themselves, or flattery ascribes to them, the additional titles of excellence, highness, or the great; as Alexander the Great, Pompey the Great: but when the GOD, that made all worlds, put on the Nature of Man, and the Name JESUS, he had not one foot of land to take a denomination from, as he was the Man Jesus: for though the earth was the Lord's, and the fulness thereof, "yet the Son of Man had not where to lay his head."

Some have taken their names from the devastation and ruin they have carried with them where ever they went. From the desolation of provinces; the overturning of kingdoms and empires. Scipio takes the name, Africanus, from the havock he made in Africa. And another Scipio is called Asiaticus, from the like doings in Asia. Germanicus another, from his exploits in Germany. These men carried the blood and ruin of thousands in their formidable names. But when the Lord Jesus comes into the world (no mean person neither, for the angel said of him, "He shall be great, and shall be called the Son of the Highest, and the Lord shall give unto him the throne of his Father David):" What is the Name this great Person fits on to himself? Whence does he take his Name? Does he borrow it from the destruction of the fallen angels? Or from the final victory he will obtain over all his enemies, that "would not that he should reign over them?" No, but from something that lay nearer his heart than all this, "The Salvation of his people from their sins."

What Themistius said once to Valens, the Emperor, in order to inspire him with compassion towards a city, that had so highly incurred his displeasure, that he was resolved it should be destroyed: "How much more excellent, great Prince, is it, that you should "derive your Name from a people that you have spared, than from "a people that you have destroyed?" Is here infinitely out-done: For "Blessed JESUS, how much more excellent is thy Name, "which thou hast derived from a people thou hast saved, rather "than from a people thou couldst so easily destroy? A Name like "thyself, all sweetness, goodness and love; it carries no blood in "it but thine own, shed in order to accomplish the Salvation it "imports."

3. The good or evil that is merely temporal, is of a consideration infinitely below that which is eternal. When we consider that it is Salvation from our Sins that he has put into his Name; when we consider that his Doctrine and Example, his Labours and Sufferings,

Sufferings, do all conſpire towards this, as their main End; the planting the Divine Nature in the world, and rooting out ſin; the inference is plain, that planting the world with holineſs, and ſaving from ſin, was an undertaking moſt worthy of his Incarnation. "The Jews vainly expected that he ſhould have built them up into a moſt glorious empire, and ſecured to them the enjoyments, honours, and pleaſures of this life. But ſince the great and humble Jeſus deſpiſed *that*, as a trifling deſign in compariſon of *this*, it manifeſtly appears, that ſaving from ſin, and planting holineſs in the world, is above all the romantic gallantry of ambitious ſpirits. To be good, is more than to be great. To deſpiſe the world, is more than to conquer it with arms. To ſubdue the fleſh, is more than to careſs it with all the flattery of Luxury and greatneſs. To know God, and obey his Will, is greater honour, than to command the titles and fortunes of mankind."

4. We ought to obſerve, how he acted up to the full meaning of his Name, to quicken us to act up to our expectation from it. Salvation is in his Name. Temporal Salvation comes out of it ſometimes; as often as it is neceſſary to the ſpiritual and eternal.

Whenever he ſaid, "Ariſe and walk," and healed the body; whenever he ſaid, "Thy ſins are forgiven," and healed the ſoul; and when he ſaid, "Deliver him from going down to the Pit, I have found a ranſom," he is acting up to the Name Jesus, and expounding upon his own Name.

"Lord, remember me, ſays the penitent thief, when thou comeſt into thy kingdom." One of the ancient writers addreſſes that petitioner after this manner, "Whence didſt thou know that *that* ſame Perſon, that died in thy company, and paſſed for a malefactor like thyſelf? how didſt thou know that he was *thy Lord and Saviour?*" And he makes him anſwer thus, "Oh, ſays he, I could diſcern it by the very teſtimony of his enemies. Thoſe words, which they flung upon him in reproach, "He ſaved others; himſelf he cannot ſave," this looks ſo like a Saviour; to ſave others by giving up himſelf! That he ſaved not himſelf, was not for want of power; for then he could not have ſaved others; but for this cauſe he would not ſave himſelf, that he might ſave others." *

So when Pilate gave this teſtimony to our Lord, "I find no cauſe of death in this man;" St. Ambroſe has this remark upon it: "Alas! (ſays he) there was indeed no cauſe of death in the man; for he was innocent: But there was cauſe of death in his Name; which, he muſt die, in order to make good." His Name JESUS upon the Croſs, was a certificate of the cauſe, end, and deſign of his death.

The inſcription over a malefactor uſually ſignifies what he has done; *that* over our Saviour ſignified what he *muſt do*; viz. "ſave

* Bernard. de Epiph. Ser. ad.

"save his people from their sins;" as a sacrifice, "Therefore you are mistaken, Oh ye Jews, (continues he) when you said, Let him come down from the cross and we will believe. Had he come down, he would have left his Name JESUS behind him, and we should have had reason to have inverted the argument, and to have said, He hath saved himself, and therefore he cannot save us, and we will not believe in him. You should rather have said, If he be the King of Israel, let him die for Israel. If he be the Son of God, let him die for the people of God. If he be indeed the JESUS, let him not desert his Name. *Ideo nomen non deseruisti tuum.*"

He would not abandon his character. No, that inscription was written in Latin, Greek, and Hebrew; three languages, that would then have gone over all the world; as if designed to express that he died to save out of all kindreds, tongues, and people. In a word, had he come down from the cross and saved himself, he might have been our Lord, or any other name, becoming so great a Person, but JESUS, in the sense of the text, he could not be.

In the next place, these considerations on the Name JESUS will give a proper occasion for some Exhortations. As,

1. Let us act up to our expectations from this Name. You all know what you expect from JESUS,—Salvation from your sins.—Then let us act like those who expect to be saved *from* their sins, and not as if we hoped to be saved *in* them. Do not let us expect *that* from the Name, which Christ never put into it, nor designed should ever come out of it. JESUS is a sweet Name (says one) but men do not love it should be LORD JESUS. "Grace be with all them that love our LORD JESUS CHRIST in sincerity Amen." * They will not have him as God offers him, to be a Prince and a Saviour. They divide what God has joined, the King and the Priest. They divide here too; they would be content to have *some* of their sins destroyed; but they cannot leave the lap of Dalilah, nor divorce the beloved Herodias. They cannot be cruel to a Right-Eye, nor to a Right Hand. If the Lord will but pardon them in this thing, he shall be their JESUS too, for all the rest. But what if Jesus and you part upon this? Will you give up your interest in this dear Name, for any one lust in the world? No, fall out with it, mourn over it, turn from it, withdraw from every occasion of it. Do they, who expect or desire to be saved from the plague, do they frequent the pest-house? Do they, who desire to be saved from falling, dance and play carelessly upon the edge of the precipice? Do they, who expect or desire to be saved from sin, lead themselves into temptation?

2. Look to your interest in this dear Name, and in all the import of it.

And let me enquire of myself;

Do

* Eph. vi. 24.

Do I love him above all things, so as that for his sake, and in comparison of him, all things else are counted as dross and dung? Happy they, who to such a question can answer with the apostle Paul, "Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ," Phil. ii. 3.

Do you think that he by himself, alone, can make you happy without the things of this world? If God should strip you of every thing else, "Though the fig-tree should not blossom, neither fruit should be in the vines; though the labour of the olive should fail, and the fields should yield no meat; though the flock should be cut off from the fold, and there should be no herd in the stalls; yet will you rejoice in the Lord, and joy in the God of your Salvation?" Hab. iii. 17. Though there should be a total failure of all creature comforts, yet could I rejoice in *Jesus*, who will never fail me, never leave me, nor forsake me? "The Lord God is my strength, and he will make my feet like hind's feet, and will make me walk upon mine high places." ver. 19. "To the chief singer on my stringed instrument;" Q. D. as a testimony of joy in God, even though I should be so reduced, I appoint the chief master of music, to set this prayer to a tune fit for my stringed instruments. "The Lord is my portion, saith my soul, therefore will I trust in him." And because he is so, I will account "the lines to have fallen to me in pleasant places, and that I have a goodly heritage."

But, says the carnal mind, will an interest in this Jesus, quench my thirst, when I am dry? Will it clothe my naked children, or go to market for them, and fetch home provision? I answer, Is it more likely that all this should be done without an interest in him? By throwing off regard to him, who has all hearts and ways of men in his hand, and thereby forfeiting his regards to thee? I answer again, that it may be, an interest in this *Jesus* may do all this for thee; because it does interest thee in those promises which are said to belong to Godliness, "and Godliness hath the promise of this life, as well as that which is to come." But I answer further, That whether it do all this or not, it will do something better and greater; as much better and greater as Heaven is, in comparison of earth;---the soul, than the body;---and eternity than time: If God will either provide for us in this world, or take us out of it to Heaven, we have no harm done us.

But further still, nothing can suffice without this. Give the soul riches, pleasures, honours, they will not satisfy. It languishes after *Jesus*. You must give him Jesus or else he dies. Riches, without him, are a snare; the "prosperity of the fool that destroys." Beauty, without this, is an alluring varnish thrown over poison and death. Honours are but an elevation to a greater height, in order to the deeper fall. To return to the question. Is our

our heart with him? How can we say we love him, if our heart be not with him? Do we love to think of him? Are we uneasy without him? When he is withdrawn, are we unquiet and restless till he return to us again? Are we afraid to offend him, and sorry when we have done so? Do we mourn after the Lord, if he hides his face? and are restless till we have found him, whom our souls love? Do we long to see him, meet him, and be with him.

This enquiry will concern two sorts of persons, 1. First, those who have not as yet an interest in this Name, and the blessed meaning of it. Let me represent a few things to you, to co-operate with the design of JESUS in taking that Name upon him, As thus:

It is *better to know* that you have *not* an interest in him, whilst it may be had, than to go on in the ignorance of your condition: it is better to find out our wants while they may be supplied, than to let the matter run on till it is too late. You may have an interest in the saving import of this Name, as freely as others. "He shall save his people;" You may be his people, as well as any that are called so. They, who are now his people, were once, *Lo ammi*, were not his people. You, who are not *now*, may be so. You are undone, if you are not. "For there is no other Name given under Heaven, whereby you can be saved." Nor any other way of your being saved by that Name, but by becoming his people; for that Name carries in it, Salvation to his people. "He shall save his people from their sins." And besides, all the other Names, he wears, will signify nothing to you, without this; nothing that you can take any comfort in. They will all be against you, and this Name too will be against you, if it be not for you, if you neglect so great salvation.

2. To those who find they have an interest in this blessed Name, I have a few things to say, and so close. In the first place, make use of this Name with *God*. You have frequent business at the Court above, unless, you are prayerless persons. You have suits there depending, about Mercy and Grace. Whose Name or interest can you use but this of JESUS? It is with a mixture of pity and indignation that we hear the poor deluded Papist crying out, "Oh! holy Mary, mother of God, pray for us. Oh, *Sancte Paule*, &c. *Ora pro nobis*," &c. Saint Paul, Saint Peter, &c. and to all the rest of the saints upon their list, pray for us. As if the names of Mary, St. Peter, and St. Paul, or a thousand other names, had any thing in them like the Name JESUS! May not our Lord Jesus expostulate with these people, and say, "What did I come down, and put on this Name for? Did I put Salvation into my Name, to have others sought unto for the Salvation it contains? Have I not told you, "that there is one Mediator between God and Man, the Man Christ *Jesus*?" Have I not told you, that "this is a Name above every name, and that to this Name of JESUS every knee shall bow? Have I not told you, that whatsoever you do, you must do all in the Name of the Lord *Jesus*?"

Is

Is this office conferred on the King's Son, and do you go to the King's Servants? Have I not told you, that "whatever you ask in my Name, you shall receive?" And by referring all along to my own Name, do I not plainly disallow the use of any other names (a)?"

Again, use this Name with *Jesus* himself. Go to him and say, "Oh! JESUS, I am a poor sinner. I am come where thou hast bid me come, and where thy Name invites me to come. I bring along with me thy dear Name, *Jesus*. A Name thou hast given out on purpose to encourage our pleas upon it, like so many Bills of Credit to be drawn upon the Riches of Grace, contained in that Name. Does it not import Salvation from my sins also? Thou that wouldst not leave thy Name upon a Cross, wilt thou slight it upon a Throne? A Throne of Grace, when it is duly pleaded before thee? No, it shall never be said that any petition was in a due manner presented in that Name, that thou didst not answer. For thy Name's Sake, therefore, for the Credit of thy Name *Jesus*, save me from my sins."

Further, use this Name, *Jesus*, with others. Let me use this Name with you, as the Apostle did to the Thessalonians, "We beseech you, brethren, and exhort you, by the Lord *Jesus*, that as

(a) After the mention of such plain scriptures as these, with what indignation must a Christian read the story of Tracy and Brown, who by the Convocation in 1531, were prosecuted even after death, for taking no notice of other Mediators, besides Jesus Christ, the only Mediator between God and Man. Take the Story in the words of Bishop Burnet's Hist. Ref. v. 3. p. 76.

"The first motion made by the Lower House, was concerning "Tracy's Testament; who had left his soul to God through Jesus "Christ, to whose Intercession alone he trusted, without the help of "any other Saint; therefore he left no part of his goods to any that "should pray for his soul. This touching the Clergy very sensibly, they begun with it, and a commission was given for raising his body.

"In the following Session, the Prolocutor complained of another "Testament made by one Brown of Bristol, in the same strain. So to "prevent the spreading of such an example, it was ordered that Tracy's "body should be dug up and burnt."

This was done, to be sure, in the Name of Jesus, as there are many things done in his Name, directly against his Will and his Commands. Mankind was very excusable in comparison, for finding out other Mediators, before God had declared to the world that he had appointed his Son to be our only Advocate and Intercessor; but for those who own his Mediatorship, to make choice of others besides him, is to call in question the wisdom of the Father, or the sufficiency, interest, or kindness of the Son. For if God hath appointed him for this end, and he be able to go through his work, and willing to help all that address themselves to him; what need to call in other assistants? Yea, what a dishonour is it for him to stand by, and application be made to them to do that office, which he was appointed alone to discharge. Bishop Stillingfleet, of the Nature of Superstition.

you have received of us, how you ought to walk, so you would abound more and more," 1 Thes. iv. 1.

Once more; use it with *your selves*. Try what it will do against sin and Satan. It will not indeed work like a *charm*, but it is certain there are charms in it, that a good soul cannot easily resist. While I say with myself, upon occasion of sin or temptation; "Is this, oh my soul, is this worthy of that dear Name I shelter myself under? Is this suitable to the interest I claim in it, and the expectation I have from it?"

The Name JESUS has done wonders in time past. In the Apostles days, many signs and wonders were done by the Name of the holy Child *Jesus*. And after their days for some time in the primitive church; "We call Jesus our Helper and Redeemer, (says Justin Martyr,) the virtue of whose Name the Devils tremble at and fear; and even at this day, being abjured by the Name JESUS CHRIST, who was crucified under Pontius Pilate, the governor of Judea, they obey us: that thence also it may appear unto all, that the Father hath given him so great power, that even the devils are subject to his Name, and to the œconomy of his passion:---but if you should abjure them by the names of any of the kings and prophets, or patriarchs, that have been among you, not one of them would yield obedience." (a)

Depend firmly upon this Name, and believe in it. This is his commandment, "That we believe on the Name of his Son Jesus Christ, and that we love one another, as he hath commanded us" (b). Believe that he is, and will be, and will do, all that which his Name imports.

Love and reverence this Name, while others abuse it, some in swearing by it, some in presuming upon it, and others in a superstitious use of it (c). There are that bow to it in the church, and swear by it in the street, and trample it under foot in their lives. There can be neither love nor reverence to this Name, while those sins are retained and loved at the same time, the Salvation from which, is the very meaning of it. To bow to the Name of *Jesus*, is to submit to his authority, in his Name, to bring all our petitions, and depend upon his recommendation of us to the divine acceptance. Without this, our outward reverence is but repeating the mockery of "hail, King of the Jews," and smiting him; or "hail Master," and betraying him with Judas. The knees that are to bow, are in Heaven, as well as on the Earth. Spirits above,

(a) Dialog. cum Triphon, in Hanmer's View of Antiquity. (b) Joh. iii. 23. (c) Papists ascribe an efficacy to the Name JESUS, for driving away the Devil, diseases, and enemies from man and beasts. It is used much to the same superstitious or prophane purpose, by those who, when any accident happens, suddenly cry out, oh, Jesus! Some write it on paper and parchment, and hang it about their necks, or fix it up at their doors, and with the names of Mary and St. Anne added, think it a wonderful protection against the plague.

or below, have no knees, but are in subjection to the majesty and power, glory and authority of Jesus.

It is observed of Mr. Herbert, the divine Poet, that whenever he mentioned the Name *Jesus*, with any solemnity, it was always with the addition of "*Jesus*, my Master." St. Austin in his confessions tells us. That he used to read Cicero, and was very much delighted with that inimitable master of eloquence, but at length he did not find so much pleasure in him, because he could not find the Name *Jesus* there. "For (says he) through thy goodness, O Lord, the Name of thy dear Son, my Saviour, *Jesus*, was so engraven upon my heart, that nothing could recommend itself to me upon any other score, at least not so much, if it wanted that."

St. Ambrose has composed an hymn upon the Name Jesus, wherein the sentiments are as much beyond the diction and style, as he was a better Christian, than he was a Poet: some of it is to this purpose. "Thy Name is music to the ear, sweetness to the mouth, and a cordial to the heart. A thousand desires go up towards thee. But why do I say a thousand, when thou art infinitely desirable? Altogether lovely? Oh! when wilt thou come, and by thy coming make me glad, with a gladness and joy, not arising from the slight refreshments of life, but from the compleat satisfaction of my whole soul? In the mean time, I languish after thee; my soul is inflamed with unextinguishable affection, to love and obey thee with all my heart and spirit. Jesus, thou refuge of the penitent mourner, Saviour of the World; Reward of the Conqueror, the Joy and Beauty of the heavenly World; hear the prayer of him, who desires nothing in comparison of thee."

Take the comfort from this Name, which it affords, against the fears that may arise from the power of our enemies, or our own weakness

I disquieted myself in vain, when I sat down and said, "What will become of me at last? Corruption within, temptations without! an ensnaring world! a subtle devil! a powerful adversary, by his great cunning and vast experience in the arts of destruction! all this is true, but, "Why art thou cast down O my soul?" I will set JESUS against them all; the Salvation wrapped up in that Name, is superior to all hazard or difficulty arising from these."

3. Consider, that the time is coming, when this Name JESUS will be the most lovely found, and *he* that wears it, will appear to be the most lovely Person in the world.

At death, oh then for an interest in this *Jesus*, and all the saving import of his Name! At Judgment, when he shall come in the Glory of his Father, and in the Glory of his holy Angels, and in his own Glory; When he shall take his place upon the Throne, as Judge of the World, and as the Saviour of them that believe in Jesus. Let them that are able, figure to themselves, with what a spirit and joy they will look up to him, who have an interest in him, and lift up their heads, because their Redemption, and

Redeemer

Redeemer are come. As for others, I am perſuaded, they would never have been repreſented crying "to the rocks and to the mountains to fall on them, and hide them from his face," if it were to any purpoſe to cry to JESUS himſelf at that day. "No ſays JESUS, I wore this name long enough to let you know, that I was willing of your ſalvation as well as that of others, "but you would none of me." You have no more to do with that Name. I am Judge of all the world, and will "give to every man according to his works;" but I am JESUS only to thoſe who believed in me, and belong to me. Your ſins have ruined you, which you would not be ſaved from; and when you deſpiſed the Reaſon of this name, you threw away the Benefit of it too.---Depart from me, JESUS knows you not."——To have damnation pronounced by one whoſe name carries ſalvation in it!---But then to thoſe on the right-hand,---"Come ye bleſſed of my Father; come and enjoy the full contents of this name JESUS in a compleat ſalvation.---You ſee the miſery I have ſaved you from; from weeping, wailing, and gnaſhing of teeth; from eternal confuſion, deſpair and anguiſh: immortal flames, and the worm that never dies. Come, and take poſſeſſion of what I have ſaved you to: "The kingdom prepared for you from the foundation of the world." And then placing himſelf at the head of all his church, he leads up the beautiful, the glorious triumph; and after they have been preſented to the Father, a glorious church, without ſpot, welcomed by angels, and have taken their allotted places and ſtations, all they ſhall hear, ſee, and enjoy, for ever, will be the eternal unfolding of the name JESUS.

[Dr. GROSVENOR.

The Duty of CONSIDERING the POOR.

[*Concluded from page* 546.]

"IT is in the Goſpel, that we muſt ſeek *full* information on the ſubject of this moſt important duty of CONSIDERING THE POOR. It is there, and there alone we are inſtructed to behold the poor, as we ought to behold them; to conſider (if I may uſe ſuch apparently ſtrange expreſſions) their pre-eminence, their dignity, and thoſe eſpecial privileges, with which they are inveſted, under the new œconomy. The world was redeemed by one, who, for that purpoſe, did not diſdain to appear in the form of a poor man; one, who, while "the foxes had holes, and the birds of the air had neſts, had not where to lay his head." I ſpeak to them that "know the grace of our Lord Jeſus Chriſt, who, though he was rich, yet for our ſakes became poor, that we, through his poverty, might be rich." *His* appearance in this ſtate has caſt a glory round it, and forces us to view it in a new light; ſo that although to the bodily eye nothing appears but what is

baſe,

baſe, mean, and contemptible, yet the interior eye of the underſtanding, enlightened from above, diſcovers the perſon of the Saviour, the images of his poverty, the citizens of his kingdom, the heirs of his promiſes, the ſtewards of his bleſſings. Let it be allowed me, in paſſing, barely to ſuggeſt a hint in favour of the Religion, which has thus furniſhed a remedy for the inequality of mankind, and, while it's precepts ſhall be obeyed by the rich, has provided for the welfare and comfort of the poor.

" But in what meaſure, it may be ſaid, are theſe precepts to be obeyed? How are we to proportion our donations to our fortunes? The number of thoſe who call upon us for aſſiſtance is daily increaſing; and ſo are the expences of life, which render us leſs able to aſſiſt them.

" In anſwer to theſe queſtions, it might perhaps be aſſerted, that, were the Chriſtian principle firmly rooted in the heart, they would never be aſked. True Charity ſtands not in need of being told how much it ſhould give. It is in it's nature free and unbounded, as the air diffuſed through the ſpaces around us, or the light which flows in every direction from the centre, for the ſupport and animation of the world. It fulfils the law, or rather, goes beyond all law, and of it's own Will effects that wherein law itſelf fails. It not only " works no ill to it's neighbour;" it does him all the good in it's power, and wiſhes it could do him more.—Thus much might be replied in general. But as this is a part of our ſubject, which comes home to men's buſineſs and boſoms; as, through the infirmity and corruption that are in us, the divine principle may at times be upon the decline, and the ſelfiſh principle likely to gain the aſcendant, it may not be improper to dwell a moment longer upon it, and to lay down a rule or two, the obſervance of which will greatly conduce towards ſuſtaining the one, and repreſſing the other.

" The firſt rule ſhall be this—Let every perſon, at thoſe ſeaſons when he is in the receipt of his income, lay aſide a certain proportion, as he is diſpoſed in his heart, for charitable uſes; and let it be, ever after, ſacred to thoſe uſes. A bank of this kind would enable a man to anſwer bills of conſiderable value at ſight, which otherwiſe not being able to do, or at leaſt not without great inconvenience, many opportunities of ſuccouring the diſtreſſed muſt needs be loſt. The money being once appropriated, he feels not the loſs, nor grudges the payment, when demanded. Thus he is always giving, and has always ſomething to give.

" The ſecond rule, if you pleaſe, may be the following—*Practice œconomy, with a view to charity.* The ſame charity, which is deſirous of doing the utmoſt for the benefit of it's poor neighbour, is likewiſe very ingenious in deviſing the ways and means of doing it. And though, in the preſent ſtate of ſociety, it be not required, that the opulent ſhould ſell their poſſeſſions, and divide the produce among the indigent, or that perſons of all ranks and conditions

ditions should live in the same style; yet, surely, no one can survey the world, as it goes now among us, without being of opinion, that *something*—and that very far from inconsiderable—*something*, I say, might be retrenched from the expences of building, *something* from those of furniture, *something* from those of dress, *something* from those of the table, *something* from those of amusements, for the relief and consolation of the many, who have neither a cottage to inhabit, garments to cover them, bread to eat, medicine to heal them, nor any one circumstance in life to lighten their load of misery, or cheer their sorrowful and desponding souls, in the day of calamity and affliction. Certainly a man would be no loser, who should sometimes sit down to a less profuse and costly board at home, if at his going abroad, "when the ear heard him, then it blessed him; and when the eye saw him, it gave witness to him; because he delivered the poor that cried, and the fatherless, and him that had none to help him; if the blessing of him that was ready to perish came upon him, and he caused the widow's heart to sing for joy."—Beneficence is the most exquisite luxury, and the good man, after all, is the genuine epicure.

"Here then is a mine opened, which, when worked by œconomy, under the direction of prudence, will be found inexhaustible, furnishing a constant and ample revenue for the disbursements of charity, to the profit of multitudes, without oppressing or injuring any one human being."

[Bishop HORNE, Vol. III. pa. 245.

The amiable conduct of Archbishop CRANMER, towards an ignorant Romish Priest.

THE Primate and Earl of Essex had ever maintained an uniform friendship for each other; but in some things, perhaps, the zeal of Essex for his friend was apt to carry him too far, and the Primate had oftener than once occasion to repress it.

A priest near Scarborough, sitting among his companions over his beer, at the door of a country ale-house; and somebody happening to mention the Archbishop, "That man (said the priest,) as great as he is now, was once but an ostler; and has no more learning than the goslings yonder on the green." Essex who had his spies in every quarter, was informed of what the priest had said. A messenger was immediately dispatched for him, and he was lodged in the Fleet.

Some months elapsed, when the Archbishop, who was entirely ignorant of the affair, received a petition from the poor priest full of penitence for his imprudence, and supplicating for mercy.

The Primate having enquired into the business sent for him. "I hear, said he, you have accused me of many things; and among others of my being a very ignorant man. You have now

an opportunity of ſetting your neighbours right, in this matter; and may examine me if you pleaſe."

The prieſt in great confuſion, beſought his Grace to pardon him: he never would offend in the ſame way again." "Well then, ſays the Archbiſhop, ſince you will not examine me, let me examine you." The prieſt was thunder-ſtruck; making many excuſes, and owning he was not much learned in book-matters.

The Archbiſhop told him he ſhould not then go very deep; and aſked him two or three of the plaineſt queſtions in the Bible. "Who was David's father? and who was Solomon's?" The prieſt confuſed at his own ignorance ſtood ſpeechleſs. "You ſee, ſaid the Archbiſhop, how your accuſation of me riſes againſt yourſelf. You are an admirable judge of learning and learned men." Well, my friend, I had no hand in bringing you here, and have no deſire to keep you. Get home; and if you are an ignorant man, learn at leaſt to be an honeſt one."

Soon after, the Earl of Eſſex came to the Primate, and with ſome warmth told him, he muſt for the future fight his own battles:—that he had intended to have made the prieſt do penance at Paul's croſs; but his Grace's misjudging lenity had prevented him.

"My good Lord, ſaid the Primate, taking him by the hand, be not offended: I have examined the man myſelf: and be aſſured from me, he is neither worth your notice nor mine."

Meditations on *CHRISTMAS-DAY.*

WITH what humble joy and chearful gratitude, ought I to celebrate the Birth of the Lord of Life and of glory! And at the ſame time, with profound aſtoniſhment contemplate the circumſtances which attended this great event! I behold a Son of Man in the loweſt ſtate of humiliation; and this Son of Man is—my God! I behold the mighty, the inviſible, the eternal God, at whoſe word the Heavens and the Earth were created; and at whoſe word they will vaniſh away! And I ſee, at the ſame time, a Being, clothed in fleſh, as I am! How wonderful is this union? The King of kings, whom angels adore, appearing under the form of a ſervant, yea, a feeble infant, lying in a manger! What aſtoniſhing humiliation! Does not my admiration doubly increaſe, when I reflect on my own vileneſs and baſeneſs, and the infinite Majeſty of my Redeemer? Surely, it was a love which infinitely ſurpaſſes all I can merit; a love beyond all I could conceive and hope; a love which I can only ſilently admire and adore. But if my ſenſe of this goodneſs is great, my joy and hope are no leſs ſo. In this union of God and Man, I behold the joyful emblem of the new Covenant. Faithful to his promiſes,

God

God has ſent his Son into the World, that through him we might have eternal life: And have we not aſſurance, that all which was promiſed in his Name, will be accompliſhed with equal fidelity. Chriſt would never have honoured our nature ſo as to unite it with his own, if he had not reſolved to quicken our dead ſouls to repentance by the influences of his convincing Spirit;—to endue us with a gracious ability of believing unto righteouſneſs;—to forgive all our ſins, in conſequence of receiving him into our hearts by faith:—to cleanſe us from all vile inclinations, groveling appetites, baſe affections, and wretched tempers;—and thus to reſtore human nature to its original purity and innocence.

What then is more natural and juſt, than to give ourſelves up intirely, on this ſolemn day, to a ſenſe of pious gratitude? It is true, that little is in our power to return for ſuch ineſtimable love; but, let us at leaſt do that little, and hope that our weak but ſincere gratitude will be pleaſing in his ſight. Such are the ſentiments with which we ought to celebrate this ſolemn feſtival: They ought to ſpring from a lively faith. Let not our admiration be the fruit of ignorance, but of an enlightened conviction. Neither let our hope be the effect of a blind perſuaſion; if it ſprings from a pure faith, what ſweet conſolation, what heavenly joy will fill our hearts! It will enable us to ſupport every evil in life, becauſe it is a felicity which nothing can deſtroy.

It ſeems, at firſt ſight, to be of little conſequence to us, to know the place of Chriſt's Nativity; for we ſhould ſtill conſider him as our Redeemer, whatever the circumſtances might be which attended his abode on Earth. But ſince it pleaſed God to declare the place in which the Saviour of Mankind ſhould be born, it became neceſſary that it ſhould happen preciſely there, and it was one of the characters by which Jeſus was known to be the true Meſſiah. It is alſo of little importance in what place we ourſelves live, provided we find true happineſs. There is no part of the Earth, however poor and deſpicable, where there may not be better and happier people, than ſome of thoſe in the greateſt and moſt celebrated cities. There is not a ſingle ſpot on the Globe, but the works of God appear under a thouſand ſtriking forms, and where we might experience the ſweet ſatisfaction which flows from a good conſcience. To each individual, the place preferable to all others, is that in which he may enjoy the means of Grace, and do the moſt good. The place where a penitent ſinner firſt found the pardoning Love of God ſhed abroad in his heart; or where a believer firſt obtained a compleat deliverance from the plague of an evil nature;—the place where a virtuous pair firſt learned to be acquainted; or that where two friends gave each other the nobleſt and moſt affecting proofs of tenderneſs; the village where one has ſeen remarkable outpowerings of the convincing and converting Spirit of God;—ſuch a place ought it not to be dear to their hearts?——According to this rule, Bethlehem was, though ſmall, a venerable place, as it had contained

tained many good and pious people. The patriarch Jacob resided there some time, in order to erect a monument to his beloved Rachel. It was at Bethlehem that the worthy Naomi, and Ruth her modest daughter-in-law, gave proofs of their faith and virtue. And it was there Boaz, that generous benefactor lived and had his possessions. Bethlehem was the abode of the humble Jesse, the happy father of many sons, the youngest of whom rose from the state of a shepherd to the throne of Israel. Lastly, there appeared the SON of GOD, whose birth laid the foundation for our Redemption.

Thus, in places too small to be remarkable, men are sometimes born, who afterwards become the benefactors of mankind. A mean village often produces a man, who by his wisdom, uprightness, and piety, becomes a blessing to whole kingdoms. It is our duty to live in our towns or villages, so as to answer the end designed by the Birth of JESUS. It is certain, that true Religion would make a rapid progress over the Earth, if we were zealous in the cause of God, and endeavoured to give proofs of fervent faith, and innocent morals. If our cities furnished more examples of real piety, their influence would extend to the country; and in the smallest village there may be found families who, like that of Joseph and Mary, distinguish themselves for their uprightness and devotedness to God, and would attract respect in the midst even of poverty and humiliation.

He who has travelled much in the world, who has visited great cities, and been a witness to the numberless crimes committed there, has he not reason to be thankful, if he at last finds a village, where, in a peaceable cottage, surrounded with quiet, religious neighbours, he may devote himself to the service of God and humanity; and by these means enjoy the only true content, that which arises from tranquility and peace of mind? He will not then regret palaces, more magnificent indeed, but wherein luxury lays many snares;—more extensive, but where vice governs;—more rich, but where they live in a forgetfulness of God and their duty. He will surely prefer to them the obscure retreat, where, secure from bitter remorse, he may live peaceably and happy.

THOUGHTS on the TRINITY. A Fragment.

THE EXISTENCE of a SUPREME BEING, is the first Truth of Religion, and the *Unity* of this Being the second. This *unity* cannot be denied; but those are blameable who reject the distinction between the FATHER, the WORD, and the DIVINE SPIRIT; because they judge of this distinction, by the diversity of three human persons.

Doubtless the enemies of the christian Faith would be in the right, if the *personality* in the *divine Nature* was the same in every respect, as *personality* in *human* nature. But good sense informs

informs us, that the manner in which the Supreme Being exiſteth, is as much ſuperior to our manner of exiſting, as eternity differs from a moment, and the omniſcience of God, from the feeble ſight of a mortal.

In the mean time, it were to be wiſhed that the word *Perſon*, which Divines make uſe of, might not be uſed in an equivocal ſenſe, which Deiſts availing themſelves of, call us *Tritheiſts*, and under the doctrine of *Father*, *Son*, and *Holy Spirit*, ridicule us in the eyes of men.

It is true, that in ſome ſenſe, in which we admit a *Trinity* in the Supreme Being, we ſhall be regarded by the Deiſts as ſuperſtitious; becauſe we believe what we have not a clear and preciſe idea of. But, if this mode of judging is reaſonable, will not the Deiſts be obliged to renounce Deiſm, and Atheiſts their ſyſtem of Materialiſm and Fataliſm? Where is the Deiſt, who has a clear idea of a ſpirit, and of an infinite unity, who, though undivided, fills all ſpace? Where is the Atheiſt, who has a competent idea of this *Chance*, which, according to him, fixed the order of the world; of this *Fatality*, which regulates all events; and of thoſe eternal atoms, which after wandering at random through Chaos, at laſt fortuitouſly jumbled together and formed the ſyſtem of the Univerſe; and at once became ſo wiſe and regular in their movements, that the revolutions of the ſun, of the moon, of the great planets and their ſatellites, of ſummers and of winters, the flux and reflux of the ocean, hath never failed? We ſee then that the grand objection of theſe Gentlemen againſt Revelation, equally militates againſt every ſyſtem on which they plant themſelves.

God, ſays the true philoſopher, is an INFINITE BEING: a Being which I can comprehend does not merit the name *infinite*: He is no longer my God, but my equal, or my inferior; for, in metaphyſics, that which comprehends, is greater than that which is comprehended; as alſo in phyſics, that which contains is greater than that which is contained. When the hollow of my hand ſhall contain the waters of the vaſt ocean, I may then flatter myſelf to comprehend the eſſence of the Supreme Being; till then I conclude, that true philoſophers will never reject the doctrine of a Trinity in the Supreme Being, under the pretext that they cannot clearly comprehend the ſubject.

Some perſons may, perhaps, demand with Dr. Prieſtley, what uſe this doctrine is of; is it conducive to morality, or productive of piety? Or does it render men more happy and wiſe? An anſwer to this queſtion ſhall be my apology.

Where God has not revealed himſelf *clearly* according to his *Trinity*, thoſe nations, the Jews not excepted, are ſlaves to their ſinful paſſions; and men in general are neither good nor happy; thus St. Paul finiſhes their portrait, "Deſtruction and miſery are in their ways, the way of peace they have not known," Rom. iii. 16, 17. In this fallen and corrupt ſtate in which human nature is

enveloped,

enveloped, the general knowledge of God the *Creator*, is insufficient to assure our peace: witness those who have slain themselves in the excess of despair, and those who would have terminated their unfortunate existence had not fear bound their impatient hands.

The face of things was instantly changed, when our God the Creator revealed himself as *Emmanuel*, or *God the Saviour!* But the reformation was complete for Believers, when God, by the brilliant manifestation of the *sanctifying Spirit*, completed the establishment of his image in their souls. And thus the Trinity being fully revealed, God was adored, in spirit and in truth, with a zeal, which never could have been known but by its first fruits; and thus men began to love and assist each other, with a Love, of which the world had never before had an example.

The multitude of those who believed in God manifested as *Creator*, *Saviour*, and *Comforter*; or, which amounts to the same thing, the thousands who believed with all their hearts in a TRINITY, were of one heart, and of one soul. Walking in the fear of the *Lord*, and in the consolations of the *Holy Ghost*, and taking their food with joy and simplicity of heart, they rejoiced in God their Saviour with joy unspeakable and full of glory. The God of hope filled them with all joy and peace in believing, so that they abounded in hope through the power of the Holy Spirit. Full of faith, like Stephen, they beheld the glory of their SAVIOUR, and contemplating him with open face, by the Diven Spirit of the Lord, they were transformed into the same image, from glory to glory. Led by the Son they approached the *Father*; and strengthened by the *Spirit of Adoption*, they called him their Father, with an unshaken confidence, and they blessed him even on the fatal scaffold, or amidst destructive flames, with transports of joy, which the Deist never felt.

If we insist upon the knowledge and adoration of the *Father*, of the *Son*, and of the *Divine Spirit*, the three eternal principles which compose his divine Essence, it is no more than superstition, as Dr. Priestley imagines; but experience and scripture agree in evidencing this to be the only mean of restoring Sinners to that happy condition they were in, when they said, "We have access to the FATHER, through JESUS CHRIST, by the same SPIRIT; For being justified by Faith, we have peace with God (the Father) by our LORD Jesus Christ. We rejoice in hope of the glory of God, and we even glory in tribulations; because the Love of God is shed abroad in our hearts by the HOLY GHOST, which is given unto us."

It is sufficient to read these two witnesses in the Epistles and Acts of the holy Apostles, in order to see, that the holiness and happiness of the first Christians, depended on the *experimental* knowledge which they had of the mystery of the holy TRINITY, or of God manifested in their souls, as *Father*, *Son*, and *Holy Spirit*, or as *Creator*, *Redeemer*, and *Sanctifier*.

Is

It is true, the face of things were soon changed; but even this change is a new proof that the doctrine of the *Trinity* could not be attacked, without sapping the foundation of Christian piety. The *Gnostics*, or those who, like our modern Philosophers, piqued themselves upon being more wise than other Christians, and by refinements contrary to Gospel simplicity, corrupted the Doctrine of *Father*, *Son*, and *Holy Ghost*; a corruption of manners in these first Heretics, was the consequence of their presumption. The *Arians* advanced in the paths of the Gnostics, and tore and mangled the church on one side; and the *Sabellians* on the other; in the mean time the greatest part of the Catholics, occupied by the disputes with their adversaries, instead of increasing in holiness by a more lively knowledge of our *Redeemer*, and of our *Sanctifier*, contented themselves with repeating the symbols of Faith; and soon substituted the repetition of their orthodox formulary, in the place of true christian Faith; which is always active by a warm Charity, and always fruitful in good works. The Church rested in this dreadful condition, until the Preachers advanced with zeal, and the people embraced with ardour, the sound Doctrine of the *Father*, of the *Son*, and of the *Divine Spirit*, which always included repentance towards God the FATHER, Faith in our Lord JESUS CHRIST, and Love shed abroad in our hearts by the HOLY SPIRIT: *Love*, the mother of all good works, is the only criterion by which we can distinguish true Christians. From whence it evidently follows, that the splendor of christian virtues blaze out, or are obscured, in the same degree as the Doctrine of the *Trinity* shines, or is obscured among men; for it is the foundation of that *Gospel*, which "is the power of God to salvation to every one who believeth." But it ought not to be forgotten, that *Faith* in the Father, Son, and Holy Spirit, of which we here speak, is the *Gift of God*, (Eph. ii. 8.) and not merely the assertion of a Nurse, or the declaration of a Catechist. It is a *divine Energy* which renders present the things hoped for: It is a *cordial Demonstration* of those things which are not seen; for with *the heart* we believe unto righteousness, before we can make confession with the mouth unto Salvation. Compare Heb. xi. 1, with Rom. x. 10. and Matt. xi. 27, with John xiv. 16, 20.

[*Translated from the French of the* Rev. Mr. JOHN FLETCHER, by Mr. *Martindale.*]

The SUFFERINGS of our BLESSED LORD.

[*Concluded from page* 557.]

SECTION XII.

Judas confessing his guilt, returns the money he had received from the chief priests, and then hangs himself. The Jews the next day demand, and procure a guard to be set on Christ's sepulchre. Mat. XXVII. 3,---10. 62, to the end.

MAT.

MAT. XXVII. 3.

HAVING thus finished the account of the death of Jesus, it may be convenient here to mention the miserable end of that perfidious disciple by whom he was betrayed into the hands of his enemies. The Jewish rulers having delivered Jesus to the Roman governor, and having prevailed upon him to give orders for his execution, *then Judas, who had betrayed him, when he saw* to his surprize *that he was condemned* by Pilate, and that they were leading him forth to die upon the cross, to which he seemed determined to submit, though he could so easily have rescued himself from it (a), was seized with great terror and agony of conscience; and *repenting* of the fatal bargain he had made, whereby he had brought such a load of guilt on his own soul, he *carried back the thirty pieces of silver* * which they had given him, *to the chief priests and the elders*, while they were together in the temple that morning; for they resorted thither with a specious appearance of piety, before they followed the multitude to Calvary to see the execution. *And* coming in among them in a wild disorder, he *said* to them, Oh Sirs! *I have sinned* in a most desperate manner, *in that I have betrayed innocent blood* to you; for I am well convinced, that Jesus my Master, has done nothing

MAT. XXVII. 3.

THEN Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders.

4 Saying, I have sinned, in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*.

NOTES.

(a) *Then Judas*, &c.] For the proper place of *this story*, which is here inserted out of its *order*, see *note*, (a) on John xix. 16. *p.* 396, Matthew has introduced it immediately after the Jews had *delivered Jesus to Pilate*; but after this, the Jews were so intent on persuading Pilate to consent to his death, that there was hardly time for the *sanhedrim's* adjourning to the *temple*, where this occurrence happened, before they had prevailed with Pilate to *condemn him*: and as Judas must have often heard his *Master* say, he should be *crucified*, Pilate's order for his execution must have more sensibly affected him, than the Jews passing sentence on him, who had not then the power of putting any one to death---The word τότε, *then*, with which the *evangelist* begins this story, may be taken in some *latitude*, to introduce the mention of an occurrence which happened *about that time*, whether a little *before* or *after*. See *note* on Mat. xxvii. 27. *p.* 345.

* V. 3. *Thirty pieces* or *shekels of silver*;---A slave was rated by the Law at *thirty shekels of silver*, Exod. xxi. 32; which if we reckon the shekel at half-a-crown, which is something more than its real value,) amounted to no more than three pounds fifteen shillings of our money; "a goodly price that he was prized at of them," Zech. xi. 13.

+ *The*

nothing to deserve this punishment to which you have delivered him; and I am not able to bear the thought of the concern I have had in it. *And they answered* with the steady coolness of those who knew no shame or remorse for their wickedness, *What* [*is that*] *to us*, whether thou thinkest him innocent or not? *See thou* [*to that:*] it is sufficient for us, that we know he is guilty, whether such a wretch as thou art, approvest, or condemnest our sentence. *And throwing down the pieces of silver* money *in the temple*, in their very presence, with all the marks of agony and distress, *he withdrew*; *and going away* to the brow of a hill, in some retired and melancholy place, *he* there *hanged himself*; but the rope breaking by the force with which he threw himself off, he fell down the precipice, and burst asunder with the force of his fall, so that all his bowels gushed out; and he lay expiring, in a most painful and terrible manner, a spectacle of horror to all that beheld him, alive, or dead, as a multitude of spectators did. (Compare Acts i. 18, 19.)

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

. *And the chief priests*, *taking* up *the pieces of silver*, were at some loss how they should dispose of them; for they *said*, *It is not lawful* for us *to put them into the* chest, which is called Corban, or *the sacred treasury*, * *because it is the price of blood*, and would in effect be offering to God the life of a man. And these hypocrites scrupled such a point of ceremony, while they still persisted in their resolution to destroy Jesus, which, if they had desired it, they might yet have prevented. *But* afterwards when they met in a body about some other business, *having consulted together* what they should do with those pieces of money, *they bought with them* that close in the neighbourhood of Jerusalem, which is called *The potters field* (c), *to be a burying place of foreigners*

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potters field, to bury strangers in.

NOTES.

+ *The sacred Treasury*;---τον κορβαναν, which is formed from κορβαν, Mark vii. 11. and signifies that which is *given*, or *devoted to God*. The unlawfulness of putting the thirty shekels into this repository, arose from this single circumstance, that it contained the treasure consecrated to God. Dr. C.

(c) *The potters field*] *Thirty pieces of silver* may seem a very inconsiderable price for a field so near Jerusalem; but as the ground was probably

foreigners who had no sepulchres of their own, and whose bodies they scrupled to lay with those of their own nation. *For which reason that field is called* in the Syriac language, Aceldama, that is, *The field of blood*; (Acts i. 19.) and it bears that name even *to this day*, because it was purchased with that money which was the price paid for the blood of Jesus, and was in effect the purchase of the blood of Judas too.

8 Wherefore that field was called, the field of blood, unto this day.

Then was that fulfilled * in a very remarkable manner, *which was spoken by the prophet*, (Zech. xi. 13.) *saying*, "*And I took the thirty pieces of silver*," (which sum, the reader will observe, was *the* usual *price of one who was sold* for a slave, or of one *whom the children of Israel did sell*, being esteemed among them on an average but the equitable price of such a one; and was here the price of the blood of the Son of God himself, that infinitely valuable Person (e): "*And* "*they were given for the potters field, as* (saith "the prophet,) *the Lord commanded me* in "vision, in token of his just displeasure against "those who had put such an affront on his "pastoral care."

9 (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value:

10 And gave them for the potters field, as the Lord appointed me.)

MAT. XXVII. 62.

Now the next day that followed the day of the preparation, the chief priests and pharisees came together unto Pilate.

But to return *now* to the main story. When, notwithstanding the confession of Judas, the Jews had crucified Christ, and his friends had taken down his body from the cross, and laid it in Joseph's tomb on the evening of the sixth day of

NOTES.

probably much spoiled by digging it up for *earth* to make *potters vessels*; so that it was now unfit for tillage or pasture, and consequently of small value.

* V. 9. *Then was that fulfilled*;---What was figuratively represented of old, was now really accomplished. *Which was spoken by the prophet*;---The word Jeremy, which was added to the text in latter copies, and thence received into many translations, is evidently a mistake: for he who spoke what St. Matthew here cites, (or rather paraphrases,) was not Jeremy, but Zechariah.

(e) *The price of one who was sold*, &c.] We may either render the words, *of one who was sold*, even of one *whom the children of Israel did sell*; and so consider them as expressive of the common price *a slave* was rated at among them: or we may render them, *of him that was sold*, or *valued*, (even their own Messiah, (*whom the* very *children of Israel sold* at this shameful price. And I think, either of these *versions* would suit the *original*, and convey a lively and proper sense: I have therefore suggested both in the *paraphrase*, though in the *version* which could not well be equally ambiguous, I have preferred the former.

(g) *After*

of the week, *on the morrow*, or on the sabbath itself, *which followed the day of preparation, the chief priests, and* other *Pharisees* who belonged to the grand sanhedrim, *assembled together* in a body *to* wait upon *Pilate*, as with an address of solemn importance: *saying, Sir, we remember that this deceiver*, who was yesterday put to death for his crimes, and is well known to have practised many arts to impose upon the people, *while he was yet living, said, Within three days I will rise again* from the dead: (g) We desire *therefore*, that since his friends have been intrusted with the care of interring him, thou wouldst *order that the sepulchre* where he is laid may *be* strictly guarded and *secured till the third day* is past; *lest his disciples* should *come by night and steal him away, and* upon this should *tell the people* that according to his own prediction *he is risen from the dead: and* so *the last deceit will prove worst than the first*, and the deluded populace will be more eager to profess their regard to him after his death, than they ever were while he was living.

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

And Pilate answered them, You have a guard in-waiting about your court in the temple; *go your way* therefore, and order as many of them as you think fit to march to the sepulchre, and to keep centry there all night, and thereby *make* [*it*] *as secure as you* possibly *can*.

65 Pilate said unto them, Ye have a watch, go your way, make *it* as sure as you can.

And accordingly they went and took a detachment of soldiers with them to the garden of Joseph; *and* having first satisfied themselves that the corpse was there, (h) they *secured the sepulchre* as well as they possibly could, *sealing the stone*, that it might not be broke open without a discovery of the fraud; (i) *and* also *setting a guard*

66 So they went and made the sepulchre sure, sealing the stone, and setting a watch.

NOTES.

(g) *After three days I will rise again.*] Their intending to *make the sepulchre secure* only *till the third day* ended, shewed that they understood *our Lord's* expression of *rising after three days*, to be (as indeed it was) equivalent to a declaration that he would rise *on the third day*.

(h) Having first satisfied themselves that the corpse was there.] Common prudence would teach them to do this: and perhaps they might feed their cruelty with viewing the *dead body*, as Herodias did, with that sad spectacle *the Baptist's head*.

(i) *Sealing the stone.*] Some have conjectured, they might also cement it with lead, or bind it with iron: but the *sabbath* would hardly have allowed this. The *guard* would prevent *violence*; and the *seal* would

a guard near it, who took care to place themſelves ſo that they could not but take an immediate alarm, if any had preſumed to make the leaſt attempt to open the ſepulchre, and remove the body, or even to embalm it.

IMPROVEMENT.

IN how fatal a manner does the way of tranſgreſſors deceive them! Judas, no doubt, but a few hours before, Mat. xxvii. 3 was thinking with eager impatience of receiving this ſum of money, which was the wages of unrighteouſneſs: but though he might for a little while roll it as a ſweet morſel under his tongue, yet how ſoon was it turned into the gall of aſps within him? (Job xx. 12,---14.)

We ſee the force of conſcience, even in the worſt of men. He that had ſlighted all the warnings that his Maſter 5 gave him, and neither was affected by the remembrance of his goodneſs to him, nor by the fear of his diſpleaſure, while he was ſet upon accompliſhing his covetous deſign, no ſooner comes to feel the ſting of an awakened conſcience, but he is filled with horror, and is unable to endure the cutting anguiſh of his own reflections. And thus could God, in a moment, drive the moſt hardened ſinner into all the agonies of remorſe and deſpair, by letting looſe his own thoughts upon him, to prey upon his heart like ſo many hungry vultures, and make him a terror to others, and an executioner to himſelf.

NOTE.

would be a ſecurity againſt any *fraud* of theirs in confederacy with the *diſciples*, if that could poſſibly have been ſuſpected. I have alſo hinted in the *paraphraſe* above, that this precaution of *ſealing the ſepulchre* might prevent any attempt, not only to *remove the body*, but to *embalm it*. For it is to be conſidered, that they had great reaſon to believe, that when two ſuch eminent perſons, as Joſeph and Nicodemus, had already paid ſuch a public honour to the corpſe, they would deſire alſo to *embalm it*; which accordingly they did really deſign. This would be ſuch an additional reflection on the proceedings of the *ſanhedrim*, as they would certainly deſire to prevent. A mandate from Pilate for this purpoſe, they could not be ſure of obtaining, had they aſked it; nor would an act of *their own court* have been free from uncertainty and inconvenience. This method of *ſealing the ſtone* was therefore the moſt artful expedient that could be imagined; which would effectually prevent it, without letting it be publicly known that they had the leaſt ſuſpicion of any ſuch deſign. Probably their deſign was *on the fourth day* to have opened the ſepulchre, and have expoſed the corpſe to public view; which, had it been in their power, had been the moſt prudent ſtep they could have taken.---But they do not ſeem to have been mad enough to think, that if *Jeſus roſe from the dead*, it muſt be juſt when they thought fit to attend.

Ver. 4. We must surely admire the wisdom of Providence, in extorting even from the mouth of this traitor so honourable a testimony of the innocence of Jesus, though to his own condemnation. And who could have imagined that the supreme court of Israel itself should have been so little impressed with it, as coldly to answer, What is that to us? See thou to that. Is this the language of rulers, yea, of priests? But they had cast off the fear of that God whose ministers they were, and had devoted themselves to gain and ambition. They therefore felt no remorse, even when Judas trembled before them, and appeared almost distracted, under the sense of a crime in which they had been confederates with him. But their consciences were seared as with a red hot iron, and all their familiar converse with Divine things served only, in such a circumstance, to harden their hearts; as tempered steel gathers strength from the furnace and the hammer.

5 Judas repents; he confesses his crime; he throws away the reward of his guilt: yet was there nothing of godly sorrow in all this. Despairing; he becomes his own executioner; and flies to death, and to hell, as a refuge from the rage and fury of an awakened conscience. Fatal expedient! thus to seal his own damnation! Tremble, O our souls, at this thought! that Judas, even one of the twelve, should fall into such depths of sin and ruin! May we each of us be jealous over ourselves! and may we never presume to censure whole bodies of men for the fault of particular members, when we find there was a traitor and reprobate among the holy band of the apostles.

63, 64 We see the restless and implacable malice of Christ's enemies, which pursued him even to his tomb, and there endeavoured to blast his memory by fixing upon him the 65, 66 character of an impostor. They demanded, and procured a guard for his sepulchre. And here also we have a repeated instance of God's taking the wise in their own craftiness. (Job v. 13) The seal and the guard, served only more fully to attest the doctrine of Christ's Resurrection, which they were set to overthrow, and to grace the triumph they were intended to oppose. Thus shall all the rage, and all the artifice of his enemies, at length promote the purposes of his glory: thus shall meat at length come out of the eater, and sweetness out of the strong. (Judg. xiv. 14.) The wrath of man, O Lord, shall praise thee; and the remainder of it thalt thou restrain, and shalt triumph over it, either by thy grace, or by thy vengeance. (Psal. lxxvi. 10.)

Extract

Extract of Mr. Bruce's Journey from Masuah to Gondar, in Abyssinia.

[*Continued from page* 568.]

ON the 6th of December, we arrived at Adowa, which is situated on the declivity of a hill, on the west side of a small plain surrounded every where by mountains. Adowa consists of about 300 houses, and occupies a much larger space than would be thought necessary for these to stand on, by reason that each house has an inclosure round it of hedges and trees. The number of these trees so planted in all the towns, screen them so, that at a distance, they appear so many woods. Adowa was not formerly the capital of Tigre, but has accidentally become so upon the accession of the present governor Ras Michael, whose property, or paternal estate, lay in and about it. His mansion-house is not distinguished from any of the others in the town unless by its size; it is situated upon the top of the hill. The person who is Michael's deputy, in his absence, lives in it. It resembles a prison rather than a palace; for there are in and about it above three hundred persons in irons, some of whom have been there for twenty years, mostly with a view to extort money from them; and, what is the most unhappy, even when they have paid the sum of money which he asks, do not get their deliverance from his merciless hands; most of them are kept in cages like wild beasts, and treated every way in the same manner.

But what deservedly interested us most was, the appearance of our kind and hospitable landlord, Janni. He had sent servants to conduct us from the passage of the river, and met us himself at the outer-door of his house. I do not remember to have seen a more respectable figure. He had his own short white hair, covered with a thin muslin turban, a thick well-shaped beard, as white as snow, down to his waist. He was clothed in the Abyssinian dress, all of white cotton, only he had a red silk sash, embroidered with gold, about his waist, and sandals on his feet; his upper garment reached down to his ancles. He had a number of servants and slaves about him of both sexes; and, when I approached him, seemed disposed to receive me with marks of humility and inferiority, which mortified me much, considering the obligations I was under to him, the trouble I had given, and was unavoidably still to give him. I embraced him with great acknowledgments of kindness and gratitude, calling him father; a title I always used in speaking either to him or of him afterwards, when I was in higher fortune, which he constantly remembered with great pleasure.

He conducted us through a court yard planted with jessamin, to a very neat large room, furnished with a silk sofa; the floor was covered with Persian carpets and cushions. All round, flowers and green leaves were strewed upon the outer yard; and the windows and sides of the room stuck full of evergreens, in

comme-

commemoration of the Chriſtmas feſtival that was at hand. I ſtopt at the entrance of this room; my feet were both dirty and bloody; and it is not good-breeding to ſhow or ſpeak of your feet in Abyſſinia, eſpecially if any thing ails them, and, at all times, they are covered. He immediately perceived the wounds that were upon mine. Both our cloathes and fleſh were torn to pieces at Taranta, and ſeveral other places; but he thought we had come on mules furniſhed us by the Naybe. He was ſo ſhocked at my ſaying that I performed this terrible journey on foot, that he burſt into tears, uttering a thouſand reproaches againſt the Naybe for his hard heartedneſs and ingratitude, as he had twice, as he ſaid, hindered Michael from going in perſon and ſweeping the Naybe from the face of the earth. Water was immediately procured to waſh our feet. And here began another contention, Janni inſiſted upon doing this himſelf; which made me run out into the yard, and declare I would not ſuffer it. After this, the like diſpute took place among the ſervants. It was always a ceremony in Abyſſinia, to waſh the feet of thoſe that come from Cairo, and who are underſtood to have been pilgrims at Jeruſalem.

This was no ſooner finiſhed, than a dinner was brought, exceedingly well dreſſed. But no conſideration or intreaty could prevail upon my kind landlord to ſit down and partake with me. He would ſtand, all the time, with a clean towel in his hand, though he had plenty of ſervants; and afterwards dined with ſome viſitors, who had come out of curioſity, to ſee a man arrived from ſo far. Among theſe were a number of prieſts; a part of the company which I liked leaſt, but who did not ſhew any hoſtile appearance. It was long before I cured my kind landlord of theſe reſpectful obſervances, which troubled me very much; nor could he wholly ever get rid of them, his own kindneſs and good heart, as well as the pointed and particular orders of the Greek patriarch, Mark, conſtantly ſuggeſting the ſame attention.

In the afternoon, I had a viſit from the deputy governor, a very graceful man, of about ſixty years of age, tall and well favoured. He had juſt then returned from an expedition to the Tacazze, againſt ſome villages of Ayto Teſfos [A rebel governor of Samen] which he had deſtroyed, ſlain 120 men, and driven off a number of cattle. He had with him about ſixty muſquets, to which, I underſtood, he had owed his advantage. He ſaid he doubted much if we ſhould be allowed to paſs through Woggora, unleſs ſome favourable news came from Michael; for the governor of Samen refuſed to acknowledge Michael, or to ſubmit to the king, in conjunction with the people of Woggora, acted now the part of robbers, plundering all ſorts of people, that carried either proviſions or any thing elſe, to Gondar, in order to diſtreſs the king and Michael's Tigre ſoldiers, who were then there.

At Adowa, and all the neighbourhood, they have three harveſts annually. Their firſt ſeed time is in July and Auguſt; it is the principal one for wheat, which they then ſow in the middle of the

rains.

rains. In the same season they sow tocusso, teff, and barley. From the 20th of November they reap first their barley, then their wheat, and last of all their teff. In room of these they sow immediately upon the same ground, without any manure, barley, which they reap in February; and then often sow teff, but more frequently a kind of vetch, or pea, called Shimbra; these are cut down before the first rains, which are in April. With all these advantages of triple harvests, which cost no fallowing, weeding, manure, or other expensive processes, the farmer in Abyssinia is always poor and miserable. In Tigre it is a good harvest that produces nine after one, it scarcely ever is known to produce ten; or more than three after one, for peas. The land, as in Egypt, is set to the highest bidder yearly; and like Egypt it receives an additional value, depending on the quantity of rain that falls and its situation more or less favourable for leading water to it. The landlord furnishes the seed under condition to receive half the produce; but I am told he is a very indulgent master that does not take another quarter for the risk he has run; so that the quantity that comes to the share of the husbandman is not more than sufficient to afford sustenance for his wretched family. The soil is white clay, mixed with sand, and has as good appearance as any I have seen. I apprehend a deficiency of the crop is not from the barrenness of the soil, but from the immense quantity of field-rats and mice that over-run the whole country, and live in the fissures of the earth. To kill these, they set fire to their straw, the only use they make of it. The cattle roam at discretion through the mountains. The herdsmen set fire to the grass, bent, and brushwood, before the rains, and an amazing verdure immediately follows. As the mountains are very steep and broken, goats are chiefly the flocks that graze upon them.

The province of Tigre is all mountainous. It is not the extreme height of the mountains in Abyssinia that occasions surprize, but the number of them, and the extraordinary forms they present to the eye. Some of them are flat, thin, and square, in shape of a hearth-stone, or slab, that scarce would seem to have base sufficient to resist the action of the winds. Some are like pyramids, others like obelisks or prisms, and some, the most extraordinary of all the rest, pyramids pitched upon their points, with their base uppermost, which, if it was possible, as it is not, they could have been so formed in the beginning, would be strong objections to our received ideas of gravity.

The kindness, hospitality, and fatherly care of Janni never ceased a moment. He had already represented me in the most favourable light to the Iteghe, or queen-mother, (whose servant he had long been) to her daughter Ozoro Esther, and, above all, to Michael, with whom his influence was very great; and, indeed, to every body he had any weight with; his own countrymen, Greeks, Abyssinians, and Mahometans; and, as we found afterwards, he had raised their curiosity to a great pitch. A kind of calm

had

had spread itself universally over the country, without apparent reason, as it has been in general observed to do immediately before a storm. The minds of men had been wearied rather than amused, by a constant series of new things, none of which had been foreseen, and which generally ended in a manner little expected. Tired of guessing, all parties seemed to agree to give it over, till the success of the campaign should afford them surer grounds to go upon. This calm I resolved to take advantage of, and to set out immediately for Gondar.

On the 17th, we left Adowa, resuming our journey to Gondar. Next day, we came into the plain, wherein stood Axum, once the capital of Abyssinia, at least as it is supposed. For my part, I believe it to have been the magnificent metropolis of the trading people, or Troglodyte Ethiopians called properly Cushites, for the reason I have already given, as the Abyssinians never built any city, nor do the ruins of any exist at this day in the whole country. But the black, or Troglodyte part of it, called in the language of scripture Cush, in many places have buildings of great strength, magnitude, and expence, especially at Azab, worthy the magnificence and riches of a state, which was from the first ages the emporium of the Indian and African trade, whose sovereign, though a Gentile, was thought an example of reproof to the nations, and chosen as an instrument to contribute materially to the building of the first temple which man erected to the true God. The ruins of Axum are very extensive; but like the cities of ancient times, consist altogether of public buildings. In one square, which I apprehend to have been the centre of the town, there are forty obelisks, none of which have any hieroglyphics upon them *. There is one larger than the rest still standing, but there are two still larger than this fallen. They are all of one piece of granite; and on the top of that which is standing, there is a patera exceedingly well carved in the Greek taste. There are likewise pedestals, whereon the figures of the Sphinx have been placed. Two magnificent flights of steps, several hundred feet long, all of granite, exceedingly well fashioned, and still in their places, are the only remains of a magnificent temple. In the angle of this platform where that temple stood, is the present small church of Axum, in the place of a former one destroyed in the reign of king David III. The church is a mean small building, very ill kept. In it are supposed to be preserved the ark of the covenant, and a copy of the law which Menilek son of Solomon is said, in their fabulous legends, to have stolen from his father Solomon in his return to Ethiopia, and these were reckoned the palladia of this country. Some ancient copy of the Old Testament, I do believe, was deposited here, probably that from which the first version was made. But whatever this might be, it was destroyed, with the church itself,

* Poncet says that these obelisks are covered with hieroglyphics; but in this he is wrong; he has mistaken the carving, for hieroglyphics. London edit. 12mo, 1709, p. 106.

itſelf, though pretended falſely to ſubſiſt there ſtill. This I had from the king himſelf. There was another relique of great importance that happened to eſcape from being burnt, by having, in time, been transferred to a church in one of the iſlands in the lake Tzana. It is a picture of Chriſt's head crowned with thorns, ſaid to be painted by St. Luke, which, upon occaſions, of the utmoſt importance, is brought out and carried with the army, eſpecially in a war with the Mahometans and Pagans.

The preſent town of Axum ſtands at the foot of the hill, and may have about ſix hundred houſes.

Jan. 20, we left Axum; our road, on every ſide, was perfumed with variety of flowering ſhrubs, chiefly different ſpecies of jaſſamin, which impregnated the whole air with the moſt delicious odours and covered the ſmall hills through which we paſſed, in ſuch profuſion, that we were, at times, almoſt overcome with its fragrance. The country all round had now the moſt beautiful appearance, and this was heightened by the fineſt of weather, and a temperature of air neither too hot nor too cold. At 11 o'clock we pitched our tent in a ſmall plain, by the banks of a clear running ſtream. There are no villages, at leaſt that we ſaw, here. A peaſant had made a very neat little garden on both ſides of the rivulet, in which he had ſown abundance of onions and garlic, and he had a ſpecies of pumkin, which I thought was little inferior to a melon. This man gueſſed by our arms and horſes that we were hunters, and he brought us a preſent of the fruits of his garden, and begged our aſſiſtance againſt a number of wild boars, which carried havoc and deſolation through all his labours, marks of which were, indeed, too viſible every where. Such inſtances of induſtry are very rare in this country, and demanded encouragement. I paid him, therefore, for his greens; and ſent two of my ſervants with him into the wood, and got on horſeback myſelf. Amongſt us we killed five boars, all large ones, in the ſpace of about two hours; one of which meaſured ſix feet nine inches; and, though he ran at an amazing ſpeed near two miles, ſo as to be with difficulty overtaken by the horſe, and was ſtruck through and through with two heavy lances loaded at the end with iron, no perſon dared to come near him on foot, and he defended himſelf above half an hour, till, having no other arms left, I ſhot him with a horſe piſtol. But the misfortune was, that, after our hunting had been crowned with ſuch ſucceſs, we did not dare to partake of the excellent veniſon we had acquired; for the Abyſſinians hold pork of all kinds in the utmoſt deteſtation; and I was now become cautious, leſt I ſhould give offence, being at no great diſtance from the capital.

On the 22d, we came to the town of Sire, which is ſituated on the brink of a very ſteep, narrow valley, and through this the road lies which is almoſt impaſſable. In the midſt of this valley runs a brook bordered with palm-trees, ſome of which are grown to

to a conſiderable ſize, but bear no fruit; they were the firſt we had ſeen in Abyſſinia. The town of Sire is larger than Axum; it is in form of a half-moon fronting the plain, all the houſes are of clay, and thatched; the roofs are in form of cones, as, indeed, are all in Abyſſinia. At Sire we heard the good news that Ras Michael, on the 10th of this month, had come up with Faſil at Fagitta, and entirely diſperſed his army, after killing 10,000 men. This account, though not confirmed by any authority, ſtruck all the mutinous of this province with awe; and every man returned to his duty for fear of incurring the diſpeaſure of this ſevere governor, which they well knew would inſtantly be followed by more than an adequate portion of vengeance, eſpecially againſt thoſe that had not accompanied him to the field.

On the 26th we came to the Tacazze, next to the Nile the largeſt river in Upper Abyſſinia. The river at this time was fully 200 yards broad, the water perfectly clear, and running very ſwiftly; it was about three feet deep. This was the dry ſeaſon of the year, when moſt rivers in Abyſſinia ran now no more. The banks of the Tacazze are all covered, at the water's edge, with tamariſks; behind which grow high and ſtraight trees, that ſeem to have gained additional ſtrength from having often reſiſted the violence of the river. Few of theſe ever loſe their leaves, but are either covered with fruit, flower, or foliage the whole year; indeed, abundantly with all three during the ſix months fair weather. Beautiful and pleaſant, however, as this river is, like every thing created, it has its diſadvantages. From the falling of the firſt rains in March till November, it is death to ſleep in the country adjoining to it, both within and without its banks; the whole inhabitants retire and live in villages on the top of the neighbouring mountains; and *theſe* are all robbers and aſſaſſins, who deſcend from their habitations on the heights to lie in wait for, and plunder the travellers that paſs. Notwithſtanding great pains have been taken by Michael, his ſon, and grandſon, governors of Tigre and Sire, this paſſage had never been ſo far cleared but, every month people are cut off.

The plenty of fiſh in this river occaſions more than an ordinary number of crocodiles to reſort hither. Theſe are ſo daring and fearleſs, that when the river ſwells, ſo as to be paſſable only by people upon rafts, or ſkins blown up with wind, they are frequently carried off by theſe voracious and vigilant animals. There are alſo many hippopotami,† which, in this country, are called Gomari. I never ſaw any of theſe in the Tacazze; but at night we heard them ſnort, or groan, in many parts of the river near us. There are alſo vaſt multitudes of lions and hyænas in all theſe thickets. We were very much diſturbed by them all night. The ſmell of our mules and horſes had drawn them in numbers about our tent, but they did us no further harm, except obliging us to watch,

† The Hippopotamus or River-horſe, is a very large animal, found in many of the African rivers.

A remark-

A remarkable interpofition of divine Providence, in preferving a man and his fervant from being murdered by robbers.

IN the month of September, 1786, I had an invitation to preach at Sheerneſs. I went down the river in a Gravefend boat, and from thence walked to Chatham. On my way, about a mile and a half from Gravefend, I called to fee brother Fry, a brick-maker, who lived in a field by the road-fide, in a little cottage conſiſting of three ſmall rooms. His wife being dead, an elderly woman lived with him in this lonely cot as his ſervant. After ſome converſation with my old friend, he gave me the following account:

" One night laſt winter, after family prayer, two men knocked at the door, and aſked for a light to ſeek half-a-guinea, which they ſaid they had dropped at our field-gate in paying a poſt-chaiſe-boy. I deſired the ſervant to open the door, and let the gentlemen have a candle. As ſoon as the door was open, to my great ſurpriſe, the men ruſhed into the houſe with large horſe-piſtols in their hands, and with horrible oaths and imprecations, demanded my property. I anſwered, " Gentlemen, don't uſe us ill, and take " away my property; it is all there before you in thoſe drawers." ——One of them guarded us, while the other cleared the drawers of all my linen and papers, and threw them on a heap in the middle of the room. When they had gotten poſſeſſion of all the money I had, and my late wife's wedding-ring, which I begged for in vain, one of them aſked his companion for a cord to tie us together in the middle room of the houſe. I now perceived our lives were in imminent danger, and began to pray to the Almighty God, ſaying, " Lord, thou art omniſcient, and knoweſt the deſign " of theſe men; and thou art omnipotent, and able to deliver; and " Lord, thou haſt bid us call upon thee in the time of trouble, " and haſt promiſed to deliver: Now, Lord, is a time of trouble! " Now hear, now anſwer, for thy own name and mercy's ſake." ——Immediately the ſervant woman found ſuch uncommon courage and ſtrength, that ſhe ruſhed by the robbers, flew out of the door, and ran into the lane towards a farm-houſe, crying, " Murder, murder! Fire, fire!" Upon which the men inſtantly left me, and followed her, but being confounded, they took the Gravefend road; and the cries of the ſervant alarmed the people in the farmer's houſe, who came to our help, armed with pitch-forks and other weapons. We purſued the ruffians to Gravefend, and in ſearching the tide's-houſe, where paſſengers wait for the return of the boat, we found one of the thieves with ſome of my property in his poſſeſſion. We took him before a magiſtrate, who committed him for trial, and bound me over to proſecute. At the aſſizes at Maidſtone, the robber was found guilty, and executed. While he was under ſentence of death, he confeſſed, that it was the intention of himſelf and his companion, to ſet the houſe on fire, and burn us in it, that we might not tell tales.—— When I related my ſimple ſtory to the Judge and Jury;—how I prayed,

prayed, and how my GOD heard and answered me, they seemed all affected."

The preceding narrative I have given in the words of my friend, as nearly as I can recollect them; hoping, if it is worth a place in the Magazine, it will encourage many to call upon the Name of the LORD in the day of adversity. I am, &c.

THOMAS HOLMES, Local Preacher.

John's-Street, Tottenham-court-Road, August 8, 1795.

MR. FLETCHER'S LETTERS.

To the Rev. Mr. CHARLES WESLEY.

My very dear Brother, Madeley, Dec. 4, 1775.

I See the end of my controversial race, and I have such courage to run it out, that I think it my *bounden duty* to run and strike my blow, and fire my gun, before the water of discouragement has quite wetted the gunpowder of my activity. This makes me seem to neglect my dearest correspondents.

Old age comes faster upon me than upon you. I am already so grey headed, that I wrote to my brother to know, if I am not 56 instead of 46. The wheel of time moves so rapidly, that I seem to be in a new element; and yet, praised be God, my strength is preserved far better than I could expect. I came home last night at 11 o'clock tolerably well, after reading prayers and preaching twice, and giving the sacrament in my own church, and preaching again and meeting a few people in society at the next market town.

The Lord is wonderfully gracious to me, and what is more to me than many favours, he helps me to see his mercies in a clearer light. In years past, I did not dare to be thankful for mercies, which now make me shout for joy. I had been taught to call them common mercies, and I made as little of them, as apostates do of the blood of Christ when they call it a common thing. But now the veil begins to rend, and I invite you and all the world, to praise God for his patience, truth, and loving kindness, which have followed me all my days, and prevented me, not only in the night watches but in *the past ages of eternity*. O how I hate the delusion, which has robbed me of so many comforts! Farewel. I am, &c. J. F.

To JAMES IRELAND, Esq;

My very dear Friend, Madeley, Feb. 3, 1776.

UPON the news of your illness by Mr. G——, I and many more, helped to pray that you might be supported under your pressures, and that they might yield the peaceable fruit of righteous-

righteousness. We shall now turn our prayers into praises for your happy recovery, and for the support the Lord has granted you under your trial. May it now appear that you imitate David, who said, "It was good for me that I was afflicted." Let people say what they will, there are lessons which we can never learn but under the cross: we must suffer with Christ, if we will be glorified with him. I hope you will take care that it may not be said of you as it was of Hezekiah, *He rendered not unto the Lord, according to the benefit* of his recovery. Let us rather say, "What shall I render unto the Lord for all his benefits?" And may we see the propriety and profit of rendering him our bodies and our souls,—the sacrifices of humble, praising, obedient love, and warm, active, cheerful thanksgiving.

A young clergyman offers to assist me: if he does, I may make an excursion some where this spring: where it will be I don't know. It may be into *eternity*, for I dare not depend upon to-morrow; but should it be your way, I shall inform you of a variety of family trials, which the Lord has sent me,—all for *good*, to break my will in every possible respect.

My little political piece is published in London. You thank me for it before hand;—I believe it is the only thanks I shall have. It is well you sent them before you read the book; and yet, whatever contempt it brings upon *me*, I still think I have written the truth. If you did read my publications, I would beg you to cast a look upon that, and reprove what appears to you amiss; for if I have been wrong in writing, I hope I shall not be so excessively wrong as not to be thankful, for any reproof candidly levelled at what I have written. I prepare myself to be like my Lord, in my little measure;—I mean, to be *despised and rejected of men*;—*a man of sorrows and acquainted with griefs*;—most reviled for what I mean best. The Lord strengthen you in body and soul, to do and suffer his will. Adieu. J. F.

To Mr. VAUGHAN.

Madeley, March 21, 1776.

Dear Sir,

YOUR barrel of cyder came safe as to the out-side, and I hope as to the inside too. How could you think to make me such a present? But I must rather thank you for your love and generosity, than scold you for your excessive profusion. You should have stayed at least till cyder was ten shillings a hogshead, but in such a year as this:—However, the Lord reward you, and return it to you, in streams of living water, and plenty of the wine of his kingdom!

I thought I should soon have done with controversy, but now I give up the hope of having done with it before I die. There are three sorts of people I must continually attack, or defend myself against:—Gallios, Pharisees, and Antinomians. I hope I shall die in this harness, fighting against some of them. I do not, however,

ever, forget, that the Gallio, the Simon, and the Nicholas *within*, are far more dangerous to me than those without. In my own heart, that immense field, I must *first* fight the Lord's battles and my own. Help me here, join me in this field. All Christians are here militia-men, if they are not professed soldiers. O, my friend, I need wisdom,—*meekness of wisdom!* A heart full of it is better than all your cyder vault full of the most generous liquors; and it is in Christ for us. O go and ask for you and me, and I shall ask for me and you. What a mercy is it that our Lord bears stock! May we not be ashamed nor afraid to come, and beg every moment for wine and milk, grace and wisdom.

Beware, my friend, of the world: let not its cares, nor the deceitfulness of its riches, keep or draw you from Jesus. Before you handle the birdlime, be sure to dip your heart and hand in the oil of grace. Time flies. Years of plenty and of scarcity, of peace and war, disappear before the eternity to which we are all hastening. May we see now the winged dispatch of time, as we shall see it in a dying hour; and by coming to, and abiding in Christ, our fortress and city of refuge, may we be enabled to bid defiance to our *last Enemy*. Christ has fully overcome him, and by the victory of the Head, *the living Members* cannot but be fully victorious.

Remember me kindly to Mrs. Vaughan. That the Lord would abundantly bless you both, in your souls, bodies, concerns and children, is the sincere wish of, Dear Sir, your affectionate friend, J. F.

To the Rev. Mr. CHARLES WESLEY.

My dear Brother, Madeley, May 11, 1776.

WHAT are you doing in London? Are you ripening as fast for the grave as I am?—How should we lay out every moment for God! I have had for some days the symptoms of an inward consumptive decay,—spitting blood, &c. Thank God, I look at our last enemy with great calmness. I hope, however, that the Lord will spare me to publish my end of the Controversy, which is "*A Double Dissertation upon the Doctrines of Grace and Justice.*" This piece will, I flatter myself, reconcile all the *candid* Calvinists and *candid* Arminians, and be a means of pointing out the way, in which peace and harmony might be restored to the Church.

I still look for an outpouring of the Spirit, inwardly and outwardly. Should I die before that great day, I shall have the consolation to see it from afar, like Abraham and the Baptist, and to point it out to those who shall live, when God does this.

Thank God, I enjoy uninterrupted peace in the midst of my trials, which are, sometimes, not a few. Joy also I possess; but I look for a joy of a superior nature. The Lord bestow it *when* and *how* he pleaseth! I thank God, I feel myself in a good de-

gree

gree dead to praiſe and diſpraiſe: I hope, at leaſt, that it is ſo; becauſe I do not feel that the one lifts me up, or that the other dejects me. I want to ſee a Pentecoſt Chriſtian Church, and if it is not to be ſeen at this time upon earth, I am willing to go and ſee that glorious wonder in heaven. How is it with you? Are you ready to ſeize the crown, in the name of the Redeemer *reigning* in your heart? We run a race towards the grave. John is likely to outrun you, unleſs you have a ſwift foot. The Lord grant we may ſink deeper into the Redeemer's grave, and there live and die, and gently glide into our own.

I had lately a letter from one of the preachers, who finds great fault with me, for having publiſhed, in my book on Perfection, your hymn called, *The laſt Wiſh*. He calls it dangerous Myſticiſm. My *private* thoughts are, that the truth lies between *driving* Methodiſm, and *ſtill* Myſticiſm. What think you? Read the addreſſes which I have added to that piece, and tell me your thoughts.

Let us pray that God would renew our youth, as that of the eagle, that we may bear fruit in our old age. The Lord ſtrengthen you to the laſt! I hope I ſhall ſee you *before* my death; if not, let us rejoice at the thought of meeting in heaven. Give my kind love to Mrs. Weſley, to my god-daughter, and to her brothers, who all, I hope, remember their Creator in the days of their youth. Adieu. I am, &c. J. F.

To Mr CHARLES PERRONET.

My very dear Brother, Briſtol, July 12, 1776.

HAVING an opportunity to write a line to you by a friend, whom I meet daily at the Wells, I gladly embrace it to thank you for your laſt favour. The Lord keeps me hanging by a thread; he weighs me in the balance for life and death: I truſt him for the choice. He knows, far better than I, what is beſt: and I leave all to his unerring wiſdom. I am calm, and wait, with ſubmiſſion, what the Lord will ſay concerning me. I wait to be baptized into *all his fulneſs*, and truſt the word—*the word of his grace*. Afflictions and ſhakes, may be a ploughing, neceſſary to make way for the heavenly ſeed, and to prepare me to bring forth *ſome* fruit in life and in death. Whether it be in the former or in the latter, I hope I ſhall live and die the object of your love, and the ſubject of your prayers, as you are of the cordial affection and good wiſhes of, My very dear Friend, your devoted brother, and obliged companion in tribulation, J. F.

To JAMES IRELAND, Eſq;

My dear Friend, Madeley, Auguſt 18, 1776.

MY breaſt is always very weak, but, if it pleaſe God, it will in time recover ſtrength. Mr. Greaves will take all the duty upon himſelf, and I ſhall continue to take reſt, exerciſe, and the food which was recommended to me. The Lord grant me grace to repoſe myſelf on Chriſt, to exerciſe myſelf in charity, and

and to feed upon the Bread of Life, which God has given us in Jesus Christ. We all need this spiritual regimen; may we be enabled to observe it as strictly, as we do the bodily regimen of our earthly physicians!

I thank you, my dear friend, for all your favours, and all your attention to me. Your more than fraternal love covers me with confusion, and fills me with acknowledgement. What returns shall I make? I will drink the cup of thanksgiving, and I will bless the Name of the LORD; I will thank my dear friend for all the temporal blessings he confers upon me, and wish him all those spiritual ones, which are not in his power to bestow. Live in health;—live piously;—live content;—live in Christ;—live for eternity;—live to make your wife, your children, your servants, your neighbours happy, as far as their happiness depends on you: And may the GOD of all Grace, give back an hundred fold to you and your dear wife, all the kindnesses with which you have loaded me! The Lord make you happy as a father, a master, and a Christian! The God of peace be with you without interruption! Give me some account of your health, and I will inform you of the alterations which take place in that of your obedient servant and devoted friend, J. F.

To JAMES IRELAND, Esq;

My dear Friend, Madeley, Aug. 24, 1776.

I Have received the news of your loss, and of the *gain* of your younger daughter. She has entered into port, and has left you on a tempestuous sea with Fanny. The account of her death did not surprize me: when you received that of her illness, this passage came strongly to my mind,—"Two shall be in one house: one shall be taken, and the other left." I recommend to Mrs. Ireland the resignation of David when he lost his son, and do you give her the example. The day of death is preferable to that of our birth: With respect to infants, the maxim of Solomon is indubitable. Oh what an honour is it to be the father and mother of a little cherubim, who hovers round the throne of God in heavenly glory! Comfort yourselves, and rejoice that the Lord has taken one, and left the other.

R---q---t dead, and buried! The jolly man, who last summer shook his head at me, as at a dying man! How frail are we! God help *us* to live *to day!* To morrow is the fool's day. I am glad you encourage my hopes of finding some at Bristol, who will tarry, with one accord, for a pentecostal day of the Son of man. I meet with some, I hope, that feel a want of it; but my constant removals prevent my enjoying the benefit of *waiting together in one place.* When God shall be about to take away the reproach of his people, he will work a double miracle,---his grace will prepare their hearts, and his providence their outward circumstances.

I have not at present the least idea, that I am called to quit my post here. I see no probability of being useful in Switzerland.

My

My call is here, I am ſure of it; if then I undertook the journey, it would be merely to accompany you. I dare not gratify friendſhip by taking ſuch a ſtep; and ſo much the leſs, as I have no faith in the preſcriptions of your phyſician; and I think that if health be better for us than ſickneſs, we may enjoy it as well here as in France or Italy. If ſickneſs be beſt for us, why ſhun it? Every thing is good, when it comes from God. Nothing but a baptiſm of fire, and the moſt evident openings of Providence can engage me in ſuch a journey. If you believe that Providence calls you to make it, go, and paſs the Winter with Mr. Lee: the bare idea that the journey will do you good may, by God's bleſſing, be of ſervice to you. If I reject your obliging offer to procure me a ſubſtitute, accuſe not my friendſhip to you, but attribute it to my fear of taking a falſe ſtep, of quitting my poſt without command, and of engaging in a warfare, to which the Lord does not call me. My refuſal wounds my friendſhip for you; but I hope it will not prevent your being perſuaded, that I am, with lively gratitude, altogether your's in Jeſus Chriſt. Adieu. J. F.

Method of CURING BUTTER.

THE following mode of curing butter is practiſed by ſome in the pariſh of Udny, [near Aberdeen] and that neighbourhood, which gives to their butter a great ſuperiority above that of others:

"Take two parts of the beſt common ſalt, and one part ſugar, "and one part ſaltpetre, beat them up together, and blend them "completely. Take one ounce of this compoſition for every ſix-"teen ounces of butter, work it well into the maſs, and cloſe it "for uſe."

I know no ſimple improvement in economicks greater than this is, when compared with the uſual mode of curing butter by means of common ſalt alone. I have ſeen the experiment fairly made of one part of the butter, made at one time, thus cured, and the other with ſalt alone. The difference was inconceivable. I ſhould ſuppoſe that, in any open market, the one would ſell for 30 *per cent*, more than the other. The butter cured with the mixture appeared of a rich marrowy conſiſtence and fine colour, and never acquires a brittle hardneſs, nor taſtes ſalt; the other is, comparatively hard and brittle, approaching more nearly the appearance of tallow, and is much ſalter to the taſte. I have eaten of butter, cured with the compoſition, that had been kept three years, and was as ſweet as at firſt. But it deſerves to be noted, that butter thus cured requires to ſtand from three weeks to a month before it be begun to be uſed. If it be ſooner opened, the ſalts are not ſufficiently blended with it; and ſometimes the coolneſs of the nitre will then be perceived, which totally diſappears afterwards.

HORTENSIUS.

[GENT. MAG. 1795, pa. 629.]

POETRY.

MIDNIGHT REFLECTIONS.

WHILE Night in solemn shades, invests the pole,
And calm reflection sooths the pensive soul,
While reason undisturb'd asserts her sway,
And life's deceitful colours fade away,
To thee, all-conscious Presence! I devote
This peaceful interval of sober thought,
Here all my better faculties, confine,
And be this hour of sacred silence thine!
If by the day's illusive scenes misled
My erring soul from virtue's path, has stray'd,
If by example snar'd, by passion warm'd,
Some false delight my giddy senses charm'd
My calmer thoughts the wretched choice reprove,
And my best hopes are center'd in thy love,
Depriv'd of this, can life one joy afford,
Its utmost boast, a vain unmeaning word!
But ah! how oft my lawless passions rove,
And break those awful precepts I approve,---
Pursue the fatal impulse I abhor,
And violate the virtue I adore.---
Oft when thy gracious Spirit's guardian-care,
Warn'd my fond soul to shun the tempting snare,---
My stubborn will his gentle aid repress,
And check'd the rising goodness in my breast,
Mad with vain hopes, and urg'd by false desires,
Still'd his soft voice, and quench'd his sacred fires.---
With grief oppress, and prostrate in the dust,
Shouldst thou condemn, I own the sentence just.
But Oh! the softer titles, let me claim,
And plead my cause, by mercy's gentle name;
Mercy, that wipes the penitential tear,
And dissipates the horrors of despair,
From rigorous justice, steals the vengeful hour,
Softens the dreadful attribute of power,
Disarms the wrath of an offended GOD,
And seals my pardon in a Saviour's blood;---
All powerful grace, exert thy gentle sway,
And teach my rebel passions to obey,
Lest lurking folly, with insidious art,
Regain my volatile, inconstant heart.
Shall every high resolve, devotion frames;
Be only lifeless sounds, and specious names?
O rather while these hopes, and fears controul,
In this still hour, each motion of my soul,

Secure

Secure its ſafety, by a ſudden doom,
And be the ſoft retreat of ſleep, my tomb:
Calm let me ſlumber, in that dark repoſe,
Till the laſt morn, its orient beams diſcloſe,
Then, when the great Arch-angel's potent ſound
Shall echo, thro' creation's ample round;
Wak'd from the ſleep of death, with joy ſurvey,
The opening ſplendor of eternal day.

[Miſs CARTER.]

A HYMN,

Compoſed for the late general FAST-DAY, and ſung in the Methodiſt Chapel in HULL.

JESUS, full of great compaſſion,
Hear thy people's ſighs and groans;
Spare, oh ſpare a guilty nation,
Spare thy precious ranſom'd ones:
See thy people bow before thee,
Seeking favour at thine hand;
Mercy, Jeſus, look in mercy,
Spare, oh ſpare a guilty land!

We have grievouſly offended,
Trampled on thy ſacred laws;
In rebellion long continued,
Brought reproach upon thy cauſe:
Now we would repent and ſeek thee,
Humbly bow at thy command;
Mercy, Jeſus, look in mercy,
Spare, oh ſpare a guilty land!

We have oft abus'd thy kindneſs,
Slighted long thy ſacred Word;
Send us not judicial blindneſs,
Plead not with us by the ſword:
Let thy bowels yearn with pity,
Let not vengeance raiſe thine hand;
Mercy, Jeſus, look in mercy,
Spare, oh ſpare a guilty land!

May thy ſervants keep their ſtation,
And thy glorious truths diſplay;
Send thy word to every nation,
Let it proſper in our day:
JESUS, take to thee thy power,
Let the earth thy ſceptre own;
Meet us in this ſolemn hour,
Make thy gracious preſence known.

ON

On the DIVINE VERACITY.

BE hush'd my griefs, 'tis his Almighty Will
That rules the storms, that bids you all be still,
Be calm ye tempests, vanish every care,
While with triumphant faith my soul draws near
To God, in all the confidence of pray'r.
He has not bid me seek his face in vain,
Talk to the winds, or to the waves complain:
He hears the callow ravens from their nests,
By him their eager cravings are redress'd;
Young lions thro' the desert roar their wants,
He marks them, and their wild petition grants;
The gaping furrows thirst, nor thirst in vain,
(Parch'd by the noon-day sun) for timely rain;
With silent suit, the fair declining flowers
Request, and gain, the kind refreshing showers,
And will the Almighty Father turn away,
Nor hear his darling offspring---when they pray?
No breach of faithfulness his honour stains,
With day and night his word unchang'd remains;
The various ordinances of the sky
Stand forth, his glorious witnesses on high;
Summer and winter, autumn and the spring,
For him by turns their attestation bring;
Unblemish'd, his great league with nature stands,
And full reliance on his Truth demands;
Nothing that breathes, a second deluge fears,
When in the clouds the radiant bow appears.
Can the Most High, like man at random speak,
Forfeit his honour and his promise break?
Does he that falsely swears, his vengeance claim?
And shall he stain his own tremendous Name?
The earth, the heav'ns, were witness when he swore
By his great Self! What would thy fears have more?
And had a greater than himself been found,
That greater had the high engagement bound.
Shall fleeting winds the' Almighty's Word disperse,
Or breathing dust his solemn oath reverse?
Can he like man, inconstant man, repent?
Shall any chance, or unforeseen event,
Start up, his settled purpose to prevent?
Or can he fail in the expected hour,
A stranger to his own extent of pow'r?
What profit can a worm his Maker bring,
That he should flatter such a worthless thing?
Why should he condescend to mind my tears,
Or calm with soft deluding words my fears?

Can

Can he, of perfect happineſs poſſeſt,
Deride the woes that human life moleſt,
Or mock the hopes that on his goodneſs reſt?
Nature may change her courſe, confuſion reign,
And man expect the riſing ſun in vain;
But ſhould the' eternal Truth and Promiſe fail,
Infernal night and horror muſt prevail;
The thrones of light would ſhake; the' angelic powers
Would ſtop their harps amidſt the bliſsful bow'rs!
No more the ſoft, the ſweet melodious ſtrain,
Would gently glide along the happy plain;
No more would tuneful hallelujah's riſe,
And ſhouts triumphant fill the ſounding ſkies;
Each heavenly countenance a ſullen air
Of grief and anxious diffidence would wear;
The golden palaces, the ſplendid ſeats,
The flow'ry manſions, and the ſoft retreats,
The roſy ſhades, and ſweet delicious ſtreams,
Would diſappear, like tranſitory dreams.
Angels themſelves their brighteſt hopes recline,
On nothing more unchangeable than mine.
Am I deceiv'd! what can their charter be?
Fair ſeraphim may be deceiv'd like me;
If goodneſs and veracity divine
Can fail, their heaven's an airy dream like mine.
But oh! I dare the glorious venture make
And lay my ſoul and future life at ſtake;
Be earth, be heaven, at deſp'rate hazard loſt,
If here my faith ſhould prove an empty boaſt!
What e'er your arts, ye powers of hell, ſuggeſt,
The Truth of GOD undaunted I atteſt.
Produce your annals with inſulting rage,
Bring out your records, ſhew the dreadful page,
One inſtance where the' Almighty broke his Word
Since firſt the race of man his Name ador'd;
In gloomy characters point out the hour,
Exert your malice, ſummon all your power,
With rites infernal all your pomp diſplay,
And mark with horror the tremendous day.
Confus'd you ſearch your dreadful rolls in vain,
The' eternal Honour ſhines without a ſtain,
Unblemiſh'd ſhines, in men and angels view,
"Juſt are thy ways, thou King of Saints, and true."

INDEX TO VOLUME XVIII. FOR 1795.

BIOGRAPHY.

	Page
LIFE of the Rev. William Grimshaw, vicar of Haworth	3
His Education at Cambridge	5
Settled at Todmorden	ibid
Under deep convictions	6
Obtains peace with God	7
Revival of religion at Haworth	ibid
Edifying method of administring the LORD's Supper	8
Abundant in labours	9
Success in his ministry	57
Exemplary conduct towards his parishioners	58
Behaviour in his own family	59
Officiates as the assistant of Haworth circuit	61
His last sickness and happy death	62
Rev. Mr. Romaine's testimony	63
EXPERIENCE of Mr. Z. YEWDALL	109
Miserable end of a trifler	110
Happy death of his brother	111
Of a young man his companion	112
Conversion of a brother	113
Bad effects of trifling	161
Conversion of his brother's wife	162
Escapes the snare of predestination	ibid
Penitent Death of his father	163
Revival of religion	164
Obtains pardoning mercy	166
Exercised with temptations	167
Obtains sanctifying grace	214
Causes of backsliding	215
Remarkable revival of religion	216
Conversion of a persecutor	217
Admitted a local preacher	218
Conversion of his youngest brother	265
Travels in Pembroke circuit	266
Account of Mr. Harris's family at Trevecca	267
Persecution at Monmouth	268
Trial at the quarter sessions	269
Labours in Ireland	ibid
Death of Mr. Boardman	270
Revival at Cork and Bandon	317
At Youghall and Dunmanway	318
Persecution at Bantry	319
Voyage from Cork to Bristol	320
Labours in Liverpool circuit	ibid
In Kent circuit	321
Revival at Sheerness	ibid
—— At Margate and Dover	369
Remarkable conversion of a poor afflicted woman	370
Removes into Scotland	371
Revival at Dalkeith	372
Curious instances of bigotry	373
Labours in Glasgow circuit	422
Removes to Dumfries	423
Returns to England	424
Escapes from Shipwreck	425
Revival at Pannal	473
In Otley circuit, in 1793	474
Remarkable conversion	476
Signs of a work of the Spirit of God	ibid
LIFE of Mr. LOWES. The beginning of the work in the Northern Dales	225
Mr. Lowes's conversion	526
Enters into the ministry	527
Revival at Barnard-castle	ibid
Labours in York circuit	528
Visit to Scotland	529
Disabled from continuing an itinerant preacher	577
Remarkable vision of the heavenly Jerusalem	578
Great consolation in his last sickness	579
Account of his Death	580

	Page
LIFE of Mr. JOHN MORRIS	18
Preſervation of his mother from a robber	19
Deſigned for a Romiſh prieſt	ibid
Death of a wicked ſervant	20
Extraordinary awakening	21
Acquaintance with the Methodiſts	71
Perſecution at Mancheſter	72
Remarkable providence	73
Finds conſolation	74
Myſticiſm, bad effects of	75
Recovered from Backſliding	ibid
Public prayer meetings eſtabliſhed in Mancheſter	76
Convinced of the need of holineſs	122
Saved from evil tempers	123
Remarkable deliverance	124
Laſt ſickneſs	ibid
Great manifeſtation of divine Love	125
Happy death	126
Life of Mrs. KERR	173
Convinced of ſin	ibid
Obtains divine conſolation	174
Saved from inbred ſin	175
Increaſes in holineſs	176
Extracts from her letters	177
Marriage with Mr. Kerr	ibid
Conduct under afflictions	228
Holy triumph in death	229
Mr. Mc Donald's letter	230
Life of Mrs. SCOTT	491
Removes from Yorkſhire into America	492
Her converſion	493
Progreſs in holineſs	494
Spiritual conflicts	495
Receives full ſanctification	546
Happineſs in affliction	547
Glorious proſpect of heaven	549

EXPERIENCE and HAPPY DEATH of

Mrs. Gilbert, of Cornwall	42
Mr. Paul Greenwood	148
Rev. Mr. Harriſon of Weathersfield	255
Betty Mayor, of Stockport	286
Mr. Peter Oram, of Stratton	309
Of two Indians in North America	387
Of two malefactors at Bedford	390
Behaviour at the place of execution	393
Mr. Staples	413
Mr. Henry Robinſon of Padiham	453

SERMONS.

Mr. Mc Laurin's, from Gal. vi. 14. on glorying in the Croſs of Chriſt	10
Metaphorical ſignification of the Croſs of Chriſt	11
Of glorying in the Croſs	12
The glory of Chriſt's humiliation diſplayed	15
The light of nature compared with that of the goſpel	16
The Croſs glorifies the divine Juſtice	64
His incomprehenſible wiſdom	65
Omnipotence	67
Importance of the Croſs of Chriſt	69
The multitude of ſpectators	114
Great deliverance accompliſhed	117
Oppoſition againſt it	118
Objection anſwered	119
Effects of the Croſs on the ſouls of men	120
SERMON II.	
An alarm to Britain, from Jer. xvii. 7. 8.	167
Signs of a nation being arrived at a dangerous criſis	169
The abuſe of gracious Providences and Mercies	171
The neceſſary expedient	219

	Page
The divine promise	222
Application	223
SERMON III.	
Dr. Grosvenor's on the Temper of Jesus	271
The unexampled Love of Christ	ibid
The Gospel must be first preached at Jerusalem	274
Instances of his compassion to the vilest sinners	322
Reasons assigned for his great condescension	325
Cautions against despair	374
Salvation offered to the worst of sinners	376
Infinite sufficiency of the mercies of Christ	377
Implacability and bigotry condemned	378
SERMON IV.	
On Good Friday, by Bishop Hall	425
Meditations on Christ's Passion enjoined	ibid
His last words most sweet, his last action most meritorious	426
Prophesies and history of Christ compared	ibid
Christ the end of the Law	427
All his life a passion	428
Circumstance of his Death	429
Reflections thereupon	432
Sinners crucify the Son of God afresh	480
Christ's after-sufferings in his members	481
Address to afflicted souls	482
Christ's Death no comfort to the impenitent	483
He suffered voluntarily	484
His Death sweetens ours	485
Misery of the impenitent in the hour of death	486
Exhortation to faith in Christ	487
SERMON V.	
Dr. Grosvenor's on the Name of Jesus	529
Explanation of the word	530
Reason of his Name	532
Nature of salvation	533
Use to be made of the Name of Jesus	581
The genius and design thereof	582
Exhortations	584
Things which co-operate with our Lord's design	586
Christ the only Mediator	587
Protestants burned for acknowledging this Truth	ibid
Bowing to the Name of Jesus, explained	588
Account of the Hymn of St. Ambrose	589

The SUFFERINGS of our blessed REDEEMER.

Enters the garden of Gethsemane	27
Surrounded with amazing sorrow	28
Exhorts his disciples to watchfulness	30
An angel appears to his relief	32
Bloody sweat	33
Reflections on his Agony	34
Betrayed by Judas	82
The word *Friend* explained	84
Display of Christ's power	85
Rebukes Peter	87
Surrenders himself	88
Forsaken by his disciples	89
Reflections on Christ's being betrayed and apprehended	91
Conducted to Caiaphas	134
Peter denies him	136
Denies him the second time	137
The third denial	138
Jesus looks upon Peter	139
Reflection on Peter's denial of Christ	140
Examination at the High-priest's	185
False witnesses sought for	186
Their testimony insufficient	187
Brought before the Sanhedrim	188
Acknowledges he is the Christ	189
Declared worthy of death	190
Reflections on his examination	191
Brought before Pilate	237

Accusation

	Page
Accusation against him	239
Examined by Pilate	240
His kingdom not of this world	241
Pilate's testimony	242
Reflections on Christ's examination by Pilate	243
Accused of sedition	288
Sent to Herod	289
Treated with contempt	290
Pilate's proposal	291
Barabbas preferred	293
Pilate yields to the clamour	294
Reflections on their violence in persecuting Jesus	295
Jesus crowned with thorns	346
Message of Pilate's wife	347
Pilate seeks to release him	349
Behold your King!	351
Rejected by the Jews	352
Delivered to be crucified	353
Reflections on his condemnation	354
Jesus bearing his Cross to Calvary	397
The women weeping for him	398
Vinegar and gall given him to drink	399
Nailed to the cross	400
Prays for his enemies	ibid
Reflections on Christ's crucifixion	401
The title put over him on the cross	446
The Jews object to it	447
Christ mocked and derided	448
The penitent malefactor	449
Reflections on Christ's mercy to him	451
Recommends his mother to the care of John	501
Cries out of being forsaken	502
Dismisses his Spirit	504
The graves opened	505
The spectators acknowledge him to be the Son of God	506
Reflections on the circumstances of his Death	507
His side pierced	552
Scriptures fulfilled	553
Joseph's application to Pilate	554
Taken down from the cross	555
Laid in a sepulchre	556
Reflections on the regard shewn to the body of Jesus	ibid
Judas repents when Christ was condemned	599
His dreadful death	600
Purchase of the Potter's-field	601
Sepulchre secured	602
Reflections on the miserable end of Judas	603

EXTRACTS from Mr. BRUCE's TRAVELS.

	Page
Method of hunting the Elephant and Rhinoceros in Abyssinia	56
The use of the Teeth of the elephant and rhinoceros	38
Affection of a young elephant to it's dying parent	ibid
Danger from an enraged buffalo	40
Journey from the Nile to the Red Sea	94
Construction of the Arab houses	95
Confidence of the Arabs and Turks in the English	96
Alarm in the caravan	98
Description of the marble mountains	142
Arrives at the Red Sea	144
Voyage to the mountain of Emerelds	145
Method of protecting shipwreck'd Christians in Arabia	ibid
Fidelity of the Arabs	146
Arrives at Yambo	192
The Camel at Yambo	193
Modest request of an Aga	194
Reception at Jidda	ibid
Rapacity of the Vizar	195
Alarm in the English factory	197
Method of carrying on trade at Jidda	246
Arrives at Konfodah	248
Account of a comet	249
In danger of shipwreck	250

Account

	Page
Account of Masuah	296
Of the Naybe	297
Mr. Bruce in great danger	298
Interview with Achmet	300
With the Naybe	301
Tranfactions at Masuah	356
Rapacity of the Naybe	357
Danger of being murdered	358
Refcued by the Naybe's nephew	359
Remarkable effects of heat	360
Of the Bark in fevers	ibid
The worm of Pharaoh	403
The elephantiafis	404
Directions to travellers in hot climates	405
Utility of fpices	406
Method of purifying water	ibid
Advantages of bathing	407
Diffimulation of the Naybe	508
Efcape from Masuah	509
Afcends Taranta	512
Interview with a nobleman	563
Incidents on the journey	565
Embarraffment at Kella	566
Caution to travellers	567
Gratitude of a poor Moor	ibid
Arrives at Adowa	605
Reception from Janni the Greek	ibid
Three harvefts in Abyffinia	606
Extraordinary mountains	607
Ruins at Axum	608
Arrives at the Tacazze	609

Mr. FLETCHER's LETTERS.

	Page
To Miss Hatton, on the feal of pardon	48
To Mr. C. Wefley, on the enthufiafm at London	49
To ditto	50
To Miss Hatton, on walking with God	51
To ditto, on defponding thoughts	52
To ditto, on religious chit-chat	102
To ditto, encouraging penitents	ibid
To Mr. Samuel Hatton	105
To Mr. C. Wefley	149
To ditto, on matrimony	151
To Mrs. Glynne	150
To Miss Hatton	150
To ditto, on obtaining a mortified fpirit	153
To Mr. Vaughan	150
To Miss Hatton, on hindrances occafioned by bufinefs	205
To ditto, on outward conduct	206
To ditto, on wanderings	207
To ditto, on luminous joy	208
To ditto, on finners being endued with a power to believe	257
To ditto, —— death of an obftinate fcorner	260
To ditto, —— anfwer to queries	ibid
To ditto, —— confolation in affliction	302
To Miss Ireland; —— directions to the afflicted	303
To Mr. Ireland; acknowledging favours	306
To Miss Hatton, —— directions for believing rationally	361
To ditto, —— confolatory	363
To Miss ——;	364
To Miss Hatton, a little before her death	409
To Mrs. Hatton, on the death of her daughter	411
To Mr. Ireland	ibid
To Miss Brain	412
Four letters to Mr. Ireland	456
To Miss Ireland, a little before her death	459
Four letters to Mr. Ireland, in 1769 and 1770	513
To Mr. ——	516
To Mr. Henry Brooke	517
To Mr. C. Wefley	612
To Mr. Ireland	ibid
To Mr. Vaughan	613
To Mr. C. Wefley	614
To Mr. Charles Perronet	615
To Mr. Ireland	ibid

INDEX to VOL. XVIII. 1795.

LETTERS.

From Miſs Stokes to Mr. Rankin — Page 99
From a gentleman to Mr. W. on public calamities — 155
From Mr. Berridge, on purity of heart — 203
From a ſailor in Admiral Howe's fleet — 308
From Richard Croſsby to his friends — 394
From Mr. Rankin on the Death of Mr. Staples — 413
From Mr. Moon, on the revival at Sheffield — 415
From a gentleman to his friend, on Holineſs — 433
Second Letter, ditto — 487
From Mr. Alexander — 518
From Mr. Wood, on the great work in Yorkſhire — 519
From Mr. Atmore, on the ſame — 520

ANECDOTES.

Death of a wicked ſervant — 20
Mr. Boardman's remarkable deliverance — 23
Of Chirac, the phyſician — 81
Lord Cheſterfield's dying confeſſion — 93
Of a ſuppoſed miſer — 156
Phenomenon at Southerfell — 244
Dreadful judgment upon a liar — 311
Mr. Sims's preſervation from drowning — 355
Anſwer of an atheiſtical thief to his maſter — 387
Of a woman, in a church in Yorkſhire — 389
Of Marſhal Turenne — 439
Of Biſhop Cranmer and a popiſh prieſt — 592

MISCELLANIES.

Remarkable teſtimonies in favour of the Bible — 76
Biſhop Horne's obſervations on Lord Cheſterfield — 92
L. Cheſterfield's dying confeſſion — 93
Biſhop Horne on the Trinity — 146
Importance of Truth — 178
Biſhop of London's charge to the Clergy — 199
—— Ditto concluded — 251
Mr Thomas's converſation with the Indian Brahmans — 276
A Hindoo college deſcribed — 277
Account of the Ganges — 278
The Brahmans confuted — 280
Voyage of the miſſionaries to the Eaſt Indies — 329
In imminent danger — ibid
Attention of the Hindoos — 331
Advice to Miſſionaries — 332
Their character, &c. — 334
Settlement at Dekarta — 335
Stations of the Preachers in North America — 231
Mr. Fletcher on Redemption, tranſlated from the French — 339
Incredulity of modern philoſophers — 340
Balls of fire at Jeruſalem — 344
Predictions fufillling — 382
Roſſeau's teſtimony — 384
Minutes of the Conference at Mancheſter — 462
Addreſs to the Methodiſts — 462
Addreſſes from the delegated Truſtees to the Conference — 472
Thoughts on Fanaticiſm, from the French of Mr. Fletcher — 536
Teſtimony of Senacca, &c. — 537
Of Voltaire and Roſſeau — 539
Golden verſes of Pythagores — 540
On the Trinity, from the French of Mr. Fletcher — 595
Sentiments of the true philoſopher — 595
Advantages of believing in the Trinity — 597

How

SELECT PIECES on experimental and practical RELIGION.

	Page
How to live in this world, that we may live in Heaven	24
Duty of brotherly Love	46
Affectionate addreſs to rational Beings	78
Directions for believing	80
Meditations on 1 John iii. 3. *We ſhall ſee him as he is!*	126
The duties of Friendſhip, from Dr. Blair	129
On the preſence of God in a future ſtate, from ditto	179
The vanity of the World	181
Dangerous deluſions diſcovered	182
Diſappointment of happineſs inevitable	183
Neceſſity of the Operation of the Holy Spirit	184
On the government of the Thoughts, from Biſhop Horne	281
Peeviſh and anxious thoughts	283
Of vain and fantaſtical	284
Melancholy and blaſphemous	285
Directions for regulating the thoughts	336
Gueſts proper to be retained	337
A mark of ſincerity	338
The duty of inculcating religious principles among the common people	385
Remedy for unreaſonable anxiety and worldly care	439
Unfruitfulneſs of anxiety	442
The promiſe to ſincere ſeekers	443
Take no thought,---explained	444
Reflections on the meaſure and diviſion of time	452
On the magnificence of GOD in the works of the creation	496
Charity to the Brethren of Chriſt, from Biſhop Horne	497
Duty of conſidering the Poor	541
Deſign of riches	543
Inequality not the effect of chance	544
Inſtability of riches	545
Dignity of the Poor	590
Rules for ſubduing the ſelfiſh principle	591
Reflections on accidental events	560
Meditations on Chriſtmas-day	593

POETRY.

Letter from a guardian to a young lady	52
The Invitation. Mrs. Cowper	56
Part of Pſalm XC. paraphraſed	106
St. Paul's ſpeech to the Athenians, Acts XVII.	107
The three black crows	157
On faith, works, and love	158
Proverbs VII. paraphraſed	ibid
The ſetting ſun. Mr. Campbell	ibid
On Solitude. Ditto	ibid
Pſalm CIV. paraphraſed	209
Armelle Nicholas	261
Pſalm CXLVI. paraphraſed	263
The Moths. Mr. Campbell	264
Iſaiah LV. paraphraſed	313
Pſalm CXLVIII. paraphraſed	314
A ſublime thought, by an ideot	316
On the death of a child	ibid
Ode on the Creation. Mr. Martindale	365
Thoughts on the Spring	418
Lines by Mr. Mc Lean	420
A Hymn	ibid
Father's advice to his ſon	521
Written at midnight in a thunder ſtorm. Miſs Carter	524
Elegiac Stanzas. Mr. Dickinſon	574
The teacher's birth-day	575
Midnight Reflections	618
A Hymn	619
On the Divine Veracity	620

The CONCLUSION of VOL. XVIII. 1795.

8 77338